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REMARKS

ON THE

REFUTATION OF CALVINISM.

BY GEORGE TOMLINE, D.D. F.R.S.

LORD BISHOP OF LINCOLN, AND DEAN OF ST. PAUL'S, LONDON.

BY THOMAS SCOTT,

RECTOR OF ASTON SANDFORD, BUCKS.

THE SECOND EDITION,

CAREFULLY REVISED AND IMPROVED, WITH MANY ADDITIONS AND RETRENCHMENTS.

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“of the hope that is in you, with meekness, and fear.” 1 Pet. iii. 15.

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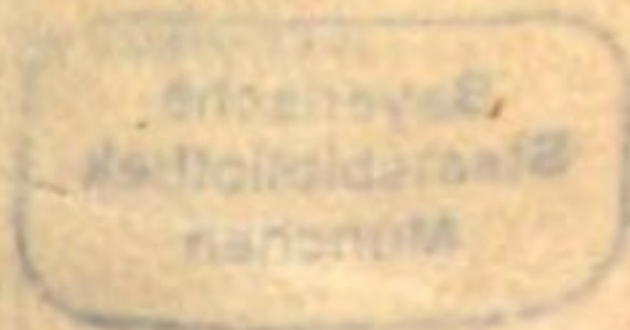
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P R E F A C E.

IT has been regretted by many pious persons, that the controversy, to which 'The Refutation' relates, has again been revived: but the author of these Remarks does not entirely concur in this feeling, or accord to the opinions which excite it. *Veritas magna est, et prevalebit.* It is true, that if the persons, whose principles are brought before the tribunal of the publick, in so energetick a manner, and by so high an authority, do not "take heed to themselves;" they may very easily both raise a tempest of *acrimonious* controversy, and expose themselves and the common cause to additional censure and reproach: but nothing is so unfavourable to the progress of genuine Christianity, among mankind in general, nay, among the bulk of nominal Christians, as a *dead calm.* Within the writer's remembrance, the Calvinists, especially the evangelical clergy, were so inconsiderable and neglected a company, that, except a declamation now and then in a visitation-sermon, little publick notice was taken of them. But now, it seems, they are become so numerous and successful, that, unless more decided measures be adopted, there is danger lest "all the world should

“go after them.” And “in this I do rejoice, yea, and will rejoice.”

It may be questioned, how far it would be advisable, in present circumstances, for any of our party, to *commence* a controversy: yet there can hardly be a doubt, but that it is incumbent on us to say something, to the publick arraignment of our principles, which ‘The Refutation’ contains.

Had that work assailed those tenets exclusively, which are commonly called Calvinistick, these Remarks would, probably, not have been obtruded on the publick notice: but, as many doctrines, which belong to our common Christianity are deeply involved in the argument, the contest is no longer about unessential matters, but *pro aris et focis*. It is indeed allowed, that the several doctrines, brought under consideration in the Refutation, have in reality a very intimate connexion, or concatenation. Original sin, implying the *total* want, in fallen man, of what is *good before God*, makes way for the doctrine of special preventing grace, or regeneration by the Holy Spirit, in order to true repentance, faith, and renewed acceptable obedience, in any of our fallen race. The remainder of this infection in the regenerate, rendering all which they do imperfect or defiled; shews that justification must be of grace, in Christ, and by faith alone, not of works, *from first to last*: and that good works can, in this respect, do no more than evidence faith to be living and justifying; for, the alloy of evil connected with them

needing forgiveness, they can do nothing either towards justification, or *continuing* us in a justified state. Regeneration also, being a new creation by the omnipotent power of the Holy Spirit, “dividing “to every one severally as he will,” must be purposed and intended: “for known unto God are all his works “from the beginning of the world:” and, considering the prescience and unchangeableness of God, “the “eternal purpose which he has purposed in himself,” can hardly be excluded; or the conclusion, that those, whom he thus regenerates, he will “keep by his “power, through faith unto salvation.” Of this concatenation his Lordship is aware; and it would not, it seems, have answered his design, to refute these latter doctrines, and leave the others unassailed. Numbers however do not allow or perceive this connexion; and hold the grand outlines of the doctrine, here called *Calvinistick*, very decidedly and practically; either silently excluding personal election and final perseverance from their creed, or directly disavowing them.

But, besides the attempt to refute several doctrines, which are not generally considered as *Calvinistick*, but rather as “the faith once delivered to the “saints;” for which we are required to “contend earnestly;” ‘*The Refutation*’ contains many statements of our doctrine which are erroneous, and arise from misapprehension; so that we are supposed to maintain tenets, not only which we disavow, but which the most systematical Calvinism, well understood, by no

means includes: and some of these are so incongruous with others, that it is impossible for the same person to maintain both at the same time. Now we must either be willing, for the publick to conclude, that we plead guilty to these charges; (which would be, in our view, base treachery against the cause of truth;) or we must come forward, and plead '*not guilty*,' and disprove the charges; shewing where we are misrepresented, or misunderstood; and stating what we do, or do not maintain.

The author of these Remarks, having, for above thirty-two years, been diligently employed in preparing and publishing works on religious subjects, grounded upon those very principles, which his Lordship has undertaken to refute; could not consider '*The Refutation*' in any other light, than as tending to sweep away at once the labours of his whole life, by discrediting, or rendering doubtful and uncertain, the grand doctrines, which he has maintained, and endeavoured to improve to practical purposes. This consideration must account for his assuming so arduous and perilous a service, as the present; and may serve to excuse, what might otherwise be deemed presumptuous.

It could not be supposed, that '*The Refutation*' would be left unanswered by the whole body, whose principles it assails: and, as the author of these Remarks is one of the senior writers of that body; it was not unnatural for him to think, that hoary hairs might be attended with some abatement of that

eagerness of spirit, which is unfavourable to the discussion of such subjects, and making remarks on statements, in which there are many things suited to discompose the mind; not to speak of higher sources of meekness and self-government, which either are, or ought to be, found in "an old disciple." In fact he hoped, that God would enable him to defend what, he doubts not, is Christian truth, in a Christian spirit; and without violating the precepts of our holy religion. How far he has succeeded more impartial judges must determine.

Many perhaps may deem it indecorous in him, to stand forth in answering the publication, not only of his superior in the church, but *his own* Diocesan. As, however, the main substance of 'The Refutation,' was first delivered by his Lordship in charges to his *own clergy*; it must be supposed that *he had them especially in view, as far as the evangelical clergy are concerned.* All the information, concerning our body, on which he proceeded, must be derived either from our publications, or from report; (as he cannot have much opportunity of hearing our sermons;) and the author is, as far as he knows, the senior writer of this company, in his Lordship's diocese. He therefore felt himself peculiarly called upon "to give a reason of the hope that is in him;" and either to retract, or defend the doctrines maintained in his numerous publications. He trusts, however, he has not forgotten, that his remarks are made on his superior and his diocesan; that he has in numerous

places spoken in some measure as an *apologist*, where in other circumstances he would have taken a higher ground ; and that he has uniformly paid as much respectful deference to the author of ' The Refutation,' as he could, consistently with faithfulness to divine truth, " even to the word of the truth of " the gospel."

ASTON SANDFORD,

Nov. 16, 1811.

Many circumstances having combined to lead the author into a prolixity, and redundancy, in the first edition, unfavourable to the circulation of the work ; this, concurring with some things, which he had then to learn, on the state of the publick mind respecting the controversy, powerfully tended to discourage the attempt of republishing his remarks in any form. And though, in the course of above five years, he has bestowed much pains, in revision and improvement, to the utmost of his modicum of talent and scanty advantages ; he does not venture on the publication of the present revised, improved, enlarged, and yet greatly contracted work, with sanguine expectations, that it will attract much notice ; or ever in his life-time, or perhaps at all, repay the expence of printing. But, as the progress of his studies on the subject has, as he thinks, greatly enlarged and consolidated his views of it, and exceedingly added to his unwavering assurance, that

the cause which he pleads, is that of scriptural truth and holiness ; he is not willing that the whole should die with him, as might have been the case, had not a new edition been published in his life-time, and under his own inspection. But this having been done, the work, with all the improvements which the author was capable of giving it, will find its way in the hands of some persons, who may discover materials capable of being wrought up by more skilful writers, in a form more attractive to readers in general.

By far the greatest part of all beyond the fourth chapter, or Book, is wholly omitted, as a needless and useless encumbrance : but the first book has been so enlarged, in various ways, and by *sections* on topicks before slightly touched on, that this, with some collateral reasons, has prevented the author from comprising the whole in a less bulky volume, than the present.

He had thoughts of taking some notice of several other opponents of the Calvinists, who have come forward, since the Refutation and his remarks on it were published : but he does not find that any or all of them, have added any thing very material, to the first assault made in the Refutation.

In regard to the controversy concerning baptism and regeneration ; he would observe, that he considers, the argument, respecting the doctrine of scripture on that point, by far the most important ; though he is fully satisfied, that our established church in her articles, liturgy, and homilies, concurs in the

views, which he and his coadjutors have given on that subject: and this, after all, not only that learned and dignified churchmen have argued to the contrary; but after all which has been advanced by zealous dissenters and Antipædobaptists, to prove that these churchmen successfully demonstrate their doctrine to be that of the establishment; and that consequently the doctrine of the established church is *antisciptural*. I shall add nothing further on this *unnatural* coalition: I much doubt, whether the dignified and learned churchmen will hail these as good helpers and faithful allies.

I feel however in some respects with Dr. Lawrence, when he says; ‘Both sides maintain their respective opinions by different interpretations of the same passages in scripture. But I do not propose unnecessarily, as it appears to me, to drag in scripture into the contest: for the true question at issue is, not *what scripture*, but what *the church of England* has inculcated on the subject. Besides, to begin with ascertaining the precise sense of scripture upon it, is to commence with a bias on the mind, which must unavoidably influence subsequent investigation.’*

I say, I *feel* with Dr. Lawrence; nay, I think he has, on his principles, acted *judiciously*: for something *plausible*, (though not *convincing*,) may be advanced, in support of his doctrine from the words of our forms, skilfully managed; but the doctrine of

* Lawrence’s Doctrine, &c. p. 4.

scripture can, by no management, be rendered even plausible, on that side of the question.

The table of contents, will, at once, show the variety of topicks treated on in this publication; and, compared with the former edition, what new subjects it comprises. The translation of the genuine articles of the Synod of Dort, contrasted with the most *unfair* abbreviation of them, quoted by his Lordship and many others from Heylin, will I doubt not surprise and interest many readers.

As, after above five years, no answer has been attempted, either by his Lordship, or any of the dignitaries, or clergy, of the church; from whom especially an answer might be expected, and to whom that service especially appertained: the author must suppose, that they find it much easier to meet it with silent neglect, than fairly to reply to the arguments which it contains: for he will not affect to believe, that it has been considered by them, as too insignificant, to be worthy of any publick notice or reply. He would, however confidently challenge any of them fairly to answer his arguments; and he must conclude, that till this be done, they are considered as unanswerable.

THOMAS SCOTT.

ASTON SANDFORD,
March 5, 1817.

REMARKS ON THE PREFACE OF THE REFUTATION.

HIS Lordship, though he says, 'The design of the following work, is to refute the peculiar doctrines of the system of theology, which was maintained by Calvin,' undoubtedly intends to refute modern Calvinists: and therefore their tenets should, in the first place, have been stated with precision and accuracy.

In addition to the multifarious quotations which have been made from authors of discordant sentiments, or, perhaps in preference to some of them; a collection of passages should, in *fairness*, have been brought, from the works of that company, whose opinions were to be refuted. The want of this must be sensibly felt by all serious and impartial enquirers after truth; by all readers who, in the true spirit of an English jury, desire to have the witnesses examined, and the counsel heard, on both sides, even before they hear the judge sum up the evidence, and deliver his charge; much more before they bring in the important verdict, on which the property, the liberty, the reputation, the country, or even the life, of a fellow-citizen depends.

REMARKS,

&c. &c.

BOOK THE FIRST.

ON ORIGINAL SIN, FREE-WILL, AND THE OPERATION OF THE
HOLY SPIRIT.

CHAPTER I.

ON ORIGINAL SIN, AND THE TOTAL DEPRAVITY OF OUR
FALLEN NATURE.

SECT. I.—On Original Sin.

AS the whole argument, concerning the several doctrines maintained in this publication, is inseparably connected with the fall of Adam, and its consequences on all his posterity; it is of the highest importance for us to obtain distinct and scriptural views on that leading subject: and it is indispensable to the right understanding of what follows, that the author should clearly state his sentiments respecting it.

“God created man in his own image and likeness;” he then pronounced the whole of what he had created *VERY GOOD*; and he *rested*, as acquiescing with perfect satisfaction in the work which he had finished. He placed our first parents in the garden of Eden, and gave them permission to eat of all its fruits, except the fruit of one tree, “the tree of the knowledge of good and evil.” Of this he strictly forbade them to eat, adding, “In the day that thou eatest thereof, thou shalt surely die;” *DYING THOU SHALT DIE.*

But first Eve, and then Adam did eat; and thus they incurred the sentence of death.* So far all is clear and plain. But what was implied in this sentence? How was it executed? Who were involved in it? What were the immediate effects on Adam and Eve? What have been, and what will be, the consequences on all their posterity? These are questions which require distinct and explicit answers.

It is evident, that Adam and Eve became liable to pain, fatigue, disease, sufferings, and temporal death.† And it is equally certain, that all their posterity are involved in this part of the sentence. That these sufferings, and this event of human life, are not the lot of man as a creature, or a ‘debt of nature;’ the Apostle testifies, saying, “By one man sin entered into the world, and death by sin: and so death passed upon all men; for that all have sinned.”‡ So far, little controversy indeed has been excited: though even this part of divine revelation is exceedingly lost sight of by men in general, while speaking of the vanity and vexations of life, or the certainty of death; nay even in their reasonings and investigations on religious subjects!

But most Calvinists, and great numbers who cannot *justly* be classed among them, maintain, that Adam, *in that very day died*; that is, became “dead in sin,” and “dead to God and holiness;” that “the Spirit of life” wholly left him; that he entirely lost that “image of God,” in which he was created, as far as it consisted in holiness, and the capacity of choosing, and delighting in God and things spiritually excellent; and that thenceforth he bare the image of the tempter, to whom he had yielded, and by whom he was overcome. They maintain likewise, that all his posterity bear his image as *fallen*; and not his image, as God at first created him, nor yet his image, as God, (according to general opinion,) restored him in part, by the grace promised through “the Seed of the Woman.”

* Gen. i. 26—31. ii. iii.

† Gen. iii. 16—19.

‡ Rom. v. 12.

Thus they maintain that nothing *spiritually* good, or ‘good in the sight of God,’ is found in our fallen nature,* except as communicated by “the Spirit of life in Christ Jesus,” and according to “the New Covenant in his blood.”—“That which is born of the flesh is flesh:” and “they that are in the flesh cannot please God: but ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.”† They suppose, that fallen man has *life*, as an animal; and is capable of the actions and pleasures of animals; that he has life, as a rational intelligent agent, (retaining *in this sense*, as fallen angels do, the image of God;) and is capable of intellectual pursuits and pleasures: yea, they generally allow, that he is capable even of many things of a moral nature, and can take a kind of pleasure, on one account or other, in things good before men; but that he is entirely *dead*, as to the *holy image* of God, and totally incapable of those employments and joys, in which according to scripture, the happiness of heaven consists.‡

* Rom. vii. 18.

† John iii. 6. Rom. viii. 6—9.

‡ One proof, or illustration of this, not generally brought into full view, consists in the notions formed by men of different ages, nations, characters and pursuits, concerning the *happiness* to be enjoyed in a future state; where the immortality of the soul has been considered as certain or probable; or where the opinion has been traditional. In this view, we may trace the heaven expected by the wild Indians or savages; that of the sensualists; that of those who delighted in war; or in horses, and dogs, or other recreations; that of the philosopher; all taken from the things, which gave them their chief enjoyment on earth. But where, except in the scripture, and books taken from it, do we read of “new heavens and a new earth in which dwelleth righteousness?” “An inheritance incorruptible, undefiled, and that fadeth not away?” In which the inhabitants “serve God day and night?” In which being with God, and like God; being perfectly holy; and perfected in love and obedience, is the felicity proposed? In which none but spiritual pleasures are found? Into which none can enter but the *holy*, “the spirits of just men made perfect?” I say, When and where are these ideas to be found except in scripture, and as derived from scripture? In this sense, as well as others, “Eye hath not seen, nor ear heard, neither

We determine then, 1. That death, spiritual, temporal and eternal, “the second death,” were implied in the sentence denounced against our first parents. 2. That spiritual death took place immediately; and temporal death gradually. They became at the fall mortal, sufferers; and at length they died. 3. That all their posterity were involved in it, and come into the world unholy, mortal, children of wrath. And finally, That deliverance, from death, spiritual, temporal, and eternal, never was granted, nor ever will be, to any one, from Adam to his latest descendant, except through “the SECOND ADAM, “the Lord from heaven;” “the SEED of the Woman,” whose heel was bruised by the serpent and his seed; and who bruises the serpent’s head.—“Whosoever was not found written in the “book of life, was cast into the lake of fire:”—Even “the book “of life of the Lamb slain from the foundation of the world.”*

Many learned men, and several of our Bishops, have written largely on the *imputation* of Adam’s sin, to all his posterity:† and there are intimations in scripture, sufficient to support the general argument; though, perhaps not all the particulars arranged under it, or deduced from it.‡ The plan, however, of this work does not require me to enter on that subject. The general doctrine, which I would contend for on this part of our argument, being, as I am convinced, “the faith once delivered to the saints,” has been briefly, yet explicitly stated; but it will require more full explanation in many things, which will come in under the remaining sections of this chapter.

“have entered into the heart of man to conceive, the things which God “hath prepared for them that love him.” Let a man read heathen authors, philosophers, and moralists, as well as poets, with this in view; and he will be more and more convinced, that the idea never entered the minds of any among them; that they were wholly incapable of conceiving, in what true happiness consisted; and that the peculiarity of scripture in placing it in perfect *holiness*, is a stamp of divinity, a demonstration that God, not man, is the author of it.

* Rev. xiii. 8. xx. 15.

† Bishop Hopkins on the Covenants.

‡ Rom. v. 17—19. 1 Cor. xv. 44—47.

‘It is evident from the account left us by Moses, that a considerable change took place in the minds of our first parents immediately after they had transgressed the prohibitory command of God, not to eat of the tree of knowledge of good and evil; but the conciseness with which the sacred historian has described the primitive condition of man, and his fall from the state in which he was created, has led to a variety of opinions respecting the effects of Adam’s disobedience upon himself and his posterity.’*

The consequences of Adam’s transgression, on his posterity, in respect of their hearts and minds, must not be decided on, from the bare narrative of the fall, and the coincident events; but must be learned from the scriptures at large, and from the state of human nature, in every age and nation to this day.

Numerous testimonies are found, in the sacred oracles, concerning the *heart* of man, and concerning the human character, describing them as exceedingly *evil*: and the history of mankind is a comment on these testimonies, and an exemplification of the doctrine attested. The sacred *historian* records that “God made man in his own image,” and pronounced the whole creation, as then completed, “very good:” yet soon after it is said, “God saw the wickedness of man, that it was great in the earth; and that every imagination of the thoughts of his heart was only evil continually; and it repented the LORD that he had made man, and it grieved him at his heart.”† Surely we must conclude, from this affecting contrast, that some entire and awful change, as to man’s *nature* and *moral* character, had taken place, since God created him “very good!”

This most obvious conclusion is illustrated by the history of Cain,‡ and by the account given of the antediluvian world. “The earth also was corrupt before God; and the earth was filled with violence: and God looked on the earth, and

* Refutation of Calvinism, p. 1.

† Gen. vi. 5, 6.

‡ Gen. iv.

“behold, it was corrupt; for all flesh had corrupted his way upon the earth.”* Again, after the deluge, the same language is used: “The imagination of man’s heart is evil from his youth.”† Now, was this sad change the effect of Adam’s fall, and the fall of his posterity in him? or can it be accounted for in some other way?

If the change, which we call ORIGINAL SIN, took place in Adam’s nature immediately when he sinned; the whole, though not free from difficulties, accords to universal analogy; the offspring has the *nature* of the parent animal. “Who can bring a clean thing out of an unclean? not one.” “What is man, that he should be clean? And he that is born of a woman, that he should be righteous.”‡ “Behold, I was shapen in iniquity, and in sin did my mother conceive me.”§ “We were *by nature* children of wrath even as others.”|| Thus when Jeremiah predicts the birth of “the Seed of the woman,” (as his words most obviously mean,) he says, “The LORD hath *created a new thing* in the earth, A Woman shall compass a man.”¶ “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that *holy thing* which shall be born of thee, shall be called the Son of God.”**

Universal history shews that man is *by nature*, what the scripture has declared him to be; the human heart appears every where “deceitful above all things and desperately wicked;” and the human character, as manifested by human actions, nearly corresponds with the short account given of the antediluvian world. Where “the oracles of God” have been vouchsafed, a remnant appears of another character: but, after the example of those, who “by faith obtained a good report,” in the word of God, they all acknow-

* Gen. vi. 11, 12.

§ Ps. li. 5.

** Luke i. 35.

† Gen. viii. 21.

|| Eph. ii. 3.

‡ Job xiv. 4. xv. 14.

¶ Jer. xxxi. 22.

ledge, "that by the grace of God they are what they are;" that "by nature they were children of wrath even as others;" and that after all, they are far from being what they ought to be, and long to be.

Again, the apostle exhorts his Christian brethren in this manner. "Be not conformed to this world; but be ye transformed in the *renewing* of your mind."* "Put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and be ye *renewed* in the spirit of your mind; and put ye on the new man, which after God is created in righteousness and true holiness," or *holiness of the truth* (οσιότητα της αληθείας.)† Again, to the Colossians he says: "Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge, after the image of him that created him."‡ Who can help marking the singular contrast between the *old man*, and the *new man*? Who can deny, that reference is had, to "the first Adam, and the second Adam?"§ And who can reasonably doubt, but that the image of fallen Adam being "put off," and "laid aside," Christians, by "*putting on the new man*," becoming more and more like the Lord Jesus, are *renewed* to that image of God in "knowledge, righteousness, and true holiness," in which God at first created man? "We all with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." Other notions, concerning the state of the world, the change in man's nature or character, since God created him, and that image of God in which he made man, will come under our view, in prosecuting the subject.¶

* Rom. xii. 2.

† Eph. iv. 22—24.

‡ Col. iii. 9, 10.

§ 1 Cor. xv. 45—49.

¶ 2 Cor. iii. 18.

¶ Section on Exertions.

SECTION II.

Incorrigible Depravity.

‘There are others, who contend that the sin of Adam introduced into his nature such a radical impotence and depravity that it is impossible for his descendants to make any voluntary, effort towards piety, or virtue, or in any respect to correct and improve their moral and religious character.’*

The *impossibility*, mentioned in this quotation, in the judgment of those who most strenuously maintain it, is principally a *moral inability*, which will be distinctly considered. It may, however, here be noted, that the Scriptures apply the term *cannot*, or that Greek word, which most exactly answers to it, in this sense, in very many places.†

An *effort* must be *voluntary*: but if man be altogether *unwilling* to what is ‘good in the sight of God;’ he cannot make any voluntary effort after that which is good in this sense; whatever he may do after *virtue*, or what is ‘good before men.’ This subject also will receive a distinct consideration.‡

‘The true doctrine will be found between these extremes’ (of the Socinians and the Calvinists). ‘The heart, the passions, the will, the understanding, and indeed all the faculties and powers of Adam were greatly corrupted, perverted, and impaired, by his violation of the divine command; and this sin of our first parent has caused every individual descended from him, to be born into the world an imperfect, and depraved creature. But though a propensity to evil and wickedness, universal in extent and powerful in its effects, was thus transmitted to mankind, yet all idea of distinction between right and wrong was not utterly

* Ref. 2.

† Sections on Wickedness naturalized: on Free-will, &c.

‡ Section on Exertions.

‘obliterated from the human mind, or every good affection
 ‘eradicated from the human heart. The general approbation
 ‘of virtue and detestation of vice, which have universally
 ‘prevailed, prove, that the moral sense was not annihilated.’*

This quotation concedes very much; though not *all*, for which we contend. But, if this be the decided opinion of his Lordship, why did he afterwards adduce, from Clement Alexandrinus, from Origen, from Chrysostom, and others of the ancient fathers, quotations against the Calvinists, which *virtually*, nay *expressly*, deny these consequences of Adam’s sin, on the heart and nature of his posterity? A few of these will be adduced, on some of the subsequent topicks: and I shall here only add, that *quotation* made, in this *manner* and *case*, is nearly equivalent to *adoption*. But surely it is not necessary to have recourse to direct Pelagianism in refuting Calvinism; if Calvinism be *antisciptural*.

Did ever any body of men, or any individual, expressly and deliberately maintain, that all idea of distinction of right and wrong was utterly obliterated from the *human mind*, by the fall of Adam? *Nothing* could effect this, except such a change, as absolutely deprived man of his rational faculties, and rendered him an idiot, or a brute. Fallen Angels know what is *right*, yet hate it; and what is *wrong*, yet love it.

‘*Good affections* are not obliterated from the human heart,’ if *natural* affection to relatives, and humane and compassionate feelings towards fellow-creatures, without any regard to the will and glory of God, be *good affections*: but if holy love to God, and love to man for his sake, or any thing spiritually good, and pleasing to God, be included; we maintain, that fallen man is incapable of them, except by the grace of God: and it seems his Lordship, at some times at least, coincides with us in opinion.†

‘The approbation of virtue, and detestation of vice’ (that

* Ref. 2, 3.

† Ref. 61.

is, of some virtues, and some vices,) as an inefficacious sentiment, has been indeed *general*; but far from *universal*, as to the same virtues and vices. The term *moral sense*, in some modern writers, seems equivalent to *conscience*, in the language of scripture. Now the conscience of fallen man, though greatly disqualified, in various respects, for its important office, is far from annihilated. Men, in general, all over the world, are convinced in conscience, that they ought not to practise those things, which yet their hearts cleave to, and which form a part of their habitual conduct, plan of life, and character; and that they ought to do many things, which yet their hearts oppose, and which they will not do. In some respects, they *approve* in others what they *refuse* to do themselves: and the opposition, in which their will, heart, and conduct stand against their consciences, leaves them self-condemned. This is more especially the case, where men have the word of God set before them in simplicity, plainness, and authority; when the preacher, “by manifestation of the truth, commends himself to every man’s conscience in the sight of God:” then “Herod does many things,” “Felix trembles,” “Agrippa is almost persuaded;” yet the opposition of the heart bears down the feeble voice of conscience, till conscience itself often becomes, as it were, “seared with a hot iron.”

This, therefore, greatly illustrates the depravity of fallen nature, that in man as left to himself, that only principle remaining in him, which would speak, as it were, for God and duty, is uniformly opposed and silenced as an enemy: but it will awake at length, and eternally be, in the obstinate rebel, “the worm that never dieth,” to aggravate his misery.

‘Peace and delight,’ says Bishop Butler, ‘in some degree, and upon some occasions, is the necessary and present effect of virtuous practice, an effect arising from the constitution

‘of our nature. We are so formed, that well doing, as such, gives us satisfaction, at least in some instances; ill doing, as such, in none.’ And upon another occasion he says, ‘that this moral principle is capable of improvement by discipline and exercise.’*

It will appear in the sequel, that Calvinists do not generally deny, that well doing, as such, gives satisfaction in many cases. Self-approbation, whether before God, or not; whether on just or erroneous grounds, always gives a kind and measure of satisfaction: besides the effects of moral well doing, on a man’s character, interest, health, and peace, foreseen and calculated on, by all *prudent* men, however destitute of true piety. “Conscience excusing,” will always be more agreeable, than “conscience accusing:” and many concurrent circumstances, with a delusive and ignorant self-complacency, tend to increase this satisfaction.† It may also be questioned, whether the position, ‘ill doing, as such, in none,’ can be supported. Is not the gratifying of *malignity* in some men as great a pleasure, as the gratifying of *covetousness*, or *ambition*, in others? And is not revenge to the malignant, as sweet as other indulgences to men of another temperature?—It is, however, readily conceded, that this moral principle is capable of improvement, ‘by discipline and exercise:’ for all the difference between the civilized and uncivilized regions of the globe; and that between the

* Ref. 3.

† An eminent minister, among those who are called the evangelical clergy, having acquired much credit by his general conduct, and especially by meekness under ill-usage; a kind of emulation was excited among those who disliked his doctrines: and one man, who was by no means distinguished as a conscientious character, was induced on a very provoking occasion, to repress his rising indignation, and to maintain a resolute silence, till it subsided. This accomplished, he said, with much self-satisfaction, ‘I have conquered the devil, and what could Mr. R.... do more?’ The conduct in itself was right and commendable: but the application shews, that his self-satisfaction did not simply and entirely arise from well doing.

moral and virtuous, and the immoral and vicious part of the same society, arises principally from this improvement.—But, we cannot grant, that ‘what is good before men,’ can be improved into ‘what is good in the sight of God.’ Brass may be purified, and burnished, and made beautiful, by skill and labour; but no skill or labour can improve it into gold. And it is that which ‘is good in the sight of God,’ exclusively, of which we maintain, that fallen man in himself is incapable.

‘Man did not become by the fall an unmixed incorrigible mass of pollution and depravity, absolutely incapable of amendment, or of knowing or discharging, by his natural powers, any part of the duty of a dependent rational being.’* ‘The earnest exhortations to reform, which we so frequently meet with in the Old Testament, plainly shew, that the incorrigible depravity of human nature, was not a doctrine inculcated under the Mosaic dispensation.’†

The exhortations of the New Testament are at least as energetick, as those of the Old; and, both prove, that it is the duty of man to repent and “turn to God, and to do works meet for repentance:” but they do not prove, that he has both the *natural* and *moral* ability to do what God by the gospel requires from him; except as “God worketh in him both to will and to do of his good pleasure.” ‘We have no power to do works pleasant and acceptable to God, without the grace of God preventing us, that we may have a good will, and working with us when we have that good will.’‡ The depravity of human nature is taught, throughout the scriptures, and this is *incorrigible, except by divine grace*: but no Calvinist thinks it *incorrigible by divine grace*.

‘The clergy therefore cannot caution their parishioners too strongly against listening to those preachers, who are

* Ref. 3.

† Ref. 8.

‡ Art. x.

‘ continually describing man as irrecoverably sunk in sin and wickedness; they should impress upon their minds the duty and necessity of exertion; and teach them, that the frailty and corruption derived from our first parent will not be admitted as an excuse for criminal indulgences, since we are assured that we shall always be assisted by divine grace in our struggles to withstand the evil propensities of our nature.’*

Do any preach this doctrine of desperation? Do any say, that ‘ man is irrecoverably sunk in sin and wickedness?’ that he is irrecoverable even by the grace of the gospel?—‘ It is acknowledged, that man has not the disposition, and consequently not the ability, to do what in the sight of God is good, till he is influenced by the Spirit.’† Is there, then any Calvinist, or evangelical clergyman, who denies, that when *thus influenced*, man cannot do ‘ what in the sight of God is good?’ And should Christian ministers soothe men into the persuasion, that their malady is not so deeply rooted and dreadful, but that they may heal themselves, without the special influence of divine grace?

‘ The apostle testifies, that we are all condemned by the judgment of the law; that “ every mouth may be stopped, and all the world may become guilty before God.” He teaches the same thing elsewhere, that “ God hath shut up all under unbelief,” not that he may destroy all, or suffer all to perish, but “ that he may have mercy on all:” namely, that leaving the foolish opinion of their own virtue, (or, *power*, *virtutis*,) they may learn, that they stand and are upheld by the hand of God alone; that being naked and empty, they may flee to his mercy; may recline themselves wholly on this, and hide themselves in it; that they may seize on this alone for righteousness and merits; all which things are laid open in Christ, to all those who seek and expect them with a true faith. For God, in the precepts of the law, is a Rewarder

* Ref. 77.

† Ref. 61.

‘only of perfect righteousness, of which we are all destitute :
 ‘on the contrary he appears a severe Judge of crimes. But
 ‘in Christ, his face full of mercy and lenity, shines forth even
 ‘upon miserable and unworthy sinners.’*

God, in his infinite mercy hath appointed one Physician, and provided one infallible remedy ; he has pronounced all other physicians to be “ of no value,” all other remedies wholly inefficient. Now the evangelical clergy, and all sober Calvinists, endeavour to convince their hearers, that their disease of sin is in itself so desperate, even when not rendered inveterate by habit, that recovery is hopeless, except by “ the grace of Christ,” and in the method of the gospel ; and that if they neglect, or refuse, the great and good Physician, they will at length find their malady incurable. They indeed aim and desire to induce *despair* ; not of *salvation*, but of *any other salvation, except that of the gospel*. They dwell on the malignity of the dire disease, in order to recommend the great and infallible Physician, and to overcome men’s reluctance to his methods of healing. For so long as any think, that there is in them some ‘ health ’ and soundness of constitution ; so that the disease will depart of itself ; or, that they can heal themselves, or that other physicians and remedies can recover them : pride, love of sin and the world, aversion to the humbling holy truths of the gospel, and independence of spirit which scorns to be under obligation, will induce them to refuse the Saviour’s invitations ; or to say, “ Go thy way “ at this time, when I have a convenient season, I will call “ for thee.” Now the day of judgment must determine, whether they, who oppose our endeavours to convince men, that their innate depravity is *incorrigible*, and themselves *irrecoverable, except by the grace of the gospel* ; have, or have not, a more effectual, or, an equally effectual, method of recovery, to propose unto them. “ I am the Way, and

* Calv. Inst. Book ii. ch. 7. sect. 8.

“the Truth, and the Life; no man cometh to the Father, but
 “by me.”* “The scripture hath concluded all under sin;
 “that the promise, which is by faith of Jesus Christ might
 “be given to them that believe.”† Thus our Article also:
 ‘They also are to be had accursed, that presume to say, that
 ‘every man may be saved by the law or sect which he pro-
 ‘fesseth; so that he be diligent to frame his life according
 ‘to that law, and the light of nature. For holy Scripture
 ‘doth set out unto us, only the name of Christ, whereby men
 ‘must be saved.’‡ I, however, perfectly agree with his
 Lordship, that ministers should impress upon their hearers
 the necessity and duty of exertion; and teach them that
 original depravity will not ‘excuse their criminal indulgences.’
 For, it must be owned, that while some deviate from the
 way by unscriptural doctrine; there are others, who grievously
 fail of properly applying scriptural truth to holy and prac-
 tical purposes!

But what is the language of our homilies, on this part
 of the subject? ‘Man is of his own nature *fleshly* and carnal,
 ‘corrupt and naught, sinful and disobedient to God, without
 ‘any spark of goodness in him, without any virtuous or godly
 ‘motion; only given to evil thoughts and deeds.’ ‘Of our-
 ‘selves we be crab-trees, that can bring forth no apples: we
 ‘be of ourselves of such earth, as can but bring forth weeds,
 ‘nettles, brambles, briars, cockle and darnel. Our fruits
 ‘be declared in the fifth chapter of Galatians. We have
 ‘neither faith, charity, hope, patience, chastity, nor any
 ‘thing that good is; and therefore these virtues be called
 ‘there, “the fruits of the Spirit,” and not the fruits of man.’
 —‘Hitherto we have heard, what we are of ourselves; very
 ‘sinful, wretched, and damnable.’§
 ‘Whereby it came to pass’ (by Adam’s transgression,) ‘that

* John xiv. 6.

† Gal. iii. 22.

‡ Art. xviii.

§ Homily on the Misery of Man.

' as before he was blessed, so now he was accursed; as before
 ' he was beloved, so now he was abhorred; as before he was
 ' most beautiful and precious, so now he was most vile and
 ' wretched. Instead of the image of God, he was now
 ' become the image of the devil; instead of the citizen
 ' of heaven, he was become the bond-slave of hell; having
 ' in himself *no one part of his former purity* and cleanness,
 ' but altogether spotted and defiled. Insomuch that now he
 ' seemed to be nothing else but *a lump of sin*, and therefore,
 ' by the just judgment of God, was condemned to everlasting
 ' death. This so great and miserable a plague, if it had only
 ' rested on Adam, who first offended, it had been so much the
 ' easier, and might the better have been born. But it fell not
 ' only on him, but also on his posterity and children for ever:
 ' so that the whole brood of Adam's flesh should sustain the
 ' self-same fall and punishment, which their forefather by his
 ' offence most justly deserved.—St. Paul, in the fifth chapter
 ' to the Romans, saith, By the offence of the only Adam, the
 ' fault came upon all men to condemnation; and by one
 ' man's offence many were made sinners. By which words
 ' we are taught, that in Adam all men universally received
 ' the reward of sin; that is to say, became mortal, and
 ' subject to death, having in themselves *nothing*, but ever-
 ' lasting damnation both of body and soul.'——'All men
 ' universally in Adam were *nothing else*, but a wicked and
 ' crooked generation, rotten and corrupt trees, stony-ground,
 ' full of brambles and briars, lost sheep, prodigal sons,
 ' naughty unprofitable servants, unrighteous stewards, workers
 ' of iniquity, the brood of adders, blind guides, sitting in
 ' darkness and the shadow of death; to be in short, nothing
 ' else, but children of perdition, and inheritors of hell fire.*
 Would they, who *wrote*, or they who *approved*, and *pub-*
lished, these homilies, have objected to a minister of the

* Homily on the Nativity.

establishment, 'that he maintained human nature to be so 'entirely depraved, as to be *incorrigible*, and *irrecoverable*,' except "by the grace of our Lord Jesus Christ?" And can we wonder, that the language of the homilies is sometimes mistaken for that of 'modern Calvinists?' For, in what does the difference between the two consist; except that modern Calvinists do not reach the simplicity, decision, and energetick language, of the homilies?

When a man is deeply convinced, that he cannot recover himself, or cure the distemper of his fallen nature, yet, that unless it be cured, he must finally perish; hearing and reading that God hath promised to give "his Holy Spirit to them who "ask him," he will pray earnestly for this most needful blessing; and in answer to prayer he will be preserved from 'either 'becoming profligate,' or, 'suffering the miseries of religious 'despair:' and he will gradually learn, both that "without "Christ he can do nothing;" and, that "he can do all things "through Christ strengthening him."*

Instances, however, might be produced of men, under terrors of conscience, arising not only from the recollection of past sins, but also from the power of evil propensities strengthened by habits of long continuance, who, while total strangers to Calvinism, and to the peculiar doctrines of Christianity, have tried in vain, by their own efforts and resolutions, to amend and recover themselves; and, after having been long baffled and foiled, have at length in despair given up the attempt, as *in their case impracticable*; and sought refuge in a kind of practical infidelity. But, after a course of years, being again driven from this "refuge "of lies;" and often tempted to the most desperate measures, by terrors and distresses which were almost intolerable; they have at length been led to consider, with attention, the promises of effectual assistance contained in the scriptures, and

* John xv. 5. Phil. iv. 13.

depending on these promises, and pleading them in daily and fervent prayers, in the name of Jesus Christ, have renewed their exertions, and become successful and happy. Whether many, through prejudiced and careless ignorance of this only way of *correcting* and *recovering* depraved human nature, and being led to think it might at any time be done, if not with *a little exertion*, yet by *earnest exertions*; have not perished in their sins: whether many, finding their exertions wholly unsuccessful, have not settled into a kind of infidel negligence and customary unresisted indulgence; and whether others have not been impelled to suicide, in the same way; the great day of discovery and retribution must reveal.

These remarks may serve to set a passage quoted from Calvin in a proper light.—‘This course must be pursued, ‘that man being assured, that nothing good is left within ‘his power, and being every where surrounded by a most ‘wretched necessity; should nevertheless be instructed to ‘good, of which he is destitute, to aspire after liberty of ‘which he is deprived, and should be roused from indolence ‘with more earnestness, than if he were *feigned* (*fingeretur*) ‘to be furnished with the highest degree of virtue.’* Calvin thought that all real virtue, or good, supposed to be in fallen man, apart from the renewing grace of God, was a *feigned thing*, which had no real existence; that the imagination of its existence led to delays, and vain confidence, and carnal security; and to the neglect of the remedy set before us in the gospel, and the earnest, persevering use of the means of grace. But that a deep conviction of his total inability, and the *incorrigibleness* of his fallen nature, in any other way, than by divine grace, combining with the belief, that he must be recovered, or be for ever miserable, would lead the soul to Christ, to the throne of grace, and to exertions in dependence on God the Holy Spirit, with redoubled

* Ref. 528.

ardour, hope, and success. "Turn thou me and I shall
 "be turned." "Create in me a clean heart, and renew a right
 "spirit within me." "If thou wilt thou canst make me
 "clean." Thus he would learn to say with the apostle,
 "When I am weak, then am I strong, for the power of
 "Christ resteth upon me." "I can do all things, through
 "Christ who strengtheneth me."*

We may close this section, by offering a remark on a
 clause in our liturgy.—'The morning and evening services
 'of our church,' (says his Lordship) 'scarcely allude to
 'the corruption of man by the fall of Adam.'† Now the
 name, or sin, of Adam, is not indeed mentioned in them:
 but the congregation, along with the minister, is taught,
 in the very entrance of the service, humbly kneeling before
 God, to confess to him; 'We have followed too much the
 'devices of our own heart—and there is no health in us.'—
 Why would it be evil to follow the devices and desires of
 our own hearts, if our own hearts were not evil? But did
 God create them evil? Or does this evil originate from
 the sin of Adam? This question the ninth article resolves.
 If then 'there be no health in us,' we must be *desperately*
diseased; incorrigibly and irrecoverably, except by the
 grace of God in Jesus Christ. "The heart is deceitful above
 all things and desperately wicked"—(*amnush; incurabiliter*
æger, mortiferus, incurably sick, mortally sick. Robertson.)
 It is just after this declaration of JEHOVAH, that the
 prophet exclaims, "Heal me, O LORD, and I shall be
 "healed; Save me and I shall be saved! for thou art my
 "praise."‡

'When' (says Dr. Whitby) 'a man is arrived at
 'that height of wickedness, that he not only approves,
 'but delights in seeing, the like things,' (to what he does
 himself,) 'done by others; he demonstrates such a strong

* 2 Cor. xii. 9, 10. Phil. iv. 13. † Ref. 66. ‡ Jer. xvii. 9. 14.

‘affection for them as is *incurable*.’* Here the state of some gentiles, at least, is roundly spoken of as *incurable*: without an exception made for the skill of the good Physician, and efficacy of his new creating grace!—Yet what multitudes, who once bore this character, have been recovered, “redeemed from all iniquity and purified,” by the Lord Jesus, as his “peculiar people, zealous of good works.”† All that we contend for then is this, that the ‘fault and corruption of the nature of every man, that is ‘naturally engendered of the offspring of Adam,’ is such, that it can be cured in no other way, than that by which “sinners of the gentiles” became “a peculiar people zealous “of good works.”

SECTION III.

The Case of approved Characters who lived before Christ.

‘The progress of sin after the fall was very rapid and ‘excessive; but we are informed that, amidst the general ‘depravity, “Enoch walked with God;” and that “Noah “was a just man, and perfect in his generations, and “walked with God.” The former “was translated that he “should not see death;” and the latter was ‘preserved ‘with his family, when a flood of waters destroyed all ‘other flesh upon the earth. Between the flood and the ‘promulgation of the law lived Abraham, who was called ‘by God himself “the friend of God;” Isaac, to whose ‘prayer it pleased God to listen; and Job, who “was “perfect and upright, and one that feared God and eschewed “evil.”‡

No doubt there were pious persons and accepted worshippers of God from the earliest days, and most divines have supposed Adam and Eve, as well as Abel,§ to have

* Whitby, from the Greek Commentators. Rom i. 32.

† Tit ii. 11—14. iii. 3—7.

‡ Ref. 5. § Ref. 4.

been of that number. The only question therefore which arises on the subject is this, whether they were such by *natural generation*, or *regeneration*; by *law* and *works*, or by *grace* and *faith*? The apostle expressly states, concerning Abel and Enoch, that it was “by faith, that they pleased God;” and concerning Noah he adds, that he “became heir of the righteousness, which is by faith.”* The instance of Abraham is more fully and frequently adduced: and it is said, “They that be of faith are blessed with faithful Abraham:” “that the blessing of Abraham might come on the gentiles by faith.” “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”† “Abraham believed God, and it was accounted to him for righteousness.” “We say that faith was reckoned to Abraham for righteousness.” “He received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised: that he might be the father of all them that believe; though they be not circumcised; that righteousness might be imputed to them also. And the father of circumcision to them, who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had yet being uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham and his Seed, according to the law, but *through the righteousness of faith*.” “It is of *faith*, that it might be by *grace*; to the end the promise might be sure to all the seed; not to that which is of the law only; but that which is of the faith of Abraham, who is the father of us all.”‡ “Isaac and Jacob were heirs with him of the same *faith*.” “These all died in *faith*, not having received the promises; but having seen them afar off, and were persuaded of them and embraced them; and confessed that they were

* Heb. xi. 3—7. † Gal. iii. 9. 13. 29. ‡ Rom. iv. 1—5. 9—25.

“strangers and pilgrims on the earth.” “These all, having
 “obtained a good report through faith, received not the
 “promise; God having provided some better thing for us;
 “that they without us might not be made perfect.”*
 Beyond doubt the promise of a Saviour given immediately
 after the fall, and renewed to Abraham, was intended. The
 oath sworn unto Abraham, is by the apostle thus referred
 to: “Wherein God, willing more abundantly to shew unto
 “the heirs of promise, the immutability of his counsel,
 “confirmed it with an oath: that, by two immutable things
 “in which it *was impossible* for God to lie, *we* might have
 “a strong consolation, who have fled for refuge to lay hold
 “on the hope set before us.”†

Job indeed is not mentioned expressly among those, who
 “obtained a good report by faith:” but the manner, in
 which he is spoken of by Ezekiel, and by the apostle
 James;‡ with the strong and decided testimonies borne by
 him and his friends to the grand truths of revelation, § leave
 no doubt in the considerate mind, in what way he “was
 “righteous before God.”

‘Even in the idolatrous days of Ahab and Jezebel;
 ‘when the covenant was forsaken, and the altars of God
 ‘overthrown, there were seven thousand in Israel, who had
 ‘not bowed their knees to Baal.’||

The apostle, speaking of this company, says, “What
 “saith the answer of God to him;” (Elijah?) “I have
 “reserved to myself seven thousand men, who have not
 “bowed the knee to the image of Baal. Even so then, at this
 “present time also, there is a remnant according to the election
 “of grace; and if it be of grace, it is no more of works.”¶

* Heb. xi. 13. 40. † Heb. vi. 12—18. ‡ Ez. xiv. 14. 20. Jam. v. 11.

§ Job xiv. 4. xv. 14—16. xix. 25—27. xxv. 1. xlii. 6. 8. 14. 18.

|| Ref. 7. ¶ Rom. xi. 1—6.

Whatever construction be put on the word *election*, (for that is not in our present subject) it is plain that these were reserved by *grace*, and not of *works*: “It was therefore “by faith, that it might be by grace.”* But his Lordship’s argument requires it to have been of *nature*, and by *works*, else it wholly falls to the ground.

When “the Seed of the woman” had been promised, a dispensation of mercy and grace entered: the anticipated effects of his future incarnation, righteousness, and redemption, as the Surety of the New covenant, began to be experienced; and all believers, in every age and nation, have been saved in and by him. Thus our article teaches us, ‘Both in the Old and New Testament, everlasting life is ‘offered to mankind by Christ, who is the only Mediator ‘between God and man, being both God and man.’† This is further explained in the Homily: ‘This is the Christian ‘faith which we also ought to have; and although they ‘were not named Christian men; yet it was a Christian faith ‘that they had; for they looked for all benefits of God the ‘Father, through the merits of his Son Jesus Christ, as we ‘now do. The difference is between them and us; that ‘they looked when Christ should come, and we be in the ‘time when he is come. Therefore as St. Augustine saith, ‘The *time* is altered but not the *faith*. For we have both ‘one faith in one Christ. The same holy Ghost also that ‘we have had they, saith St. Paul.’‡

‘By faith must be here,’ (in the eleventh of Hebrews,) ‘meant not faith in Christ exclusively, but a species of ‘faith, varying in different degrees, according to the different means afforded them of knowing and practising their ‘duty. The Gentiles were a law unto themselves, and their ‘faith consisted in believing, that a compliance with that law

* Rom. iv. 16.

† Art. vii.

‡ Homily on Faith. Part 2.

was acceptable to the Deity.—Calvin acknowledges that the ‘word faith is used in Scripture in various senses,’*

This account of the faith of those, who lived before Christ, is totally different from that stated above in the quotation from the homily. All those persons however who are mentioned in Hebrews had either *immediate* revelation, or *traditional* or *written revelation*, concerning the promised Saviour: but does the Scripture once mention the faith of those, who had no revelation of any kind? or intimate, that ‘faith consists in believing, that *compliance with a law* was ‘acceptable to the Deity?’ Or are any called *believers* “to “whom the word of God did not come?” *Faith*, in the common use of words, must be crediting some *testimony* or *proposition*, or relying on some *promise*; and cannot mean the reasonings, imaginations, or conclusions of a man’s own mind. *Divine faith* is “the belief of the truth,” or, “the “sure testimony of God,”† and relying on his faithful promises. ‘Faith,’ says Hooker, ‘being properly and ‘strictly taken, it must have reference to some *uttered word* ‘as the object of faith.’‡ But without some kind or degree of *revelation*, what ‘uttered word’ has faith to rest on?—“Faith,” says the Apostle, “comes by *hearing*, and hearing “by the word of God.” Calvinists, as well as other men, most readily acknowledge, that the word *faith* is used in various senses in scripture: but *believing our own reasonings or conjectures* is not one of these various senses. The case of the Gentiles will require a separate discussion. The case of the fathers, before the coming of Christ having been so clearly stated, from the scriptures and our articles and homilies; it is needless to answer the quotations adduced against us from Justin Martyr,§ Irenæus,|| and Tertullian;¶

* Note, Ref. 102, 103.

† Ps. xix. 7. 2 Thess. ii. 13.

‡ Note, Hooker. Ref. 127.

§ Ref. 295.

|| Ref. 302, 303.

¶ Ref. 318, 319.

in which a widely different account indeed is given of it. Scarcely a hint is found in them, concerning the promises of "the Seed of the woman who should bruise the serpent's head;" "the Seed of Abraham, in whom all the families of the earth should be blessed;" of "Shiloh, to whom the gathering of the people should be." No intimation is given of the Lord's revealing himself to Noah, to Abraham, or the patriarchs: of any promises or commands given to them; or any miraculous interpositions in their favour. The accepted sacrifices of Abel, and Noah, and Abraham, all typical of "the Lamb slain from the foundation of the world," are passed over in profound silence. Even the institution of circumcision, "the seal of the righteousness of faith," to Abraham and his seed, is wholly unnoticed. All contained in St. Paul's epistles, and in other parts of the New Testament on these subjects is overlooked, in the same unaccountable manner. It is not intimated concerning Abraham even that "he saw the day of Christ, and was glad:" or that "prophets and kings had *desired* to see the days, which the disciples of Jesus saw, and to *hear the things* which they heard, but had not heard them."§ Could it be supposed that the writers had ever seen, or read, either the book of Genesis, or the New Testament? The quotations are then, made not against Calvinists, but against the Scriptures; against the articles and homilies of our church; and against his Lordship's own statement of justification. Now such methods of refuting Calvinism in that large sense, in which his Lordship attempts it, will tend *eventually* to prove, that it cannot be done, without losing sight both of the Bible and the prayer-book.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have

§ Luke x. 24. John viii. 56. 1 Pet. i. 10—12.

“believed in Jesus Christ, that we might be justified by the
 “faith of Christ, and not by the works of the law.” ‘Some
 ‘persons say, if this be true which Paul affirms, that no
 ‘one is justified by the works of the law, but by the faith
 ‘of Jesus Christ; it follows, that the patriarchs, and the pro-
 ‘phets, and saints who lived before the coming of Christ, were
 ‘imperfect. We ought to admonish these persons, that those
 ‘are here said not to have attained righteousness, who think that
 ‘they are justified by works only; but that the saints who
 ‘were in former times, were justified by the faith of Christ,
 ‘since “Abraham saw the day of Christ, and rejoiced:”
 “and Moses esteemed the reproach of Christ greater riches
 “than the treasures of Egypt; for he had respect unto the
 “recompence of the reward.” And Isaiah saw the glory
 ‘of Christ, as John the Evangelist relates; and Jude says
 ‘generally of all, “I will put you in remembrance, though
 “ye once knew this, how that the Lord, having saved the
 “people out of the land of Egypt, afterwards destroyed
 “them that believed not.” Whence, not so much the
 ‘works of the law are condemned, as those who trust they
 ‘may be justified by works only.*

This quotation from Jerome completely decides the question in favour of the Calvinists, and of our Article and Homily: and may be contrasted with those, which have preceded. Thus the fathers are quoted in the same book, as directly contradicting each other! and the whole is adduced as *authority* in a theological controversy!—but our appeal is “to the law and to the testimony.”

* Jerom. Ref. 401.

SECTION IV.

The Case of the Gentiles.

‘St. Paul, in referring to the ancient Gentile world, as ‘contradistinguished to the Jews, says, that “the Gentiles “were a law unto themselves;” that “the law was written “upon their hearts.” Surely then it was possible for them to ‘obey it; otherwise, how could their “consciences bear “them witness, and their thoughts accuse or excuse one “another?” Indeed he expressly says, that “the Gentiles, “which have not the law, do by nature the things con- “tained in the law,” that is, the Gentiles, through the ‘natural suggestions of their own mind, discharge the moral ‘duties enjoined by the law of Moses.’*

The portion of Scripture, referred to in this passage, stands thus: “For when the Gentiles, which have not the “law, do by nature the things contained in the law, these, “having not the law, are a law to themselves, which shew “the work of the law written in their hearts; their con- “science also bearing them witness, and their thoughts in “the mean while accusing or excusing one another.”† The natural reason and conscience of those, who had not the law of God, formed the law to which they were bound to be uniformly obedient: thus “they were a law unto “themselves.” Their conduct, their reasonings, and their judgment and convictions concerning their own and one another’s conduct, shewed “the work of the law, written “in their hearts;” not “the spiritual, just, holy, and good “law of God;” but that in which “they were a law to

* Ref. 8.

† Rom. ii. 14, 15. Το εργον τε νομης γραπτον εν ταις καρδιαις αυτων. —Not “the law written:” but the work of the law written. God had not written his holy law on their hearts by renewing grace; but in their reason and conscience they had some things belonging to the work required by that law, written in their hearts.

“themselves,” their natural sense of right and wrong, in some cases improved, but often counteracted by education and science. Many discriminations of just and unjust, virtuous and vicious, were manifest to them, by this inward law; and many of these coincided with the letter of the divine law. To these they owed subjection; of this they were conscious, and they could not shake off the conviction. *Video meliora proboque; deleri ora sequor.* When a Gentile acted according to this law of his own mind, his conscience excused or vindicated him; and, as far as this was known, others would approve his conduct. But when he acted contrary to it he was self condemned, and others, who judged by the same rule, would condemn him likewise. But “if our heart condemn us, God is greater than our heart, and knoweth all things.”*

“He who keepeth the whole law, and offendeth in one point is guilty of all.”† A man, accused of murder which he did not commit, finds his conscience excuse or defend him, in that particular; and if his guilt be not proved, the judge must acquit him. Yet his conscience may at the same time accuse him of the robbery, which formed a part of the indictment, or of some other crime for which he is put on his trial. Now his innocence, as to the murder, even if fully made known to the judge, would form no sufficient reason why he should not be condemned and punished for the robbery, or other crimes.

Joseph’s brethren, when charged with stealing his silver cup, found their consciences defending them as to that charge: but when “they said one to another, we are verily guilty as to our brother, in that we saw the anguish of his soul when he besought us, and we would not hear: therefore is this distress come upon us;” then the conscience of each of them condemned both himself and the

* 1 John iii. 20.

† Jam. ii. 10.

others. Yet when "Reuben answered and said, Spake
 "I not unto you, saying, Do not sin against the child,
 "and ye would not hear? Therefore also his blood is
 "required."* His conscience in great measure acquitted
 him of this guilt: but when his incest with Bilhah was
 mentioned; his conscience must condemn him also, of an-
 other most atrocious crime. So that, they were all, in one
 respect or another, "convicted in their own consciences:"
 and so are all mankind; or at least will be in the day of
 judgment; "That every mouth may be stopped, and all
 "the world become guilty before God."†

It is the avowed object of the apostle in these intro-
 ductory chapters of his epistle, to "prove, that both Jews
 "and Gentiles are all under sin."‡ He had before stated,
 that the Gentiles were "without excuse:"§ And surely we
 should pause, and well consider his words, before we adopt
 an interpretation, which, if admitted, would subvert the
 whole of his reasoning! It will not be said, that any of the
 Gentiles perfectly kept the law of loving God with all their
 "heart," and their neighbours as themselves: and so were
 entitled to "the reward as of debt." It will scarcely be
 maintained, that any of them were so perfectly obedient to
 that rule, by which "they were a law unto themselves, as
 never to be self-condemned. Calvinists, as well as others
 acknowledge, that men, in every age and nation, have in
 many instances, done those things, as to the outward action,
 which are required by the divine law; but not *from regard*
to the will and authority of God, or any purpose of obeying
 and pleasing him. At least, they neither perfectly kept the
 holy law of love, nor "repented, doing works meet for
 "repentance," "as walking in newness of life."

After all, the apostle expressly says, "As many as have

* Gen. xlii. 21, 22. xlii. 7—9. xlix. 3, 4. † Rom. iii. 19

‡ Rom. iii. 9. § Rom. i. 20. (αναπολογητες.)

“sinned without law, shall also *perish* without law;” and he gives no intimation of the acceptance and salvation of any among them; but, in concert with the whole scripture, “shuts up all under sin; that the promise by faith in Jesus Christ may be given to them that believe.”* “He had said before, “They who have sinned under the law, are judged by the law; they who have sinned without law perish without law;” But because this might seem absurd, if without any judgment preceding, the Gentiles should perish, he immediately subjoins; that their conscience was to them instead of a law, and therefore sufficed to their just condemnation.† In like manner, our Lord says concerning the inhabitants of certain heathen cities, “It shall be *more tolerable* in the day of judgment for them, &c.”‡ But *more tolerable* is widely different from “salvation with eternal glory.”

“Whoever at the great day of final account shall be found to have lived conformably to the will of God, according to the light afforded them, will be rewarded with eternal happiness through the merits of the blessed Jesus, and that the rest of mankind will be consigned to everlasting punishment.”§

It may perhaps be sufficient to compare this statement with the words of our article. “They also are to be had accursed, that presume to say, that every man may be saved by the law or sect which he professeth, so that he be diligent to frame his life, according to that law, and the light of nature. For holy scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.”|| If our Church meant to state, that men thus diligently framing their lives, according to the light afforded

* Gal. iii. 22.

† Calvin. Inst. book ii. s. 22.

‡ Matt. xi. 20—24.

§ Ref. 282.

|| Art. xviii.

‘them,’ (which, *without revelation*, must be ‘the light of nature’ exclusively,) would be rewarded with ‘eternal happiness, through the merits of the blessed Jesus;’ surely this was the place, in which that sentiment should have been explicitly declared; at least to prevent misconstruction as to the other parts of the article. If however the opinion can be found in any part of our authorized books, we must be silent; or rather recede from our station, lamenting at length to find the articles, which *ex animo* we subscribed, contradicted by the same authority which requires subscription to them.

But what saith the scripture, more directly as to the case of the Gentiles; as continuing without revelation, or the promise of a Saviour? “Remember that ye, being “Gentiles in the flesh,—at that time, ye were without “Christ” (*χωρίς Χριστού*,*), “being aliens from the common- “wealth of Israel, and strangers from the covenants of “promise, having no hope, and without God in the world.”† Again, “The same Lord over all is rich towards all that “call upon him. For whosoever shall call on the “name of the Lord shall be saved. How then shall “they call on him, in whom they have not believed? And “how shall they believe in him, of whom they have not “heard? and how shall they hear without a preacher?”‡ And again, the Jews “please not God, and are contrary “to all men; forbidding us to *preach to the Gentiles, that “they might be saved.*”§ If they might have been saved by the merits of Christ, without hearing of him, believing in him, and calling on him, by ‘living according to the ‘light given them;’ what need was there that the apostles should labour, venture, and suffer so much, in order that they might hear and believe, and be saved? And why

* John xv. 5. † Eph. ii. 11, 12. ‡ Rom. x. 11—15. § 1 Thess. ii. 15, 16.

should they so decidedly condemn the Jews, because they opposed and attempted to hinder them? And indeed why should the commission have been given by our Lord, to go into all nations, and “preach the Gospel to every creature?”*

And what says the scripture, concerning this ‘light afforded them?’ “Ye were sometime darkness, but now “light in the Lord.”† “I send thee to them,” (the Gentiles) “to open their eyes, and to turn them from darkness “to light, and from the power of Satan unto God.”‡ “Who hath delivered us from the power of darkness, and “hath translated us into the kingdom of his dear Son.”§ “He hath called us out of darkness, into his marvellous “light.”|| Indeed the whole word of God describes the state of the Gentiles “as gross darkness.”—Well therefore, viewing these things, might our Lord say: “If the light “that is in thee be darkness, how great is that darkness!” And “Take heed therefore, that the light that is in thee “be not darkness.”¶

“Except a man be born again, he cannot see, he, “cannot enter into, the kingdom of God.”** If outward baptism, or any thing inseparably connected with it, be meant; this at once excludes all Gentiles, at least since our Lord’s days, infants as well as adult, from salvation. But if a new creation to holiness be intended; if it at all relate to the same subject as the apostle’s words do, “without holiness no man shall see the Lord;”†† then none can be saved without the renewal and sanctification of the Holy Spirit. The case of Cornelius, the first Gentile convert, may illustrate the subject. “He was a devout man, one that “feared God with all his house, who gave much alms to

* Matt. xxviii. 19. Mark xvi. 15, 16. Luke xxiv. 47, 48.

† Eph. v. 8.

‡ Acts xxvi. 18.

§ Col. i, 13.

|| 1 Pet. ii. 9.

¶ Matt. vi. 23. Luke xi. 35.

** John iii. 3—6.

†† Heb. xii. 14.

“the people, and prayed to God always.” God himself said to him, “Cornelius; thy prayer is heard, and thine alms “are had in remembrance before God.” Yet even this man was directed to send to Joppa, “and call for Peter, “who should tell him words, whereby *he* and all his house “*should be saved.*”^{*} It will not be alleged, at least by his Lordship, that Cornelius did these things, which were in ‘the sight of God good,’ without the influence of the Holy Spirit: yet even these things, while they prepared his heart to welcome the message of salvation, and were “things accompanying salvation,” were not sufficient for salvation; but “the words of Peter received in faith, saved him.” It behoves those, who contend for the salvation of the Gentiles, by ‘living ‘conformably to the will of God, according to the light given ‘them,’ to produce some instances, if it can be done, of Gentiles, who had no divine revelations of any kind, “fearing “God,” “the one living and true God,” and “working “righteousness;” and concerning whom such things could be truly spoken, as are by the inspired *historian* stated concerning Cornelius: and then, we must either allow, that they were saved without the word of God, and without faith in that word, or that God himself was pleased to reveal immediately to them, “those words by which they might “be saved.” But if no clear and undeniable example of this kind can be adduced, from among those to whom no part of “the word of God hath come;” there is not even the shadow of any argument in support of the opinion, which does not also imply, that man may enter heaven “without holiness,” and without being “born again.” Now it is certain, such an example cannot be adduced; and nothing is wanting to demonstrate this, in respect of any individual who has ever been mentioned in this argument, (Socrates for instance,) but a fair comparison of his cha-

* Acts x. 1, 2. 22. 31, 32. xi. 13, 14.

racter and conduct with those of Cornelius, even before his conversion to Christianity. In respect of such Gentiles, as had a portion of the word of God, but were not proselyted to the law of Moses; no doubt many of them have been saved, in the same manner, as the believers were, who lived before the giving of the law.

‘ Because Nebuchadnezzar received a reward of his good works, we understand, that even the heathen, if they shall do any thing good, are not passed over, in the judgement of God without reward.’*

Nebuchadnezzar had prophetic dreams, instructions from the prophet Daniel, and access to “the oracles of God,” as far as then extant: and it appears, that at length he believed, with a penitent and lively faith. His example may recommend to us the British and Foreign Bible Society, and similar Institutions; and stimulate us to disperse the good seed of divine truth; as by the blessing of God, it may grow and produce an increase in the most unpromising situations: but what has this to do with the case of those Gentiles, who have not the word of God? And to suppose, that such persons may be saved by the *light*, or rather the *darkness* of nature, benumbs the soul, and represents all endeavours to evangelize the heathen world, as superfluous, as visionary, as enthusiastical; without excepting, not only the most eminent of modern missionaries, but even the apostles and primitive evangelists themselves.

‘ The works of creation, and the law written upon men’s hearts, always supplied a ground for faith, and a rule for practice. At every period of the world, to fear God, and to work righteousness, have been discoverable and practicable duties. Men will be judged according to the

* Jerome, Ref. 392.

‘light which has been afforded them by the dispensation
 ‘under which they have lived, whether it shall have been
 ‘the law of nature, the law of Moses, or the law of the
 ‘gospel, all equally derived from the same divine Author.
 ‘The virtuous heathen, the obedient Jew, and the sincere
 ‘Christian, will all owe their salvation to the precious “blood
 “of the Lamb slain, from the foundation of the world.”
 ‘The degrees of happiness, as we are taught to believe,
 ‘will vary; but although they are all eternal, and all flow
 ‘from the same divine source, the faithful disciples of the
 ‘blessed Jesus may humbly hope, that a peculiar inheritance
 ‘is reserved in heaven for them, as “the prize of their high
 “calling in Christ.”*

There may be as ‘virtuous heathen’ now as in former days, and indeed this would be no very high attainment. But unless some clear instances can be adduced, of such men as Cornelius, among those in ancient and modern times, who have been left wholly destitute of divine revelation; I must adhere, with decided approbation, to the *energetick* language of our article; and must consider all that is spoken concerning the salvation by Christ, *without faith in him*, (when meant of adult persons,) as unscriptural, nay, anti-scriptural; as contrary to the express doctrine of our established church, and as suited to damp our thankfulness for our peculiar mercies; and to cut the sinews of all exertion to communicate them to those, who now “sit in darkness
 “and the shadow of death, to guide their feet into the way
 “of peace.” Obedient Jews in ancient times were believers, as it has been shewn: and it does not appear on the ground of the New Testament, that any obedience can avail the Jews, who persist in unbelief, and opposition to the cause of their rejected and crucified Messiah.

* Ref. 262, 263.

SECTION V.

Whether some degree of righteousness remains in fallen man.

‘It will scarcely be denied that some acts of mercy, justice, and self-denial are recorded in profane history; and therefore upon these occasions, as far at least as external deeds are concerned, men were able to counteract the depravity introduced into their nature by the fall of Adam.’*

The only question on this passage is this, ‘Were these things good in the sight of God?’ If they were not, the fact is not denied by Calvinists, nor even Calvin himself.—‘As man is a sociable animal, he is also propense, as by a natural instinct, to cherish and preserve that society: and therefore we see that there are in the minds of all men universal impressions of honesty and order.’† ‘Certain persons have existed in all ages who, by nature as a guide, have been intent on virtue, during their whole life. Nor do I hesitate, because many falls may be marked in their morals; for by that very pursuit (*studio*) of honesty (*honestatis, what is honourable*) they gave a proof, that there was something of purity in nature itself. What price virtues of this kind may have before God, we shall discourse when we treat of the merits of works.’—‘Some by shame, others by the fear of laws are retained, that they should not burst forth into many kinds of filthiness: others because they think it conduces to an honourable method of living, to which truly they aspire. Others emerge above the vulgar sort, that they may retain, by their own majesty, the rest in their duty. Thus God, in his providence, bridles the perversity of nature, lest it break forth into action: but he does not inwardly cleanse it.’‡—Cicero speaks in energetic language of Catiline’s *self-denial*. Bands of robbers

* Ref. 9. † Calv. Inst. B. II. c. ii. sect. 13. ‡ Inst. B. II. c. iii. sect. 3.

must observe some law of *justice* on dividing their spoil. Even murderers have, on some occasions, performed detached actions of mercy and compassion: and seducers, whose conduct is as cruel as that of murderers, are not unfrequently noted for liberality and beneficence, where the objects of their criminal passions are wholly out of the question. We even allow, that, from regard to health, or interest, or reputation, numbers of ungodly men, impose restraints on their strong inclinations, even of a permanent nature, and are habitually sober, continent, and virtuous. ‘Nor is there any one who, having nature as a guide, cannot arrive at virtue.’* But this not being done from regard to God, is ‘not good in his sight:’ nor indeed in its own nature; as it springs entirely from corrupt and selfish motives.

‘The understanding was greatly impaired by the fall; but no one will maintain that it was utterly destroyed, or that what remains is incapable of improvement.’†

Calvin admits so much on this subject, in the second chapter of the second book of his *Institutes*, that I apprehend few Anticalvinists would require more; except as any maintain, that the base metal of nature can be improved into “gold tried in the fire,”‡ by refining and burnishing.

‘Every good affection towards God and towards man was not totally extinguished.’§ We do indeed maintain, that ‘every good affection towards God’ was totally extinguished ‘by the fall.’ “That which is born of the flesh is flesh:” and “the carnal mind is enmity against God; for it is not subject to the law, nor indeed can be,” (εἰς ἀδυναμία)—“So then they that are in the flesh cannot please God,” (εἰς ἀδυναμία)—If natural instinctive love to near relations, and various other

* Cicero, translation of Note, Ref. 9.

† Ref. 9.

‡ Rev. iii. 18.

§ Ref. 10.

social affections, in which God is not regarded, be denominated *good*; then *good* affections towards man were not totally extinguished. But if no love be ‘good before God,’ except that holy love, which his law requires, and which in believers “is the fruit of the Spirit;” then ‘every good affection towards man was totally extinguished;’ and nothing remained but mere animal instinct, and self-love, modified and extending itself to various other objects, in subserviency to a man’s own supposed good; according to Mr. Pope’s system in his *Essay on Man*:

“Self love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake;
The centre mov’d, a circle strait succeeds,
Another still, and still another spreads:
Friend, parent, neighbour first it will embrace,
His country next, and next all human race:
Wide and more wide, the o’erflowings of the mind;
Take every creature in, of every kind;
Earth smiles around, with boundless bounty blest,
And heaven beholds his image in its breast.” Ep. iv. 363—372.

Yet here God is wholly overlooked, and the affections cannot be ‘good before him.’

‘Therefore the true definition of the law of nature is, that the law of nature is the knowledge of the divine law, implanted in the nature of man. For on this account man is said to have been created after the image of God; because the image, that is, the knowledge of God, and a certain likeness of the divine mind shone forth in him: that is, the discrimination of things honourable and base: and with this knowledge the powers of man agreed. The will, before the fall, was turned unto God; true sentiments also glowed in the mind, and in the will, love towards God; and the heart assented, without any hesitation, to the things known. And they

‘determined, that we were created, to acknowledge and
 ‘praise God; and to obey that Lord, who created us, sus-
 ‘tained us, and impressed his image on us; who demands
 ‘and approves righteous things; and, on the contrary, con-
 ‘demns and punishes things unrighteous. But, though in
 ‘the present corruption of nature, the image of God being
 ‘defaced, the knowledge of God does not thus shine forth,
 ‘yet it remains: but the heart fights against it, and certain
 ‘doubts rush in on account of some things which seem
 ‘to oppose our knowledge.’*

The reader will observe, that all, except the last sentence, is spoken of man, *as God at first* created him; and the energetick expression, *sed cor repugnat*, ‘the heart fights against what the understanding cannot but admit,’ clearly establishes our sentiments, and shews the need which we have of a “new heart,” in order “to walk in newness of life.” “Make the tree good, and his fruit good; for a corrupt tree cannot bring forth good fruit.”

“I am not come,” says Christ, “to call the righteous, but sinners to repentance:” we may therefore affirm, upon the authority of our blessed Saviour himself, that there is a degree of righteousness in some men.†

In what sense then did the prophet, and from him the apostle, declare, that “There is none righteous, no not one?”‡ The persons of whom our Lord spake either had previously repented, or they had not. If they had repented, they had acknowledged their sinfulness and need of mercy: if they had not, either they had never sinned, or they remained impenitent and unpardoned; but “God now commandeth all men every where to repent.”§ He, therefore, “who needs no repentance,” must not only have in him ‘a degree of

* Translation of Note from Melancthon, Ref. 10.

+ Ref. 11.

‡ Ps. xiv. 3. Rom. iii. 10.

§ Acts xvii. 30.

‘righteousness,’ but must be perfectly righteous in heart and life, and must have been so all his former days.

‘By the righteous, (says Whitby, very justly,) we are not to understand those who are only righteous in their own conceits, such as the Pharisees were, who justified themselves before men, and trusted in themselves that they were righteous, and despised others, in comparison of themselves; for such are not whole, but have great need of the spiritual Physician; and such especially the gospel calleth to repentance.’*

I shall not here attempt to support the exposition ‘given by commentators, who wish to reconcile the passage to the Calvinistic system:’ but it is obvious to note that many “trust in themselves that they are righteous,” and “justify themselves before men,” who are not “righteous in the sight of God;” and that many exceedingly need the Physician who think they do not. He, who was “filled with the Holy Ghost from his mother’s womb,” said to Jesus, “I have need to be baptized of thee:”† And no saint on earth ever rose above the prayer, “Heal me, and I shall be healed; save me, and I shall be saved.”—If, however, there be ‘righteousness in any man,’ so that he “needs no repentance;” he is not one of those, who Christ came to call and save;—and will either be saved *without Christ* or not at all.‡

‘Moreover, the word sinners here imports such persons as live in a customary practice of sin, so that the tenor of their lives is wicked, and who are therefore to be called to that repentance which consists in the change of their lives, from the service of sin to holiness, from slavery to Satan to the fear of God; and therefore, by the right-

* Ref. 12.

† Matt. iii. 14. Luke i. 15.

‡ Gal. v. 1—6.

'eous who need no repentance, we are not to understand
 'those who are entirely free from sin; for so, there is not a
 'just man upon earth, nor any man who is not a sinner;
 'but those who are truly and sincerely righteous, have
 'truly reformed their lives, who carefully endeavour to ab-
 'stain from all known sins, and set themselves sincerely to
 'the performance of their whole duty both to God and man,
 'and so are righteous and acceptable in the sight of God;
 'in which sense Job was righteous and eschewed evil; Za-
 'charias and Elizabeth were righteous, walking in all the
 'commandments of the Lord; and Simeon; and so they
 'needed not that repentance which consists in the change
 'of the life from a course of sinning to a living unto God.*

Did either Dr. Whitby, or his Lordship in quoting him,
 intend to affirm, that our Lord came to call none, but such
 persons as live 'in a customary practice of wickedness, so
 'that the whole tenor of their lives is wicked?' Are others
 then excluded from his salvation? Or have they no need of
 it? Are all others justified by their works, and not by the
 mercy of God, through the merits of Christ, by faith?† Are
 they then good, and their works 'good in the sight of God,
 'before they are influenced by the Spirit of God?‡ If this
 be not the case, whatever meaning may be affixed to this
 obscure and perplexed statement of the case, it does not at
 all alter our argument: for we speak only of that which is
 'good in the sight of God.' This learned Anticalvinist,
 however, describes the persons spoken of, as 'men who
 'have truly reformed their lives.' They had then, once
 at least, sufficiently needed repentance: they were not
 righteous *originally*, or in themselves, which is all that our
 argument or doctrine requires.—'I am not come to call the
 'righteous, as you arrogantly imagine yourselves to be, but
 'such poor sinners as these to repentance and salvation.'§

* Whitby, Ref. 12, 13. † Ref. 106, 107. ‡ Ref. 61. § Doddridge.

The case of Zacharias and Elizabeth, and Simeon, and others, who were "just and devout," yet "waited for the Consolation of Israel," was, in most things, similar to that of the saints under the Old Testament: nor do we hesitate to ascribe the excellency of their character and conduct to "the renewing grace of the Holy Spirit," and not to any thing *spiritually* good remaining in our fallen nature. The good things 'here mentioned, must mean good in the sight of God: such an action our weak and unassisted nature 'will unquestionably not allow us to perform.*

'It may be said that these persons lived before the 'gospel-dispensation.' Was it then peculiar to Abraham to be justified by faith, and "of grace, that it might be by "faith?" And, were other men, under the preceding dispensations, able to keep God's commandments? And has the gospel-dispensation deprived men of that ability? For we now teach even our children, that they have it not. 'My 'good child, know this, that thou art not able to do these 'things of thyself, nor to walk in the commandments of God 'without his special grace, which thou must learn at all 'times to call for by diligent prayer.†

"That on the good ground," says Christ, "are they "which in an honest and good heart, having heard the "word, keep it, and bring forth fruit with patience:" 'here 'we have again our Saviour's authority for saying, that there 'is some honesty, some goodness of heart in the human 'race; and that different men possess these virtuous qualities 'in different degrees, since of the seed which fell upon good 'ground, some brought forth "an hundred fold, some sixty, "some thirty."

Is then "the honest and good heart," in which the good "seed of the word of God, takes root, and brings forth fruit,"

* Ref. 67.

† Catechism, Quest. before Lord's Prayer.

uniformly the effect of 'some goodness and honesty in the 'human race?' "No man can (*δυναταί*) come to me, except the Father who hath sent me draw him. It is written "in the prophets, They shall all be taught of God; Every "man therefore that hath heard and learned of the Father "cometh unto me."—"Therefore said I unto you, that "no man *can* come unto me, except it were given unto him "of my Father."* But this subject will come under consideration in a subsequent part of our argument. "Do not err, "my beloved brethren, every good gift, and every perfect "gift cometh down from above, from the Father of lights;"—"of his own *will* begat he us with the word of truth.†"

'Our Saviour represents the "man travelling into a far "country, who called his own servants, and delivered unto "them his goods," as saying, upon his return, to each of 'those servants, who by trading had gained other talents besides those which were entrusted to them, "Well done, thou "good and faithful servant, thou hast been faithful over a "few things, I will make thee ruler over many things; enter "thou into the joy of thy Lord." 'Does not this part of the 'parable shew the power of exertion, and the certainty of 'reward? And does not the casting of the unprofitable servant, who had hidden his talent in the earth, into outer 'darkness, where shall be weeping and gnashing of teeth, 'prove, that those who are slothful and inactive, who do 'not by their own diligence improve the gifts which they 'receive in this life, will be severely punished in the world 'to come?‡

All the persons spoken of in this parable were the professed servants of Christ: they were intrusted *by him* with different talents, as his stewards. Wealth, ability, authority, influence, learning, eloquence, reputation of learning or eloquence,

* John vi. 44, 45. 65.

† Jam. i. 17, 18.

‡ Ref. 16.

the office of a minister; even time, health, the limbs and senses of our bodies, the faculties of our souls, the smallest portion of property or of authority and influence, as those of masters, parents, relations, employers: all these are talents; with all or any of them good may be done, or evil may be done, or they may be buried in sloth and inactivity. The willing servant of Christ, who loves him and his cause, and relies on his mercy and grace, will “prove the sincerity “of his love,”* by improving these talents: but, while the open enemies of truth and holiness, dishonour God and do mischief to mankind, beyond calculation, by perverting as unjust stewards, these things to bad purposes: many of the professed servants of Christ, shew their insincerity, and their hard thoughts of their Lord, and the pride and alienation of their hearts, by a kind of negative religion; without bringing forth good fruit, or even attempting it. They are slothful and unfruitful in the knowledge of Christ. But what was that, which distinguished the “good and faithful “servants” from “the wicked and unprofitable servant?” Was it not “faith *working* by love?” Was not the improvement of their talents, shewn by “the fruits of the Spirit?” Did any one ever improve natural amiable dispositions, till they became holiness? or do things good in the sight of God, before he is influenced by the Spirit of God?† ‘The ‘indolent Christian will receive no reward from his heavenly ‘Lord.’‡

‘In appealing to our public formularies, I shall first ‘notice the article upon original sin, in which it is said, that “man is very far gone from original righteousness:” this ‘expression implies, that original righteousness is not entirely ‘lost, that all the good qualities and principles, with which ‘man was at first created, are not absolutely destroyed.’§

* 2 Cor. viii. 8, 9.

† Ref. 61.

‡ Ref. 65.

§ Ref. 50.

The words in the Latin Article, of which the English Article is a translation of *co-ordinate* authority, stand thus : *Ab originali justitiâ quam longissime distet. Quam longissime*, according to the dictionaries, and the constant use of the best Latin writers, signifies *as far off as possible*. 'Very far gone from original righteousness,' is superlative and expressive, but not so decided as the Latin. If by 'original righteousness,' things 'good only in the sight of men' be included, it 'is not entirely lost:' if 'things 'good in the sight of God' be exclusively meant, it is entirely lost. This his Lordship elsewhere seems to concede.* It appears to me, that our Article intends exclusively 'things 'good in the sight of God;' and the Latin Article confirms this opinion.

'That this is the plain and obvious sense of the passage, 'is evident from the following circumstance: When the assembly of divines, in the reign of Charles the First, undertook 'to reform, as they called it, our articles according to the 'Calvinistic creed; they proposed to omit the words, 'Man is 'very far gone from original righteousness,' and to substitute for them, 'Man is wholly deprived of original righteousness.' It was admitted by both parties, that the two 'sentences conveyed ideas extremely different.†

Whatever either party, in the turbulent times of Charles the First, admitted concerning the clause in question, and that proposed to be substituted in its place; few readers in our quiet times, will readily perceive the *extreme* difference in the meaning of the two sentences; especially if the Latin Article be considered as fixing the sense of the English Article. I apprehend the most decided Calvinists, in the Establishment, are at present fully satisfied with the Article as it now stands; and only desire, that it may be cordially subscribed and

* Ref. 59. 61. 67, 68.

† Ref. 50.

steadily adhered to, by all who subscribe it and require subscription to it; and by them made known distinctly and fully to all the laity, in its practical tendency in all their publick and private instruction.

SECTION VI.

Wickedness naturalized.

‘Celsus, arguing according to his own principles, asserts, that it is very difficult to make a perfect change in nature: but we (knowing that there is one and the same nature in every rational soul, and maintaining, that not a single one is formed wicked by the Creator of all things, but that many men become wicked by education, by example, and by influence, so that wickedness is as it were naturalized in some) are persuaded that it is not only not impossible, but not very difficult, by the divine word, to change wickedness naturalized (κακίαν φυσιωσασαν,*) provided any one will but admit that he ought to commit himself to the supreme God, and do every thing with a reference to pleasing him with whom the good and the bad are not held in the same estimation, and with whom the indolent and the active man do not meet with the same fate.’ ‘But if a change be very difficult to some, it must be said, that the cause is in the disposition of those, who will not allow that the supreme God will be the just Judge of all the actions done by every one in this life. For will and exertion have great weight in enabling a person to do those things which appear very difficult, and, to use a strong expression, almost impossible. Would a man be able by exertion and practice to walk upon a rope stretched on high from one side of a theatre to the other, with considerable weight upon him;

* This word seems used in a sense, wholly unknown to the compilers of lexicons: at least my opportunities do not enable me to find any trace of it.

‘and would he find it impossible to live virtuously when he
 ‘desires it, although he has previously been very wicked?
 ‘But consider, whether a person who makes such assertions,
 ‘does not accuse the Creator of the rational being, rather
 ‘than the being himself; if he has made man capable of
 ‘doing things difficult, but useless, and incapable of doing
 ‘things conducive to his own happiness.’*

This is a quotation from Origen, one of the fathers, brought as *authority* against modern Calvinists; and as such *adopted* in the Refutation. But the whole passage, taking not the least notice of our fallen state in Adam, and in fact denying original sin, ‘as the fault of our nature,’ stands in diametrical opposition to our article; and even to many parts of the Refutation itself! Is there then no medium between ‘God creating man wicked,’ and his becoming wicked merely by education, by example, and by influence? Are we totally to deny original sin, and suppose man to be what God at first made him, and assign his wickedness to other causes, lest we should throw the blame of it, on the Creator? Let Calvin for once be permitted to speak: ‘This is now to be maintained, that man in his first creation was far different from all his posterity; which, deriving its origin from him being corrupted, doth draw from him an hereditary stain.’† “We were by nature children of wrath even as others.”‡ If Origen, by a carnal and corrupt policy, in disputing with a learned pagan philosopher, concealed his sentiments, and did not habitually and totally deny the doctrine of the fall; why should his *pelagian* statement, (for so it would afterwards be called,) be brought against us, especially by any of those, who require subscription to our articles?

But how comes it to pass, that men every where, in all ages, receive such bad educations, are surrounded by such contagious examples, and are brought under such a perni-

* Origen, Ref. 332—334. † Cal. B. I. ch. xv. sec. 8. ‡ Eph. ii. 3.

cious influence; as to become universally *evil*; yea, so evil, as to fill the world with all kinds of wickedness, from generation to generation? How could this be possible, if man's nature were not universally prone to evil, and this by a most powerful bias?—‘So that wickedness is naturalized in some.’ It was then, it seems, an alien to the human mind and character, till ‘naturalized by some,’ and not by others. It becomes *natural*, from external causes, and by habit; but it was not previously *natural*. Custom is indeed *second nature*: but how is it that men so generally contract bad habits, as well as imbibe bad instructions, and copy bad examples; if they have not naturally bad propensities? The sheep never copies the pattern of the swine, or learns the habit of “wallowing in the mire.” No education, no example, no influence, not even that of keen hunger can induce the ox to devour animals for food; or the wolf and lion to feed on vegetables with the ox. Each creature has its peculiar nature and propensities; which may indeed be restrained or cherished; but cannot be extirpated, by any created skill or power, or by any combination of circumstances whatever. This illustration is peculiarly worthy of attention; as it has pleased God to describe the new creation unto holiness, in Christ Jesus, under the emblem of a change of the natural propensities of animals, affected by omnipotence.*

Many things contained in this quotation will fall in our way, in a subsequent part of this work. Yet if wickedness were indeed merely *naturalized*; inveterate habits, the result of bad education, early self indulgence, contagious examples, and corrupt influence, are not so easily conquered. “Can the Ethiopian change his skin, and the leopard his spots? Then may ye also do good, who are accustomed to do evil.”† Habits of gross sensual gratification would form no small obstacle to the attainment even of

* Jer. xiii. 23.

† Is. xi. 6—9. lxv. 52.

heathen virtue, from *selfish* motives; but from pure motives “to crucify the flesh with its affections and lusts;” to conquer *nature* and *second nature* at once, ‘*Hic labor; hoc opus est:*’ ‘*Naturam expellas furca, tamen usque recurret,*’ ‘Though thou shouldst thrust out nature with a fork, she will yet run back again:’ Horace knew this, and it is strange that Christian divines should not know it. “With man it is impossible, but with God all things are possible.” Even when a man is exceedingly desirous of doing it, and earnestly attempts it; he finds it so far from easy, that, if done at all, it is like “cutting off a limb,” or “plucking out an eye:” nor can he effect it at all except as God, who has “worked in him to will” (το θελειν), works in him also to perform (το ενεργειν): “That which I do I allow not; for what I would that I do not; but what I hate that I do.” “To will (το θελειν) is present with me; but how to perform that which is good, I find not.” “I find then a law, that when I would do good” (τω θελοντι εμοι ποιειν το καλον) “evil is present with me. For I delight in the law of God, after the inward man, but I see another law in my members war-ring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O, wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ.”* Whoever speaks in this passage, it is undeniable that he greatly desired and longed to obey the law of God, in which he inwardly delighted; that he willed and purposed to do it; and no doubt his exertions were vigorous and persevering: yet he found such difficulties, *from within*, as of himself he was wholly unable to surmount. Along with his doleful lamentation, therefore, he earnestly enquires after a DELIVERER; and he thanks God for Jesus Christ as that Deliverer: “Without Christ he could do nothing;” but “he could do

* Rom. vii. 15—25.

“all things, through Christ strengthening him.” “He said
 “unto me, My grace is sufficient for thee: my strength is
 “made perfect in weakness: most gladly therefore will I
 “glory in my infirmities, that the power of Christ may rest
 “upon me: therefore I take pleasure (εὐδοκῶ) in infirmities,
 “in reproaches, in necessities, in persecutions, in distresses
 “for Christ’s sake; for when I am weak then am I strong.”*
 Is not this language of the Apostle the very *Antipodes* to the
 quotation from Origen? It might have been expected, that a
 champion for Christianity, answering the objections of a
 shrewd and learned pagan, concerning the ‘difficulty of a
 ‘perfect change in nature,’ (which justly implied, that
nature required to be perfectly *changed*,) would have
 brought forward some of those scriptures, which relate to this
 essential part of our holy religion. “A new heart will I
 “give you; and a new Spirit will I put within you.”
 “Create in me a clean heart O God, and renew a right
 “Spirit within me.” “If any man be in Christ, he is a new
 “creation.” “We are his workmanship, created in Christ
 “Jesus unto good works.” “With man it is impossible, but
 “with God all things are possible.”† But not a hint of this
 kind: no want of such a change is at all admitted; no
 great difficulty, of becoming what he ought to be, even to
 the man in whom wickedness is *naturalized*. Beyond doubt
 the heathen has the best part in the argument: for experi-
 ence and observation shew that such a change is needful,
 even to moral virtue; and that it is very rare and very
 difficult. But without it there can be no *holiness*; nor is it
 ever effected except by the grace of God. In fact, where
 original sin is denied, or explained away, or lost sight of;
 regeneration, and a new creation to holiness, by the power
 of the Holy Spirit, will follow its fate in nearly exact pro-

* John xv. 5. Phil. iv. 13. 2 Cor. xii. 9, 10.

† Ps. li. 10. Ez. xi. 19. xxxvi. 26, 27. 2 Cor. v. 17. Eph. ii. 10.

portion. The closing sentence is an instance of that irreverence, which chooses rather to charge God with injustice, than to allow the possibility, that the writer may be mistaken.

No stronger language can be found, concerning the total loss of original righteousness, in the writings of any modern Calvinists, than those which have already been produced from our homilies; The substance of which is this: ‘Man
‘of his own nature is fleshly and carnal, corrupt and nought,
‘sinful and disobedient to God, without *one spark of goodness in him*, without any virtuous or godly motion, only
‘given to evil thoughts, and wicked deeds.’* ‘He (Adam)
‘was become’ (by the fall) ‘the bond slave of hell, having
‘in himself *no one part of his former purity and cleanness*;
‘but being altogether spotted and defiled, insomuch that he
‘seemed to be nothing else but *a lump of sin*.’ ‘The whole
‘brood of Adam’s flesh should sustain the same fall and punishment,’—‘that is to say, became mortal, and subject unto
‘death, having *nothing in themselves*, but everlasting damnation of body and soul.’† By such passages from the homilies, the language of the article must be understood; for the same company of persons composed both the articles and homilies; and the articles sanction the homilies.‡

CHAPTER II.

MAN’S RECOVERY.

SECT I.—On Freewill.

OUR enquiry concerning the recovery of man, from his ruined state, must begin with the investigation of the abstruse, or at least, much *perplexed* and misunderstood subject of

* 1st Part Homily, Whitsunday.

† Homily on the Nativity. *A lump of sin; without one spark of goodness;* is at least as explicit and strong, as ‘an unmixed mass of corruption and depravity:’ neither is *corrigible*, except by grace. Ref. 3.

‡ Art. xi. xxxv.

FREE-WILL. Not that I purpose to attempt any laboured disquisition on the subject; but merely to state it in such a way, as may shew what Calvinists do maintain, and what they do not; which being clearly done, most of the objections of their opponents will fall to the ground of themselves.

I will not say, that no Calvinists have ever been so absurd as to deny *free-will*, as meaning *free-agency*, and implying responsibility: for what absurdity has not been maintained by some persons, in large bodies of men, all classed under one general name? But Calvin himself never intended to deny man's free-agency. 'We reckon among the natural powers of man to approve, to reject, to will, not to will, to endeavour, to resist; that is, to allow vanity, and refuse perfect goodness, to will evil, and to be unwilling to good.'—'He so matcheth the working of God with ours, that *to will* may be of nature, *to will well* of grace.'*

The doctrine of Calvin on this subject, as I can ascertain it, consists of three particulars, of which the denial of free agency is not one. 1. That the will of fallen man is so entirely enslaved to his corrupt affections; that, as far as left to himself, without the grace of God, he cannot in any thing will what is *spiritually good*, or do any thing towards it: that however his conscience may be alarmed, or his understanding convinced; yet his heart fights against the conviction (*cor repugnat*); and that the determination of the will follows the dictate of the *heart*. 2. That even for such things, as a man really *willeth*; as a carnal man *willeth* what would conduce to his health and temporal comfort, or a regenerate man *willeth* to obey and serve God; yet the will itself is so impaired and weakened by his fallen nature; that he is unable to carry his own purposes and resolutions into effect, against the corrupt desires of his heart; *generally*, in things relating to mere heathen virtue; *always*, without

* Calv. Inst. B. II. c. v. sect. 14.

the continual help of God, in things spiritually good. "It
"is God who worketh in us both to will and to do."

3. That where the volition has no impediment from either the moral or the spiritual nature of the thing to be willed, it is not independent on God, but is limited and restrained by him in various ways; "There be many devices in the heart of
"man, but the counsel of the Lord that shall stand." When Solomon writeth, that "the LORD holdeth the heart of the
"king in his hand, and inclineth it whithersoever he will,
"as the rivers of water;" under one species he comprehends
'the whole kind: for if the will of any one is free from all
'subjection, that belongeth especially to the royal will, which
'in some respects exercises dominion over other *wills*: but if
'that be bowed by the hand of God, neither is our will
'exempted from the same condition.* The first of these three particulars is most insisted on, but the others frequently are noticed. This may suffice to introduce our subject, as far as it will here be necessary.

'That man professes free-will, and that God by his Spirit
'influences this free-will, without destroying it, is indispu-
'tably true; but how this is effected, is to us an inexplicable
'mystery.†

'Exactly to define the concurrence (*concursus*) of di-
'vine grace with the human will, and to say what grace
'alone performs, and what *free-will* (*liberum arbitrium*)
'may do with and under grace, is a matter of no little
'difficulty. This very thing indeed perhaps may, not unde-
'servedly, be placed by pious and learned men, among "the
"deep things of God," "his untraceable ways." But,
'however we may be ignorant of the manner of the thing,
'the thing itself is certainly to be firmly believed.‡ 'If

* Cal. Ins. Book II. chap. iv. sec. 7. + Ref. 37.

‡ Translation of Latin quotation from Bishop Bull. Ref. 36.

‘there is not the grace of God, how can he save the world?
 ‘if there is not free-will (*liberum arbitrium*) how can he
 ‘judge the world?’*

All this is liable to no exception, provided *free-agency* is meant by free-will; even Calvin would admit it. God by influencing the will neither destroys it, nor interferes with the exercise of it, in all the freedom, of which a creature is capable; and certainly not with any kind of freedom, of which the slave of sinful passions and propensities can exercise. Yet the subject, when pursued in metaphysical speculations, is involved in difficulties, which have hitherto proved inexplicable, and probably will continue to do so. Yet if we confine ourselves *to the thing itself*, and leave the *manner* of it, among “the deep things of God,” we escape the danger of going beyond our depth.

The subject of *co-operation* will be treated of separately: it may, however, be proper here to observe; that ‘the grace ‘of God,’ by enlightening the mind, rectifying the judgment, purifying the affections, and producing submission in the will, produces an inward change, called “a new heart,” which leads the possessor to “walk in newness of life.” Thus the man himself, or his *will*, is made free from the bondage of sin: “for where the Spirit of the Lord is, there “is liberty.” Now he *willingly* repents, believes and obeys; even as before he willingly rebelled and rejected the gospel; while he is not conscious of any influence, distinguishable from the operation of his own heart and mind; but merely complies with the dictates of his conscience, now awakened and enlightened to perform its office. But, perhaps, afterwards, reflecting on the change, which has taken place, and comparing it with that described in the Holy Scriptures; he learns to ascribe the whole to God, who “worketh in us, “both to will and to do of his good pleasure.” This view

* Translation from Augustine, Ref. 36.

indeed reconciles the several parts of scripture, which relate to this subject, and this alone can reconcile them.

‘Freedom of will and liberty of action are the essential
‘qualities of men, as moral responsible beings; but to
‘foresee how every individual of the human race will,
‘upon every occasion, determine and act, is the incompre-
‘hensible attribute of the Deity. That such an attribute
‘does belong to God, is placed beyond all doubt by the
‘accurate accomplishment of numerous prophecies; and the
‘free-agency of man is proclaimed in every page of Scrip-
‘ture, and confirmed by the experience of every moment.
‘These sublime and important truths are to be treated as fun-
‘damental and incontrovertible principles; and no interpre-
‘tation of Scripture is to be admitted in contradiction of them.’*

Calvinists, in general, would not much object to this statement. They indeed consider *free-agency* as a less ambiguous term than *free-will*: and they recognize in the whole plan of prophecy, something beyond mere *prescience*:
“Him, being delivered by the *determinate counsel* and
“foreknowledge of God, ye have taken, and by wicked
“hands have crucified and slain.”†

‘I assert that man is endued with free-will, declaring
‘that this is the greatest gift of God bestowed on him.’‡

Free-agency must be here meant by *free-will*. But did God never confer a greater or better gift either on man, “as created after his own image,” or on believers, as new “created unto holiness,” than *free-agency*? Free-agency is common to man, to fallen angels, and to every intelligent being in the universe. Indeed animals may, in some sense, be called free-agents, though not *moral* and *responsible* free-agents. Surely that which man had in common

* Ref. 229.

† Acts ii. 23.

‡ Origen, Ref. 336.

with *holy angels* before the fall; and that to which Christians shall be restored, when made “equal to the angels in “heaven;” must be something of a far nobler and excellent kind! Free-agency cannot be lost by an intelligent agent, except by depriving him of *reason* or *existence*: was then that which *remained* after the fall greater and better than that which was *lost* by it? Was that, which unholy men and fallen angels retain, greater and better, than that “gift “of God, which is eternal life through Jesus Christ our “Lord?” The *freedom of the will* (in the sense which we mean) was by the fall exchanged for *slavery*.—“Of whom “a man is overcome, of the same is he brought in bondage.” “Whosoever committeth sin is the slave of sin.” “If the Son shall make you free, then are ye free indeed.” “Ye were the slaves of sin; but—being made free from sin, “and become the servants of God,” “ye have your fruit “unto holiness, and the end everlasting life.”—“Slaves to “divers lusts and pleasures.” “The slaves of corruption.”* Now where is the seat of this slavery fixed? In the will, or in some other of the faculties of our souls? Calvinists say in the will: we are the *voluntary* slaves of sin, and therefore *inexcusable*: but were we slaves against our will, some excuse might be made for us. If, however, others choose to fix the seal of this slavery elsewhere, let them at least understand what we mean; and not erroneously charge us (as at present it is done from every quarter) with denying *free-agency*.

‘The soul is endowed with free-will, and is at liberty to
 ‘incline either way; and therefore the judgement of God is
 ‘just, because the soul of its own accord obeys either good
 ‘or bad advisers.†

* John viii. 34—36. Rom. vi. 16—22. Tit. iii. 3. 2 Pet. ii. 19.

† Origen, Ref. 339.

Nothing interferes with this liberty from *without*; but *the love of sin* enslaves the mind *within*; so that it cannot incline to what it hates, nor *decline* from what it loves, 'without the grace of God by Christ preventing us, that we may have a good will' (*ut velimus*). Let those, who maintain that man's will, independent of grace, is so at liberty from sinful bias, as to be capable of choosing 'what is good in the sight of God,' shew it in the superior holiness of their lives: but let them allow those, who consider "all holy desires" as from God, to ascribe all the good, which they either will or do, to the grace of God, and not to their own free-will.

'Free-will is given to the soul, which they, who endeavour to weaken by trifling reasoning, are blind to such a degree, that they do not even understand, they say those vain and sacrilegious things by their own will.'*

Free-agency, and not freedom from the slavery of sin, is evidently meant; and to this Calvinists, with but few exceptions, have no objection. The same remark suffices for whole pages of laboured arguments, quoted from the fathers on this subject.

'Nothing makes the mind companion of lust, except its own free-will.'†

But is nothing needful to make it the companion of holiness, but *free-will* in this sense of the word? For the whole controversy hinges on this point.

'Every one is the author of his own sin.'*

True: But is every one of our fallen race the author of his own holiness, if he have any? For this is our question.—Certainly neither Adam's sin, nor ours, can be

* Aug. Ref. 412. † Ibid. 413. ‡ Ibid.

charged on God without blasphemy: and neither the devil nor wicked men can *make* us sin, except as our will consents to it. This free-will is natural to us; but it is ‘by grace that we obey the calling of the word of God.’

‘I confess it cannot be denied, that we have will. Now go on; let us see what you conclude from thence. *A.* I will; but tell me also first, whether you do not think, that you have also a good will. *E.* What is a good will? *A.* A will by which we desire to live rightly, and honestly, and to arrive at the highest wisdom. Only consider whether you do not desire a right and honest life, or you do not earnestly wish to be wise; or whether you dare certainly to deny that we have a good will, when we will these things. *E.* I deny none of these things; and therefore I confess that I have not only a will, but a good will. Vol. i. p. 579.’*

If, in this dialogue, a *good will* mean any thing short of ‘a disposition to do what in the sight of God is good,’ I would make no objection: but if it imply what is thus good in the sight of God, I must for once take part with his Lordship against Augustine. ‘It is acknowledged that man has not the disposition, and consequently not the ability, to do what in the sight of God is good, till he is influenced by the Spirit of God.’†

‘A too great confidence in their own will has raised some to pride, and a too great distrust of their own will has depressed others to negligence.’‡

This latter danger is never guarded against in scripture, because it does not exist. That depression, which induces negligence, springs from distrust of God, and not distrust of our own will.—“And the Lord said unto me, My grace is suf-

* Aug. Ref. 413.

† Ref. 61.

‡ Aug. Ref. 423.

“ficient for thee, for my strength is made perfect in weakness.
 “Most gladly therefore will I rather glory in my infirmities,
 “that the power of Christ may rest on me.”—“For when I
 “am weak, then am I strong.”* “Watch and pray, that
 “ye enter not into temptation; the spirit indeed is willing,
 “but the flesh is weak.”† In what does this trusting in our
 own will differ from “trusting in our own heart?” But
 “he that trusts in his own heart is a fool:” And why
 so? “The heart is deceitful above all things and des-
 “perately wicked:” and he who trusts in one, who is
 declared by infallible testimony to be “deceitful above all
 “things and desperately wicked;”‡ and who, in no instance,
 failed to deceive him that trusted him, must be a very foolish
 man.

‘Free will, naturally given by the Creator to a rational
 ‘creature, is that middle power, which may be either di-
 ‘rected to faith, or inclined to unbelief.’—‘When God calls,
 ‘he arises from free-will, which he naturally received
 ‘when he was created. But God wills that all men should
 “be saved, and come to the knowledge of the truth;” not
 ‘so, however, as to take away free-will from them, which
 ‘using well or ill, they may most justly be judged.’§

The *free-will* here spoken of is *free-agency*. That is not
 taken away in any man; nor is compulsion used. All,
 who ‘are inclined to unbelief,’ use their free-agency *ill*,
 and will be most justly condemned: but do any of our
 fallen race, without preventing grace, use it *well*, that they
 may righteously be justified? Augustine seems to have had
 confused views on the subject, when he wrote this passage:
 but he supposes, that when God ‘calls’ we arise to some-
 thing superior to our natural free-will, or *free-agency*; yet

* 2 Cor. xii. 9, 10.

† Prov. xxviii. 26. Jer. xvii. 9.

‡ Matt. xxvi. 41.

§ Aug. Ref. 446.

still continue free agents. A modern Calvinist would have said, "He arises from natural free-agency to genuine *free-will*." As Augustine himself says in another place, "Man's will obtaineth not grace by liberty, but liberty by *grace*."* His will, being now freed from the bondage of his sinful passions by divine grace, he most freely chooses "and taketh the testimonies of God as his heritage for ever, and they are the rejoicing of his heart."† Augustine seems in the passage above quoted to hold the doctrine of grace, almost by renouncing free-agency in him who receives grace!

'Another of the fathers, however, gives a different view of the subject. 'When we depart out of this life, we depart at the same time from the right of will.' When 'the liberty of will ceases, the effect of the will ceases also.'‡

Do then either the righteous, or the wicked, in another world, cease to be *free agents*? By no means: No such thing is intended: it only implies that so long as we are in this world, good and evil, life and death, are proposed to us; and we are allowed to choose the one or the other: but this allowance, or "right of will," ceases when death terminates our present state of probation and preparation. It cannot be decided from this passage, whether or no Hilary supposed any of fallen Adam's posterity, *of himself*, and apart from grace, inclined to make a holy choice; yet this is the only material point to be decided. Probably, he also meant that the wicked in another world, however they might desire it, would not be able to get out of their condemned state; but this cannot be called properly either *free-will* or *free-agency*. The free agent is not omni-

* Aug. in Calvin Inst. Book II. ch. iii. sec. 14.

† Ps. cxix. 111.

‡ Hil. Ref. 336.

potent: and even he, whose will is made free from the bondage of sin by divine grace, cannot in all things do that which he is willing and desirous to do.

‘It is carefully to be remembered, that freedom consists
‘in the dependence of the existence of any action upon
‘our volition of it: and not in the dependence of any
‘action, or its contrary, on our preference. A man standing
‘on a cliff is at liberty to leap twenty yards downward
‘into the sea; not because he has the power to do the
‘contrary action, which is to leap twenty yards upward;
‘for that he cannot do: but he is therefore free, because
‘he has a power to leap, or not to leap. But, if a greater
‘force than his either holds him up, or tumbles him down,
he is no longer free in this case: because the doing or
‘forbearance, of that particular action, is no longer in his
‘power. He that is a close prisoner in a room twenty
‘feet square, being in the north side of his chamber,
‘is at liberty to walk twenty feet southward: because he
‘can walk or not walk it; but is not at the same time at
‘liberty to do the contrary, and to walk twenty feet north-
‘ward.’*—His want of liberty, however, is not the want of
free-agency or free-will; but want of *power* to follow the
dictate of his will. Mr. Locke was no Calvinist: yet if all
who attempt to refute Calvinism by speculation, especially
as to the subject of free-will, would make themselves com-
pletely master of his sentiments and reasonings, much
trouble would be saved to all parties.

Calvin has made for substance the same observation as
that of the great Mr. Locke.—‘Hence let the readers re-
‘member, that the faculty of human free-will is not to be
‘estimated by the event of things; as some unskilful
‘persons preposterously use to do. For they seem them-
‘selves, beautifully and ingeniously, to convict the human

* Locke on the Human Understanding, Book ii. Chap. 21. on Power.

‘ will of slavery; because every thing does not succeed
 ‘ according to their purpose (*sententiam*), even to the greatest
 ‘ kings. But this faculty, of which we speak, is to be
 ‘ considered, as *within a man*, not to be measured by out-
 ‘ ward success. Truly in the disputation concerning free-
 ‘ will, this is not enquired, whether by reason of external
 ‘ impediments, it be allowed to a man to effect and perform
 ‘ whatever things he shall have deliberated in his mind:
 ‘ but whether in any thing, he hath both a free election of
 ‘ judgment and affection of will. - And if each of these
 ‘ belong to men, Attilius Regulus, shut up in the straits of
 ‘ a spiked barrel, will possess no less of *free-will*, than Au-
 ‘ gustus, governing a great part of the world by the least
 ‘ intimation of his will’ (*nutu*).^{*} Calvin says, ‘ Both a free
 ‘ election of judgment and affection of will;’ for he speaks
 not merely of *free-agency*, but the will free from the slavery
 of internal passions and prejudices. Man has free-election;
 but his judgment is darkened and perverted, and his heart
 depraved; and this enslaves his will, so that though natural
 to him *to will, to will well* must be of grace.

‘ To all the quotations from the fathers I would oppose
 ‘ the words of our homily. ‘ It is the Holy Ghost, and no
 ‘ other thing, that doth quicken the minds of men, stirring
 ‘ up holy and good motions in their hearts, which are agree-
 ‘ able to the will and commandment of God; such as, other-
 ‘ wise, of their own crooked and perverse nature, they never
 ‘ should have.’[†] To this I will also subjoin a passage from
 Luther, whom his Lordship claims as on his side, respecting
 the liberty of the human will.[‡]

‘ Man before his creation can do nothing any way to
 ‘ promote his creation. Neither after his creation can he
 ‘ do any thing to preserve his existence.—Both his creation

^{*} Cal. Inst. B. II. ch. iv. sect. 8. [†] Homily on Whitsunday. [‡] Ref. 579.

‘and preservation are the result of the sole pleasure of the
‘omnipotent and gracious energy of God: nevertheless God
‘doth not operate in us, without making use of us as
‘beings whom he has created, for the express purpose of a
‘mutual co-operation; namely, that he should work in us,
‘and we co-operate with him. The very same is to be said
‘of the NEW creature. The man, before he is renewed by
‘the Spirit, can do nothing, can attempt nothing, to prepare
‘himself for this new creation. Neither after he is renewed
‘can he effect any thing, to ensure a perseverance in his new
‘state. The Spirit of God alone doeth both these things:
‘he both renews, and preserves the renewed, without any
‘aid on our part; as St. James, speaking of the new crea-
‘ture says, “Of his own will begat he us with the word of
“his power.” But here it must also be remembered, that he
‘does not operate in the renewed, without using them as
‘beings purposely renewed and preserved, that he should
‘work in them, and they co-operate with him.’—‘The man
‘cannot alter his disposition to evil: nay, though he should
‘be externally restrained from doing evil, he is averse to
‘the restraint, and his inclination remains still the same.’
‘Again, when the Holy Spirit is pleased to change the will
‘of a bad man, the new man still acts voluntarily: he is
‘not compelled by the Spirit to determine contrary to his
‘will, but his will itself is changed; and he cannot now do
‘otherwise than love the good, as before he loved the evil.’

Man is then considered by Calvinists, as well as others,
as a free and accountable agent. He has *free-will*, as far as
acting, in respect of things within his power, *voluntarily*,
according to the choice of his heart. And let those, who
charge Calvinists with denying this, produce if they be able,
from the writings of any approved Calvinist, a *denial* of them;
or what virtually, and by fair consequence, amounts to a
denial of it. Till this be done, let them cease from render-

ing their fellow Christians odious, by ungrounded accusations. But man, as a fallen creature, is a slave to sin: and 'the choice of his heart' cannot be *holy*, except he be set at liberty by divine grace. When thus set at liberty he voluntarily and freely chooses what is holy and 'good in 'the sight of God;' yet he is not perfectly free from the corrupt bias: 'the infection of nature doth remain, yea, in 'them that are regenerated.' He therefore needs to be more and more set at liberty while here, and continually prays with David, "Oh, that my ways were directed to keep thy "statutes! I will run the way of thy commandments, when "thou shalt enlarge my heart." "Let thine hand help me, "for I have chosen thy precepts."* Yet he is not a willing slave as he was before: he has "the Spirit of Christ, and "where the Spirit of God is there is liberty." But perfection is to be waited for, even "the glorious liberty of "the children of God," till he arrive at the bright world above.

This is the author's view of *free-will*, in which most Calvinists, he believes, coincide, and many who do not think themselves Calvinists.

SECTION II.

On Compulsion.

If then fallen man, though free to choose, *cannot*, if left to himself, do otherwise than choose the evil, which his heart loves, and refuse the good, against which his heart revolts (*cor repugnat*); and if his recovery, if ever recovered, from this deplorable state; (the more deplorable because he is not at all aware of it;) must be entirely the work of divine grace: shall we thence conclude that *compulsion* is employed? Shall we say, that we are impelled *involuntarily*, by an irresistible force, and are so *acted upon*, as not to

* Ps. cxix. 5. 32. 173. Rom. vii. 18—25.

act spontaneously, and of our own free choice? This, or something to this effect, has long and often, under various modifications of expression and shews of argument, been laid to the charge of Calvinists and all suspected of Calvinism.

I will not say that no Calvinists have used language, and even maintained opinions, liable in some measure to this objection: but I trust I shall shew the candid reader, that it is in no degree requisite to our system, or even held by any of those, who are considered as the most able champions of that system. Certainly Calvin himself does not hold it.—‘ But what doeth God in good men, concerning whom
‘ is the principal question? When he sets up his own kingdom in them, he, by his own Spirit restraineth the will,
‘ that it may not be hurried (*raptetur*,) up and down by
‘ vague lusts, according to the inclination of nature; and
‘ that it may incline (*propendeat*) to holiness and justice,
‘ he bends, composes, forms, and directs it to the rule of his
‘ own righteousness; he establishes and confirms it by the
‘ energy of his own Spirit, lest it should stumble and fall
‘ down. On which account Augustine says, Thou wilt say
‘ to me, therefore we are *acted upon*, we *do not act*: Yea
‘ thou actest and art acted on; and then thou actest well, if
‘ thou art acted on by good, (or, by a good one, a *bono*.) The
‘ Spirit of God, who acts on (*agit*) thee, is a helper to those
‘ who act; he prescribes the name of a helper, because thou
‘ also doest something. In the former sentence he declareth,
‘ that the action of man is not taken away by the motion
‘ of the Holy Spirit, because *will* is from nature, which is
‘ ruled that it may aspire unto good. That which he presently addeth, as what may be collected from the title of
‘ *helper*, that we also do something, it is not consistent so to
‘ take it, as if he would ascribe any thing separately (*seorsum*) to us; but lest he should cherish in us idleness, he

‘ thus conciliates the action of God with our’s, that *to will*
 ‘ may be from nature, *to will well* from grace.’*

‘ The terms of Scripture represent the Spirit of God,
 ‘ as an assisting, not forcing power : as not suspending our
 ‘ own powers, but enabling them ; as imparting strength and
 ‘ faculty for our religious work, if we will use them ; but
 ‘ whether we will use them or not, still depending upon
 ‘ ourselves.’†

The Spirit of God neither *forces* us, nor suspends our powers. We are, however, fully persuaded that something more is intended, when “ God worketh in us both to will “ and to do,” than what is stated in this quotation ; but nothing inconsistent with our acting voluntarily.

‘ To walk after the flesh, is to follow wherever the im-
 ‘ pulses of sensuality and selfishness lead us, which is a
 ‘ voluntary act. To walk after the Spirit, is steadily and
 ‘ resolutely to obey good motions within us, whatever they
 ‘ cost us ; which is also a voluntary act.’‡

This second part of the quotation is a fair statement of the subject to which it belongs. ‘ Selfishness’ includes pride, ambition, envy, malice, and all incontinence and intemperance, equally with dishonesty and avarice : and to follow its impulses is a *voluntary* act, and therefore justly deserving of condemnation. “ To walk after the Spirit,” includes repentance and faith, as well as all subsequent holy obedience ; and these are ‘ voluntary acts.’ Indeed an *act* or an *effort* must be *voluntary* ; else a man only seems to act, as those unhappy men do, whose limbs are involuntarily moved in certain diseases. The apostle, writing to the Corinthians, says, “ Thanks be to God, who put the same “ earnest care into the heart of Titus for you. For indeed

* Calv. Inst. Book II. c. v. sect. 14. † Paley in Ref. 32, 33. ‡ Ibid.

“he accepted the exhortation; but being more forward, of
 “*his own accord* he went unto you” (*αὐθαίρετος*).^{*} God having
 put this care “into the heart of Titus,” did not prevent
 his acting “of his own accord,” not only voluntarily, but
 promptly and zealously; yea, it excited him to do it.

‘It is acknowledged, that man has not the disposition
 ‘and consequently not the ability, to do what is good in
 ‘the sight of God, till he is influenced by the Spirit of
 ‘God: but this influence is not *irresistible*, it does not
 ‘solely of itself produce good works. It does not neces-
 ‘sarily cause men to perform good works. A man may
 ‘resist the influence of the Holy Spirit, and so “do despite
 “to the Spirit of grace,” by turning to sin and wickedness
 ‘in opposition to its dictates. And if we do listen to
 ‘its dictates, it must be an active obedience, and not an
 ‘indolent acquiescence.’—‘Indeed irresistible power, actually
 ‘exerted over the minds of men, in the work of salvation, is
 ‘repugnant to the acknowledged principles of the gospel.’[†]

The two-fold concession in the beginning of this quotation,
 that ‘the want of *disposition* is the want of *ability*; and
 ‘that man has not this disposition, to do what in the sight
 ‘of God is good, till he is influenced by the Spirit of God,’
 comprises all that sober Calvinists desire, provided it were
 but adhered to, *steadily* and *consistently*. We do indeed
 maintain, that omnipotent power, to which all the resistance
 of depraved nature proves eventually ineffectual, ‘is exerted
 ‘on the minds of men, in the work of salvation: else what
 ‘is meant by “a new creation,” and “a resurrection” from
 ‘the death of sin, to the life of righteousness?’ But we
 by no means think, that this implies *compulsion*; because its
 effect is to render us willing, “Thy people shall be willing
 “in the day of thy power.”[‡] The subject of *necessity* will

* 2 Cor. viii. 16, 17.

† Ref. 61, 62.

‡ Ps. cx. 8.

require a brief but separate consideration: for there are different kinds of necessity; as fire of *necessity* consumes wood, without *consciousness* on either side. The officer of justice renders it *necessary* to the murderer to suffer death by *compulsion*. God is *necessarily* holy, just, and good; yet most voluntarily, through the perfection of his nature. No *necessity* of the two former kinds is supposed by us, either in the persevering wickedness of some, or in the holy obedience to the gospel, by the grace of God in others; but a *moral necessity* cannot reasonably be denied in either case.—“We cannot but speak those things which we have seen and heard.” “The love of Christ constraineth us.” Let this hint here suffice.

The word *irresistible*, and other words implying the same idea, occur very frequently in the writings of our opponents, and very seldom in ours. In my own various publications, which may be thought by many sufficiently voluminous, I do not think they are used once, in the meaning and application here intended. Even in Calvin they very seldom occur. But, while we would give up the words *resistless* and *irresistible*, as not used in the sacred scriptures, it may be observed, that the idea conveyed by them would not be ‘repugnant to the principles of the ‘gospel,’ nor even to sound philosophy; provided the exertion of this invincible or *irresistible* power were employed merely to produce in us a ‘disposition, to do what in the sight of ‘God is good;’ or a willing mind, a *moral ability*, of which fallen creatures are confessedly destitute in themselves. Such intelligent agents, blinded and enslaved by their depraved propensities, must be disposed to resist the holy motions of the sacred Spirit; but it is impossible that, continuing unchanged, they should voluntarily comply with them: alas, *cor repugnat*. This aversion to good and propensity to evil must be overcome, not *by itself*, or by him in whom

it exists and reigns, and in whom Satan, as a "strong man
 "armed," by means of it, reigns also; but by "a stronger
 "than he," by the power of God overcoming all resistance
 "working in him to will" and leading in him to say, "O
 "LORD, thou art stronger than I, and hast prevailed."—The
 inclination or disposition to good, being produced by a
 power, against which all the resistance of depraved nature
 has proved ineffectual; they, in whom God hath worked to
 will (το θελειν) make *voluntary* efforts after holiness, and against
 all evil propensities and all temptations; and, by the continual
 help of God, preserving this willingness, and "working in
 "them to do" (το ενεργειν,) they become active and diligent in
 every good work.

It will scarcely be denied, that Omnipotence could re-
 cover even fallen angels to holiness: and, for the sake of
 argument or illustration, it may therefore be supposed. If
 God should work this recovery at once, by his almighty
fiat, the effect would be produced without any co-operation
 on their part, and against all the opposition of which they
 were at the moment capable. But if it were effected gra-
 dually, the first word might be, "Let there be a willing
 "mind," and there would be a *willing mind*. This being
 done, by him "who commanded the light to shine out of
 "darkness," and in the same manner: that willing mind,
 being preserved, as light and life are, by him that gave them,
 would concur earnestly in the gracious design; the fallen
 spirit thus rendered willing, and desirous of recovery to the
 favour and image of God, would "work out his own salvation
 "with fear and trembling;" and, using all other proper means,
 would pray without ceasing, to God who had "wrought in
 "him to will," that he would work in him also to do.
 Now if man be indeed gone, *quam longissime*, 'from original
 'righteousness, and of his own nature inclined only to evil,'
 the process in his case must be precisely the same.

‘ Even St. Paul allowed the possibility of his having received “the grace of God in vain;” and surely the same possibility must be admitted, with respect to all other Christians.’*

Did the apostle mean that grace of God of which our article speaks? ‘ The grace of God, by Christ, preventing us, that we may have a good will, and working with us, when we have that good will.’† Our argument relates to the grace of God in *this sense alone*. St. Paul says, “ By the grace of God I am what I am ; and his grace which was bestowed upon me was not in vain ; but I laboured more abundantly than they all ; yet not I, but the grace of God, which was with me.” Did he thus labour “ more abundantly than they all,” in “ working out his own salvation,” or in seeking the salvation of other men? The latter is evidently meant, and the case is not in point. Yet if the other had been intended, (as no doubt he was in that respect also abundantly diligent,) it still “ was God who worked in him both to *will* and to *do*.”

“ The grace of God” is used in the New Testament in several distinct senses. The mercy and love of God in sending his Son into the world, as the Saviour of the world ; in sending the gospel ; in “ beseeching sinners to be reconciled to him ;” as well as in “ quickening the dead in sin,” is called “ the grace of God.”‡ With reference to the former instances, the apostle says to the Corinthians, “ We, as fellow-workers together with God, beseech you also, not to receive the grace of God in vain.”§ And the propriety of such exhortations is fully conceded.|| Even the bounty of Providence, as entrusted to our stewardship, is included in “ the manifold grace of God” by St. Peter ; being *unmerited*

* Ref. 32. † Art. x. ‡ See Sect. on Salvation by Grace.

§ 2 Cor. v. 18—21. vi. 1, 2. || Sect. on Exertion and Active Diligence.

1 Pet. iv. 9, 10.—See also 2 Cor. ix. 8—11.

favour. In these senses many “receive the grace of God in “vain;” but can that which worketh both the will and power to what is good before God be thus received in vain?

‘The grace of God does not act with *compulsory* force, ‘but only directs and assists our endeavours.’*

It has been shewn, and will still further appear, that something more than ‘*assists and directs,*’ is ascribed to the grace of God, both in scripture and in our authorized books; but *compulsion* certainly is not meant. A humane person sees a fellow-creature drowning; he plunges into the water and brings out the apparently lifeless body. Proper means are used, of restoring the man, and they are rendered successful. Did the man *concur* in those means? Could the process be properly called *compulsion*? Was he not, till life was resuscitated, entirely *passive*? But now, though weak, yet by help of friends he rises and walks; now he begins to be willing and active. The only difference in this case “from that of God, “who is rich in mercy, quickening the dead in sin,” and “working in us to will,” seems this; the drowned man, though he did not *concur*, did not *resist* the efforts of his benevolent helpers; and man, when dead in sin and to God, is so alive to sin, that the grace of God which restores him, is neither *irresistible* nor *unresisted*.

‘A machine necessarily executes the will of its maker.’†

Do we, by the foregoing statement, make man a machine? He cannot as a servant be faithful to his master till he is *willing*; and “it is God, who worketh in him to will.” Yet, after all, it cannot with propriety be said, that a machine is *compelled*, and our argument is exclusively about *compulsion*.

If a few passages may be produced from Calvinist writers

* Ref. 69.

† Ibid. 70.

in which the words, *compel*, *force*, and such like are used; may not as many in proportion be found in the scriptures of the same kind, when we know that actual compulsion against the will of the person concerned, is not intended? "His servants, with the witch of Endor, compelled him." (*Saul*;) (παρεβιάζοντο, *Sept.*)* "Go into the high ways, and "compel them to come in." (αναγκασον.)† "I am become a "fool in glorying; ye have compelled me." (ηναγκασατε.)‡ "Why compellest thou the Gentiles to Judaize?" (αναγκασεις.)§ "They constrained him." (παρεβιάζοντο)|| "She constrained us." (παρεβιάσατο)¶ "I was constrained to appeal unto Cæsar." (ηναγκασθην)** It at least from these passages appears, that such words are sometimes used, when *forcible compulsion* of those who continue unwilling is not meant: but merely such means earnestly and urgently persisted in, as at length induce voluntary consent. They are however so liable to misconstruction, that, in arguments of this kind, the use of them should, I think, be scrupulously avoided. *Compulsion*, as it relates to the impenitence and unbelief of those who perish, will hereafter require a brief notice; and, in respect of the case of those who are saved, enough has been stated on the subject.

SECTION III.

On the terms Supernatural and Irresistible.

'There is not a single passage in the New Testament, 'which leads us to suppose, that any supernatural power 'was exerted over the minds of ordinary hearers; and 'therefore we are authorized to attribute their faith to the 'voluntary exercise of their reason.' ++

If *supernatural* here signify *miraculous*, in the common

* 1 Sam. xxviii. 23.

§ Gal. ii. 14.

** Acts xxviii. 19.

† Luke xiv. 23.

|| Luke xxiv. 29.

++ Ref. 18.

‡ 2 Cor. xii. 1.

¶ Acts xvi. 15.

acceptation of the word, the assertion may be admitted: and if, *compulsory*, it has already been considered. But *supernatural*, in the general and proper use of language, means that which is *above nature*, and which nature left to itself could not attain: and *nature*, in theology, when used concerning man, signifies the mind and disposition of man as a fallen creature. Will it then be maintained, that in the case of the primitive converts to Christianity, nothing above the nature of fallen man is mentioned in the New Testament? Our Lord expressly says, "No man can come unto me, except the Father which hath sent me draw him." "No man can come unto me, except it were given unto him of my Father."* Is there nothing *supernatural* in this drawing and giving?

'The following is the comment of Bishop Hooper, one of our Reformers and Martyrs, upon this text: "No man cometh unto me, except my Father draw him." 'Many understand these words in a wrong sense, as if God required no more in a reasonable man, than in a dead post, and mark not the words which follow: "Every man that heareth and learneth of my Father cometh unto me." God draweth with his word and the Holy Ghost, but man's duty is to hear and learn; that is to say, to receive the grace offered, consent to the promise, and not to impugn the God that calleth.'†

No objection need be made to Bishop Hooper's comment, as far as it goes; for our question is not about man's *duty*, which certainly requires him, to obey every call and command of God; but concerning the *cause*, whatever it be, which renders some men, but not all, obedient, 'They, who be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due

* John iv. 44. 46. 65.

† Note, Ref. 18, 19.

‘season; they through grace obey the calling.’* What Bishop Hooper’s opinion on this subject was, may be learned by the following extract; and also on other points belonging to our present controversy.

‘I believe that this disorder and corruption of nature, was not only in Adam, because of his sin, but is also in all men generally which come of him; (Jesus Christ only excepted;) and that in such sort, that all men after their own nature are corrupt, unjust, liars, ignorant, unkind, and imperfect in all things; and have no power of their own nature to do, speak, or will any thing that may please God, until they be regenerated and renewed by the Spirit of the Lord.—I believe, that this corruption of nature, otherwise called *original sin*, is the fountain and root of all sins; for which all the miseries and adversities, that we endure in this present life, as well in body as soul, do come unto us; yea, and in the end double death, that is to say, both of body and soul.—These be the fruits and rewards of sin. But, although the same be due and common to all men generally, nevertheless the Lord, through his mercy, hath reserved to himself a certain number, (which are known only to himself,) the which he hath drawn from this corrupt heap, and hath sanctified and cleansed the same in the blood of his Son Jesus Christ, and by means of which he hath made them vessels of election and honour, apt unto all good works.—I believe that the Father, in Jesus Christ his Son, through the Holy Ghost, hath elected and chosen those that are his own, according to his good will, before the foundations of the world were laid, whom he hath predestinated unto eternal life, that they might be his children adoptives, over whom he hath, without comparison a much greater care, than the best father can have over the best children in the world:

* Art. xvii.

‘for he suffereth not, that any thing should come to pass,
‘either on high in heaven, or beneath the earth, which
‘shall not be for their great good and profit.’*

They who heard Christ and his apostles preach, and had the holy Scriptures with which they might compare their doctrine, had every advantage of outward instruction: so that when our Lord says, “It is written in the law, They shall be all taught of God; Every man therefore, who hath heard and learned of the Father cometh unto me,” we must conclude, either that all, who had this excellent teaching, actually believed in Christ; or that an inward and more effectual teaching of God was intended. And was this effectual teaching of God in no sense *supernatural*?

The sacred historian says, “The hand of the Lord was with them, and a great number believed and was turned to the Lord.”† “Whose heart” (that of Lydia) “the Lord opened, that she attended to the things which were spoken of Paul.”‡ Was there nothing *supernatural* in these cases? St. John speaking of some Jews says, “Though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed?”§ Did God do all for these persons, which he did, when he opened the heart of Lydia?—The apostle speaking of his own ministry and that of others, says, “I have planted, Apollos watered, but God gave the increase. So then, neither is he that planteth any thing, nor he that watereth, but God that giveth the increase.”|| Was there nothing in this above fallen human nature, nothing in this sense *supernatural*?—“I pray, that the God and Father of

* Hooper, Bishop and Martyr, vol. v. p. 437, 438, Fathers, &c.

† Acts xi. 21. ‡ Acts xvi. 14. § John xii. 37, 38. || 1 Cor. iii. 7, 8.

“our Lord Jesus Christ, the Father of glory, may give
 “unto you the Spirit of wisdom and revelation in the know-
 “ledge of himself; the eyes of your understanding being
 “enlightened, that ye may know—what is *the exceeding*
 “*greatness of his mighty power* to usward who believe,
 “according to the working of his mighty power which he
 “wrought in Christ, when he raised him from the dead.”* Is
 no mention here made of any thing supernatural, in the con-
 version of these persons? Is not “quickenings the dead in sin”
supernatural?—“God who is rich in mercy, for his great love
 “wherewith he loved us even when we were dead in sin,
 “hath quickened us together with Christ.”† “Do not err,
 “my beloved brethren; Every good gift and every perfect
 “gift is from above, and cometh down from the Father of
 “lights.—Of his own will begat he us with the word of
 “truth.”‡ Indeed every time the apostles thanked God, on
 their own behalf, or in behalf of each other, for the success
 of the Gospel; they ascribed the success to a supernatural
 power; above all the powers and propensities depraved nature,
 in those, who had been thus converted; and above the effi-
 cacy of all natural means employed by the instruments.

Undoubtedly ‘faith is a voluntary exercise of reason:’
 yet a power above our fallen nature must be exerted, to
 render proud, worldly, ungodly man *disposed* to make
 this ‘voluntary use of his reason.’

‘Why (says his Lordship) should they not be competent
 ‘by the use of their natural faculties, to understand that
 ‘Jesus was the promised Messiah?’§ Now, if this be the
 faith, which is intended, I see no reason whatever why they
 should not: and indeed multitudes did thus believe; yet
 they ‘had no root in themselves.’ But is this the faith,
 the living and holy faith, of true Christians? His Lord-
 ship’s words, in this passage, might lead us to suppose that

* Eph. i. 16—20. † Eph. ii. 4. ‡ Jam. i. 16—18. § Ref. 18.

in his view it was: but elsewhere he distinguishes, from a saving faith, this mere *assent* of the mind to a naked proposition, without so much as understanding who the promised Messiah was to be, or what he was to do, or what was the nature of his kingdom.* But if saving faith be meant in the question, the answer is obvious: ‘Their minds, were
‘darkened and veiled with prejudices, and carnal passions.’
“How can ye believe, who receive honour one of another,
“and seek not that honour which cometh from God only?”†

‘A sincere disposition to obey the Divine will was there-
‘fore all that was necessary, to enable a person to judge
‘whether the doctrine preached by Christ was the invention
‘of man or a revelation from God.’‡

This is indisputably the conclusion to be deduced from our Lord’s words:§ but they determine nothing concerning the *source* of this ‘sincere disposition’ in the heart of man, whether it be from fallen nature, or from preventing grace.

‘Had it been consistent with the plan of Divine Pro-
‘vidence to communicate such conviction by supernatural
‘influence, the preaching of Peter in the house of Cornelius
‘would have been superfluous and unnecessary.’||

“Lord, thou hast heard the prayer of the humble; thou
“wilt prepare their heart, thou wilt cause thine ear to
“hear.”¶ This was evidently the case of Cornelius, even before he was by an angel directed to send for Peter.** And was there nothing above fallen human nature in this?—But indeed are means ‘superfluous and unnecessary,’ when the effect is to be produced by a *supernatural* influence? Even in things *miraculous*, God appointed means to be used—nor were these means *superfluous*. The priests must carry the

* Ref. 53, 54. † John v. 44. ‡ Ref. 20. § John vii. 17.

|| Ref. 24. ¶ Ps. x. 17. ** Acts x. 1—8, 22, 30—32.

ark and blow the trumpets round Jericho; the people must march round in silence for six days, and at last shout against the city; yet God alone cast down Jericho's walls.* Ezekiel must preach even to the dry bones, and say, "O dry bones, hear ye the word of the Lord;" yet God alone restored them to life.† The servants at the marriage in Cana must "do whatever Jesus commanded;" but Jesus alone turned the water into wine.‡ "Paul must plant and Apollos water; but God alone gave the increase."§ To use means, and to expect success from them and not from God, is the part of those who depend on themselves but not on God, even in the common concerns of life. The *pious* husbandman, however skilful and diligent, will trust in God for success, and give him thanks for it: but others resemble those, who "sacrificed to their net and burnt incense to their drag, because by them their portion is fat, and their meat plentiful."|| To expect the blessing from God, and to neglect means, is presumption and enthusiasm. To trust in God for every thing, in the use of appointed or allowed means, is the plan of scripture, the exercise of faith, and the dictate of sober reason.

If, in our admirable thanksgiving, we bless God for the 'means of grace,' what ideas do we annex to the words, if these be not the means, by which God confers grace? His Lordship would not maintain, that baptism, *by its own efficacy*, works that astonishing change which he ascribes to it;¶ nor yet allow baptism to be superfluous and unnecessary. In all things there are limits between what man can do and ought to do; and what man cannot do, but should trust in God to do. In respect of salvation, our Lord marks that as the very ground and encouragement of our labouring,

* Josh. vi.

† Ez. xxxvii. 1—14.

‡ John ii. 1—11.

§ 1 Cor. iii. 7, 8.

|| Hab. i. 16.

¶ Ref. 83, 84.

which this kind of reasoning would set aside as superfluous: "Labour not for the meat that perisheth: but for the meat which endureth unto everlasting life, which the Son of man shall give you." God could indeed effect the required change without means; but he has seen good to appoint them, and to bless the humble use of them, by ministers, teachers, parents, masters of families, and others. He honours those, who thus honour him, by meeting him in his appointed way: but he frowns alike on those who neglect, and those who idolize them.

'The faith of the Bereans was the result of the candour with which they listened to the preaching of the apostle; and of the diligence with which they enquired into the evidences of the Gospel.*

No doubt it was: but did this candour and diligence spring from fallen human nature; or was it produced by the preventing and preparing grace of God? According to the Indians, an elephant supports the earth: but does it never occur to them to enquire, what supports the elephant? Let this suffice concerning the term *supernatural*; as concessions in other places imply most, if not all, which is here maintained; for 'the influence of the Spirit of God'† is certainly something far above what is natural to fallen man; and we do not mean, that God acts on our minds in any way *contrary* to our natural powers, as rational agents, or so as to suspend those powers.

As, however, the term *irresistible*, and the objections to our doctrine as connected with it, is so interwoven with the whole argument, and has been touched on in this section; it may be expedient here to conclude that part of our subject.—Another 'infers that he has no concern whatever, in working

* Ref. 24.

† Ref. 61.

‘out his salvation; and that the thoughts, words, and works
 ‘of those who shall be saved, are the necessary and irre-
 ‘sistible effects of divine grace: this is the error of the Cal-
 ‘vinists.’*

This indiscriminate *accusation* of the Calvinists should have been supported by clear quotations from their approved writers; especially from the works of *modern* Calvinists belonging to the Establishment. It is, however, impossible thus to support it in any degree: and it is a sufficient answer to this, and to many similar charges by his Lordship and other opponents to say, “Neither can they prove the things
 “of which they now accuse us.”†

‘The change in the minds, and hearts, and conduct of
 ‘those, who received the Gospel as “the power of God unto
 “salvation,” was so great, that in the strong figurative lan-
 ‘guage of scripture, true believers, who, having been brought
 ‘up in the vices and follies of heathenism, had embraced
 ‘Christianity at a mature age, were said to “walk in newness
 “of life, to become new creatures;” to “put off the old
 “man with his deeds, and to put on the new man after the
 “image of him that created him;” to “put off, concerning
 “the former conversation, the old man, which is corrupt
 “according to the deceitful lusts, and to put on the new
 “man, which after God is created in righteousness and
 “true holiness.”‡

Is there then any proof, that the apostles meant to restrict this language to those converted from the vices and follies of heathenism? If men called Christians, and baptized in infancy, live as heathens, in ungodliness and unrighteousness, yet at length repent, believe, and obey the gospel: if “the grace of God, which bringeth salvation, teach them,
 “that, denying ungodliness and worldly lusts, they should

* Ref. 47, 48.

† Acts xxiv. 13.

‡ Ref. 27.

“live soberly, righteously, and godly in this present world:” is not the strong language of scripture equally applicable to them also? ‘Those who call themselves Christians, merely because they happen to be born in a Christian country, but attend neither to the doctrines, nor to the duties, of the gospel; seem to differ but little with respect to the point under consideration, from those to whom the gospel was first preached. The process in both is nearly the same.’*—And surely the Jews, who before had “with wicked hands crucified the Lord of glory;” and Saul the blasphemer and persecutor; when they became humble, zealous, loving, holy believers, were as much “new creatures,” as any Gentile convert could be. Indeed, “if *any man* be in Christ he is a new creature.”

‘In no instance, in our publick formularies, is the exertion of irresistible grace declared or supposed.’†—Neither is it in any instance allowed or supposed in any of our writings. Let our opponents disprove this assertion, if they can, by clear quotations from our works.

‘The argument against *irresistible* grace lies in a very narrow compass. It has pleased God to make us responsible beings: responsibility cannot consist without free-agency; free-agency is incompatible with irresistible force; consequently God does not act with irresistible force upon our minds.’‡

If *force* mean *compulsion*, and not merely *power* or *energy*, I should say, that all *force*, or *compulsion*, is incompatible with free-agency, whether irresistible or not. Against whom then is this *argument* brought? As a detached statement, I should not feel the least repugnancy to subscribe it.

* Ref. 59.

† Ref. 71.

‡ Ref. 71, 72.

It would be indeed contrary both to Christianity and to common sense, to speak of repentance, and faith, and obedience, as produced by *compulsion*. A clock, which had stopped, or went irregularly, but by a clock maker was made to go right again, might as reasonably be said to “repent,” and do works meet for repentance:” nay more reasonably; for the *compelled* man is still *unwilling*, the clock is neither willing nor unwilling, but merely *passive*: indeed the improved *outward* movement of the hands is the effect of an *internal* amendment.

It is really surprising, that men of learning and talent can persuade themselves and each other into the belief, that large companies of their fellow-creatures, some of whom they must and do allow to possess good sense, learning and talent, as to other things, do really avow such egregious absurdities! And this, without deigning to produce one single quotation from their writings in proof of it! In this conduct, they refute merely their own misapprehensions, not our doctrines.

We maintain, that a power and influence from God, and by his Holy Spirit, *beyond nature* at its best estate; and contrary to the dispositions of fallen nature, produces and preserves in all, who become true Christians, a willing mind to repent, believe, and obey: that this influence may be *resisted*, and continually is *resisted*: that it, however, prevails eventually against this resistance; that when this change has been effected, we begin to work out “our own salvation” with fear and trembling;” depending on God, who has “worked in us to will, to work also in us to do;” Or in the words of our article, ‘The grace of God by Christ preventing us, that we may have a good will, (*ut velimus*,) and working with us, when we have that good will’ (*dum volumus*). This is the substance of what we maintain: the rest is merely either *gratuitous accusation*; or grounded on a few

unguarded words of some, among the heterogeneous multitude, who are now indiscriminately branded as Calvinists. In fact, it contains nearly, if not all, which Calvin himself maintained, on this particular, and also Augustine. ‘The good will of man precedeth many of the gifts of God, but not all.’ ‘His mercy hath prevented me, and his mercy will follow with me. It prevents a man when unwilling that he may *will*; it followeth with him when willing, lest he should will in vain.—To which Bernard consents, introducing the church thus speaking: Draw me in a manner *unwilling*, that thou mayest make me *willing*; Draw me when torpid, that thou mayest bring me to run.’*

SECTION IV.

On Necessity.

Some hints have before been dropped on this subject; and I shall introduce what may be further needful, by a quotation from Calvin.—‘Simply to *will*, belongs to man, to *will in an evil manner*, is the part of corrupt nature; to *will well*, is of grace. Indeed, because I say, that the will, being deprived of liberty, is either drawn or led of necessity to evil; it is wonderful that this saying should appear harsh to any one, which hath nothing unsuitable in itself, nor foreign to the use of holy men: but it offends those, who do not know how to distinguish between *necessity* and *compulsion*. Yet if any one should ask them, Is not God necessarily good? and is not the devil necessarily wicked? What would they answer? For the goodness of God is so connected with *divinity*, that it is not more necessary for God to exist, than to be good. And the devil by the fall has become so alienated from the participation of good, that he cannot do otherwise than act wickedly. But if any impious person (*sacrilegus*) should bark against this,

* Cal. Inst. B. II. c. iii. sect. 12.

‘(*obganniat*) that little praise is due to God for his goodness,
 ‘which he is compelled to preserve; will not this be a
 ‘ready answer to him; That it comes to pass by his *immense*
 ‘goodness, that he cannot do ill, and not by any *forcible*
 ‘impulse? If then, it being *necessary* for him to do well,
 ‘doth not hinder the free-will of God in doing good: if
 ‘the devil, because he cannot but do evil, yet sins with his
 ‘will; (or willingly;) who will say, that man sins the less
 ‘with his will, on this account, because he is subject to the
 ‘necessity of sinning?’*

This quotation from Calvin which is followed up by citations from Augustine, and others, to the same effect, clearly shows that *necessity*, as used on this subject, does not imply *compulsion*, or any thing inconsistent with voluntary agency, either in doing good or evil. God is necessarily good, by the perfection of his nature; the devil is necessarily evil, through total depravity. It is impossible to do well voluntarily, without *willing* to do well: and continuing unchanged, he cannot be willing to do well. He *wills* and acts; yet his volitions and actions are evil by necessity.—The holy necessity of doing well is, we suppose, confirmed to holy angels, by the Creator’s goodness; and restored and confirmed in “the spirits of just men made perfect.” They cannot but love God and one another, and do good, and good only. This is the height of created excellency. May we not suppose, that all the fallen angels, and damned spirits, are under a similar

* Calv. Inst. B. .II c. iii. sect. 5. Bishop Burnet has made nearly the same observation on the subject:—‘God certainly acts in the perfectest liberty, yet he cannot sin. Christ had the most exalted liberty in his human nature, of which a creature was capable; and his merit was the highest; yet he could not sin. Angels and glorified saints, though no more capable of rewards, are perfect moral agents; and yet they cannot sin: and the devils with the damned, though not capable of further punishment, are still moral agents, and cannot but sin. So that this indifferency to do, or not to do, cannot be the true notion of liberty.’*

* Bp. Burnet, Art. x. 160. Oxf. 1805.

necessity as the devil is, of sinning, yet *willingly*. The higher attainment any saint on earth makes in holiness; the nearer he approximates to the holy necessity of heaven. "His seed remaineth in him and he *cannot* sin;" from an imparted measure of the same excellency, through which "it is impossible for God to lie," to do injustice, or to "deny himself." And the greater proficiency in wickedness any man on earth arrives at; the more nearly does he approach the awful necessity of devils and damned spirits.—"How can ye believe, who receive honour one of another, and seek not that honour which cometh from God only."* "O generation of vipers, how *can* ye, being evil speak good things? For out of the abundance of the heart the mouth speaketh."† How *can* that come out of the heart which is not in it? How *can* that but come out of the heart which abounds in it?‡

If man by nature be totally destitute of spiritual good, and prone to evil entirely and continually, as far as he is left wholly to himself; I do not see the impropriety of the word *necessity*, as above stated, to his case. Yet, as it is so much misunderstood; and every idea concerning fallen man's incapacity to do good, may be expressed without it, and in scriptural language; I would abstain from the use of it.—If, however, there be in no sense a *necessity* of sinning in us fallen creatures, situated as we are in this ensnaring world, and exposed to the temptations of the devil, in addition to the depravity of our own hearts: let those, who maintain the sentiment, give a practical proof of it, by living *perfectly* without sin, all the rest of their lives. For why should they continue to sin, if they be under no kind of necessity of sinning? Alas, not only are unconverted sinners under this necessity of sinning, and doing nothing except what is sinful in the sight of God: but the most eminent

* John v. 44.

† Matt. xii. 34.

‡ Matt. xv. 18, 19.

saints, who are most willing and desirous of serving God, and perfecting holiness, feel and groan under the necessity, of being still, in some degree and in some respects, sinners. None but Jesus Christ could say, "I always do the things which please the Father:" all others confess, or ought to confess, that in many things they offend. The name does not change the nature of the case. Call it *necessity*, or call it what you will, "They find a law, that when they would do good evil is present with them:" and with groans, and tears and prayers, and too often a mixture of impatience, they long for deliverance. Yet this is not *compulsion*, nor does it at all interfere with their free-agency and responsibility. And if they should be tempted to excuse themselves on that ground, their consciences would testify against them, that they act voluntarily, in all their sins, and therefore need deep repentance and abundant forgiveness.

But the use of the words *necessity*, or *necessarily*, in respect of that grace, by which our fallen nature is recovered to holiness, is less proper, than in those things which have been spoken of; and can hardly be employed without conveying erroneous ideas of the subject. Indeed, in the writings of those who dwell the most on *necessity*, in the sense above stated, it is little introduced on this subject: and in those of our opponents, it is commonly connected with some term implying *force* or *compulsion*, which we wholly disclaim. As then the import of it, when thus used, will be found to coincide with that of other terms about to be considered, I shall here no further insist on it. For the same reasons, I shall not adduce quotations, with answers to them, as in other instances, because this is not requisite. I shall merely notice one passage, and make a closing remark on it.

'A thing does not happen because it was foreknown, but it was foreknown because it would happen. This distinc-

‘tion is necessary. For if any one so interprets what was to
 ‘happen, as to make what was foreknown necessary, we do
 ‘not agree with him; for we do not say, that it was necessary
 ‘for Judas to be a traitor, although it was foreknown that
 ‘Judas would be a traitor. For in the prophecies concerning
 ‘Judas, there are complaints and accusations against him,
 ‘publicly proclaiming the circumstances of his blame; but he
 ‘would be free from blame, if he had been a traitor through
 ‘necessity, and if it had been impossible for him to be like
 ‘the other apostles.’*

‘A thing was foreknown because it would happen.’ But
 we ask, Why ‘would it happen?’ By divine *pre-determination*,
 or, by heathen *fate*? However that may be, it could not have
 been *foreknown*, unless it had been *absolutely certain* that it
 would happen: all short of this certainty is not *divine presci-*
ence, but conjecture. Now that which is *certainly foreknown*
cannot but take place: and that, which *cannot but take place*,
 is *necessary*, in the Calvinistick, and the *philosophical*, sense
 of the word. For others besides Calvinists hold the doctrine of
 necessity, though not on the same grounds.—Was it possible
 that the plan formed in the counsel and “foreknowledge of
 “God;” and revealed in part, immediately after the fall of
 man; and enlarged on by all the prophets, and spoken of in
 most express terms by our Lord himself, concerning his cru-
 cifixion, could be frustrated? If not, it must *necessarily* take
 place: and if *necessity* imply *compulsion*, prophecies espe-
 cially can never be fulfilled without *compulsion*: for “the
 “scripture cannot be broken:”† “Heaven and earth shall pass
 “away, but the word of God shall not pass away.”‡ *Neces-*
sity then does not imply *compulsion*. It was certain that
 Judas would be a traitor; it could not be otherwise: the
 purposes and predictions of God rendered it *unavoidable*,
 whether you call it *necessary*, or use some other word.

* Origen, Ref. 38.

† John x. 35.

‡ Matt. xxiv. 35.

But Judas was most justly “given up to his own heart’s lusts;” and following these, and urged forward by the devil, whom he had before served, as a covetous thieving hypocrite; he *voluntarily* betrayed Christ, and deserved his righteous but dreadful doom.

SECTION V.

On Impossibility.

‘Sin proves the existence of a law;—and a law given ‘by a righteous and merciful God proves the *possibility* of ‘obedience.’*

If this argument be conclusive, what did the apostle mean when he spake of “the *impossibility* of the law” (το αδυνατον τε νομης;) “because it was weak through the flesh?”† He could not speak of a law, which it was in every sense *possible* for fallen man to obey. It would be a vain speculation, to enquire, whether a *perfect willingness* through life being supposed, *perfect obedience* could be rendered by man: because this *perfect willingness* never existed in human nature, since the fall of Adam, except in him who was not born in sin, even in the holy Jesus.—The whole scripture implies, that “the law worketh wrath;” and this in the case of all men: so that “as many as are under the “law are under the curse.” Nay “the law entered that “sin might abound.” And “If there had been a law given, “which *could have* given life, verily righteousness had been “by the law: but the scripture hath shut up all under sin.‡” According to this, an *impossibility* of some kind must exist, either *natural* or *moral*, or both conjoined. To speak of the *possibility* of man’s doing, what no mere man, out of the unnumbered millions of Adam’s fallen race ever yet did, would answer little purpose; even if it could be *proved* as an abstract notion, like the infinite divisibility of matter. “All

* Ref. 6. † Rom. viii. 2. ‡ Rom. iv. 15. v. 20. Gal. iii. 10. 21, 22.

“have sinned and come short of the glory of God;” all do sin; and it will remain true to the end of time, that “If a man say he
“has no sin, he deceiveth himself, and the truth is not in him.”

‘Because we have said, that the observance of the law
‘is *impossible*; this must be explained and confirmed at
‘the same time in few words: for it commonly uses to appear
‘a most absurd opinion; so that Jerome does not hesitate
‘to denounce an anathema against it. I do not stay to
‘enquire how it seemed to Jerome: let us search out what
‘is true. I shall not here frame long and intricate specula-
‘tions (*haud texam longas ambages*) concerning the various
‘kinds of possibilities. I call that *impossible*, which neither
‘hath ever existed; and which, by the appointment and will
‘of God, is hindered from hereafter existing.’*

Every text of scripture, which declares that by “the works
“of the law no flesh shall be justified in the sight of God,”
proclaims at the same time “the impossibility of the law:”
so that the only way, in which they, who deny this impossi-
bility, are able to support the argument with the least plausi-
bility, is by lowering the demands of the law to the ability or
inclination of fallen man, by what they call ‘a *new law*,’ or
a ‘*remedial law*.’ This law may indeed be found in some
modern books of religion; but neither in the scriptures, nor
in the authorized books of our Church. If the mountain will
not come to Mohammed, Mohammed goes to the mountain.
If weighed in the balance of the sanctuary all be found
wanting; a more commodious or accommodating balance must
be substituted, and according to that perhaps they are
“weighed in the balance” and not “found wanting.” But
“what will they do in the end thereof?”

God gave the law to fallen man, for wise and holy pur-
poses; but that any of them should be justified, and obtain
life according to it, was not one of those purposes. It is

* Cal. Inst. B. III. c. vii. sect. 5.

expressly and repeatedly excluded: nay, his Lordship himself excludes it, in stating the doctrine of justification. Was then a righteous and merciful God, to give a law holy, just, and good, and perfect, worthy of himself, and of immutable obligations, and highly advantageous to men, in subserviency to his gospel? Or was he to give an *imperfect* law, that is, a law in some degree *unholy*, to accommodate the depraved nature, and enfeebled powers, of self-ruined rebels and apostates?—Do human legislators, if wise and equitable, lower the requirements of their laws, in proportion, as a lowered state of morals, and the multiplications of criminals, and the prevalence of evil habits and propensities, render their laws weak, so that the torrent bursts through them? In general, they regard it as necessary to strengthen the rampart, to add stricter laws, and severer punishments. Why then should we suppose, “that the one Lawgiver” of heaven and earth, should lower his requirements, because of the rebellion and depravity of his creatures? If he had at first made man what man now is, the argument would have been of some weight: and in fact, it is never used, but when the wilful apostacy of man, and his ruined condition by the fall, are either for the moment lost sight of, or explained away.

But the *impossibility* extends also to our repenting and believing the gospel: and in this view, it frequently is mentioned by our opponents. ‘Impossible conditions.’* ‘How can we imagine, that God calls on men to believe and obey the gospel, under the penalty of eternal misery; when he denies them the possibility of belief and obedience?’†

On this, I shall not dwell long. It should be observed that the gospel finds men exposed to the penalty of eternal misery: and, though their rejection of it, increases their guilt

* Ref. 45. † Ref. 196, 197.

and condemnation; yet they were before *exposed to wrath*.* Original sin, ‘in every person born into this world, de-
 ‘serveth God’s wrath and damnation.’† It will, however, come in our way in another place to enquire, how far God is *bound to help* fallen man out of this wretched condition. And I shall here only observe, that, if the impossibility of believing and obeying the gospel were any other, than what arises from his pride, love of sin, and enmity against God and holiness; the ground on which we stand would be untenable: but if this be the only *impossibility* which we mean, his Lordship himself allows it. ‘It is acknowledged, that man has not
 ‘the disposition, and consequently not the ability, to do what
 ‘in the sight of God is good, till he is influenced by the
 ‘Spirit of God.’ ‘The firmest conviction of the truth of
 ‘the gospel, the keenest sorrow for past offences, and the
 ‘strongest resolutions of amendment, will not, in his fallen
 ‘degenerate state, enable him of himself to do works, good
 ‘and pleasant and acceptable to God. His *will must be*
 ‘*guided*, and his action assisted by the Holy Spirit.’‡ Now this ‘want of disposition, and consequently of ability,’ being *total* in fallen man, and to be removed by the grace of God alone, is the *impossibility*, which Calvinists intend, and that which Calvin intended: and, without speculating on the *impossible* case, of a man having, of himself without the grace of God, this *willing mind*; and the question, Whether in that case he would be able? it is sufficient to warrant their language. “How can ye believe, who receive honour one of
 “another?” “Therefore, they could not believe.” “No
 “man can come to me, except the Father who hath sent
 “me draw him.” The language of scripture is altogether as strong, as any which Calvinists use on the subject. This will, however, be more fully elucidated under our next topick.

* John iii. 18, 19. 36.

† Art. ix.

‡ Ref. 59—61.

SECTION VI.

Inability, natural and moral.

‘To what purpose would this advice be given,’ (“Take heed therefore how ye hear,”) ‘if men had not the power of resisting the wiles of the devil, of supporting the trials of persecution, and of withstanding the temptations of the riches and pleasures of this world? the three causes to which our Lord ascribes the failure of religious instruction.’*

If men have not by *nature*, and cannot have by *grace*, the power here spoken of, advice must be in vain. But the apostle’s direction, on the first of these causes, gives us a widely different view of the subject, from that which the quotation suggests: “Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.”† St. John also clearly shews how another of these causes must be obviated. “That which is born of God overcometh the world: and this is the victory which overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?”‡ “Ye are of God little children, and have overcome them: because greater is he that is in you, than he that is in the world.”§ It might be shewn at large, that the same is implied in all such exhortations. “Be thou partakers of the afflictions of the gospel, according to the power of God.” “Thou therefore, my son, be strong in the grace that is in Jesus Christ.”|| “Watch and pray that ye enter not into temptation.”¶ Such of our opponents as maintain, that fallen man hath, in every sense, the

* Ref. 15.

† Eph. vi. 9, 10. — See also 1 Pet. v. 8, 9.

‡ 1 John v. 4, 5.

§ 1 John v. 4, 5.

|| 2 Tim. i. 8. ii. 1.

¶ Matt. xxvi. 41.

power to gain these victories, without the grace of God, would do well to prove their ability by their own conduct; and by shewing themselves superior to all the temptations of the devil, all the terrors and allurements of the world; and all the love of honour, riches, power, and pleasure; and in short as wholly devoted to God, as the Lord Jesus was: or at least equal in holiness to him who said, "By the grace of God I am what I am." If, however, by *power* be here meant *natural capacity*, independent of the dispositions and inclinations of the heart: while we must think, that even the *natural powers* of man are greatly impaired and enfeebled by the fall; yet the difference between our views, and those of our opponents, does not appear so *important* or so *tangible* as to require discussion. They allow, that when *willing* and *desirous*, we need assistance from God; though they often seem to forget themselves on this head: and we maintain, that if there be a willing mind, man may, by the continued help of God, do great things, in overcoming the temptations of the world, and the flesh, and the devil. Even fallen man in himself possesses great *energy of mind and resolution*, for such things as his heart is fully set upon: and if his heart were *fully set upon* obtaining these spiritual victories, his efforts would be vigorous, self-denying, and pertinacious; though still inadequate and unsuccessful, without constant supplies of strength from the grace of Christ. "Without me ye can do nothing." The meaning of the apostle's words, "To will is present with me, but how to perform that which is good, I find not;" * is probably best understood, by those who have most earnestly and resolutely made, and still continue to make, the arduous attempt.

We cannot exactly ascertain how far this arises from imperfection in volition, and in what degree from natural

* Rom. vii. 18.

weakness; and the endeavour to state it, would plunge us in metaphysics beyond our depth. These hints therefore on this abstruse subject shall suffice.

This premised, it will readily be perceived, that we deny entirely and absolutely all power in fallen man "to do what is good in the sight of God," apart from his preventing and adjuvant grace: but this we deny exclusively in respect of *moral* power or ability, the total want of a willing mind; and his Lordship has conceded all that we contend for. But the difference between *natural* and *moral inability*, requires some further explanation or illustration. *Natural* inability renders a man wholly unable to do this or the other thing, even when most cordially willing to do it: *He would, but he cannot.* *Moral* inability in many instances, incapacitates a man from doing, what he otherwise is well capable of doing, *He could, if not unwilling.* In the former sense, the lame man *cannot* run swiftly, and a very poor man *cannot* relieve the wants of the destitute: in the latter, a very slothful man *cannot* diligently labour; and the very covetous rich man *cannot* be liberal; he cannot find in his heart to be so. This hindrance is as real and insurmountable, except by a change of heart or disposition, in the latter as in the former case: but it forms no excuse for any one's misconduct. It is most evident, that the scripture uses the word *cannot* in this sense in very many places, of which several have been, and more will be produced. Our article also is very explicit in this respect: 'The condition of man, after the fall of Adam, is such, that he *cannot* (*non possit*) turn and prepare himself, by his own natural strength and good works to faith, and calling upon God: wherefore *we have no power* (*nihil valemus*) to do good works, pleasant and acceptable to God, without the grace of God,' &c. So far is this *moral inability* to do what is good in the sight of God, from excusing impeni-

tence, unbelief, or disobedience; that the more entirely it prevails, the deeper depravity, enmity, and wickedness are manifested, and the heavier condemnation will be awarded to those, who continue under its influence. It is more absolute, and determined, in the devil and his angels, than in fallen man in this world: and is not their guilt more atrocious, their malignity more hateful in proportion? On the other hand, the more entirely rational agents have a *moral inability* to all evil, the more exactly do they reflect the image of God who, Omnipotent, and Sovereign Lord of all, "cannot lie," "cannot deny himself."

It has been said, that as we represent even this *moral inability* as *natural* to us; we after all take away the difference, and state it to be a *natural inability*, only of another kind. But is this any thing more than a sophism? It is not *natural inability* in such a sense, that we *cannot* even were we *willing*, but we *cannot be willing*. It is not *natural* to us, as God created man; but in consequence of our apostasy. It is not *natural* to us, as the *inability to fly* is; but a propensity or disposition of our apostate nature; like that of Satan to love God and holiness, and not any more excusable.

'What would be more unjust, than that those should be
'punished, who are not able to do what ought to be done?
'or that those should suffer, whose actions are not in their
'own power?'

Natural inability, or incapacity to obey, would certainly render punishment unjust: but does total disinclination form an obstacle of the same kind? 'Our actions are in our
'own power:' that is, a man has it in his power to do, or not to do, this or the other action. He may choose whether he will labour for a maintenance, or have recourse

* Chrysos. Ref. 476.

to fraud or rapine: but *the state of his heart* will influence his choice. Idleness, matured into habit, prevents a man from *choosing labour* as *effectually*, but surely not so *excusably*, as sickness prevents a man from that labour, which he is otherwise *willing* to perform.—“The desire of
“the sluggard killeth him; for his hands refuse to labour.”*
If moral inability renders it unjust to punish crimes, what law can be given, either by God or man, which numbers are not incapacitated to obey? Every felon, especially the hardened felon, might plead this kind of *inability*: but will any judge or jury admit the plea? Why then should we think that God will admit it? The *inability* of which we, certainly in unison with the Scriptures, speak of, is that of a miser to be liberal, not that of the apostle, “Silver and gold have I none.” And so far is this distinction from being subtile and metaphysical, as some would insinuate, it is so obvious, that no man on earth, in his sober senses, ever mistook it. Every master distinguishes between the incapacity of a *sick*, and that of a *slothful*, servant. Every poor person, distinguishes between the rich man, who *could* relieve him, were it not for his covetousness; and the poor man, who *would* relieve him, were it not for his poverty.

In the case under consideration, let it be again noticed, that we maintain this total disinclination, or *moral inability*, only in respect of those things which are “good in the sight of God.” A dead faith, works good before men, splendid virtues; all short of genuine repentance, holy faith, and acceptable obedience; men of different characters, but destitute of true godliness, are often both inclined and able to perform, merely from selfish motives diversely modified, or from a sort of instinct; and they would do the very same things, if they did not believe even the existence of a God.

* Prov. xxi. 25.

‘The article proceeds to say, that ‘man of his own nature inclineth to evil, so that the flesh lusteth always contrary to the spirit.’*—This article does not pronounce with ‘the Calvinists, that man of his own nature can perform ‘nothing but evil, but that *he inclineth to evil*; a doctrine ‘fundamentally different, since an inclination, though strong, ‘may be conquered.’†—The English article runs thus, ‘Man—is of his own nature *inclined* to evil, so that the ‘flesh lusteth always contrary to the spirit.’ This is more explicit than ‘man of his own nature inclineth.’ The Latin article is, *ad malum sua natura propendeat*, *by nature is propense to evil*: the very language which Calvin frequently uses on the subject. But not at present to insist on this, it is certainly true, that ‘an inclination, though strong, may ‘be conquered;’ but, by what means? We answer, *By another and still stronger inclination*, and in no other way. The strong inclination to animal indulgence has been conquered, in many instances, by a stronger inclination to acquire power, honour, or riches; nay, sometimes, by a prudent regard to health. The powers of the soul may govern or overcome the bodily appetites. The world is kept in order more by the restraints, which one vicious inclination imposes on other inconsistent vicious inclinations, than by men’s virtues. The heathen moralists and philosophers thought of nothing higher than keeping men from grovelling vice, (*turpe*,) by the love of honour, (*honestum*.) But the love of honour, or the praise of men, is equally opposite with the more grovelling vices, to Christian repentance, humility, faith, and holiness. What then is there in our fallen nature, apart from the grace of God, by which the strong inclination to evil, and disinclination to what is truly good, can be overcome? In order to this victory, the stronger inclination must be towards that which ‘in the sight of

* Art. ix.

† Ref. 51.

‘God is good;’ and ‘it is conceded, that man has not this disposition, or inclination, till he is influenced by the Spirit of God.’ Where then is the fundamental difference of our article from the doctrine of the Calvinists?

‘In a second collect we pray,* ‘O God,—because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed;’ which is nothing more than altering the words of one of our articles, already explained, into the form of a prayer; and I have only to observe, that the ‘good thing’ here mentioned, must mean good in the sight of God: such an action our weak and unassisted nature will, unquestionably, not allow us to perform.†

In respect of the collects, it should be observed, that they were framed for the use of *professed* Christians, and members of the church of England; admitted, as such, and never expelled. The sincerity of their profession, is therefore, as in numerous other instances, assumed to be *sincere*. They describe the case of those who, by the grace of God, are true Christians; and not that of man by nature: so that no conclusion, concerning what the compilers judged of *man by nature*, can legitimately be deduced from them. Yet the concession made in the quotation is of great importance. Let it be compared with a passage from Mr. Overton;—‘By natural good works,‡ is here doubtless meant, those works, which are outwardly and speciously good, and which are estimable in human judgment. That he can perform *these*, (*civilem justitiam et diligendas res rationi subjectas*, as the Augsburg Confession expresses it,) nobody denies. The question is not, what his powers are in respect of natural things, but in respect of

* First after Trinity.

† Ref. 67.

‡ Art. x.

‘ spiritual things ; not what he can do which may please
 ‘ men ; but what, that is pleasing and acceptable to God ;
 ‘ not how far he can conform himself to the laws of com-
 ‘ mon society, but how far he can convert himself to true
 ‘ Christianity ; how far, by his own natural and unassisted
 ‘ powers, he can repent, and believe, and love God and his
 ‘ neighbour ; and mortify sin, and pursue holiness, in the
 ‘ manner, and from the motives, which the gospel requires.
 ‘ Nor is it a *natural*, but a *moral* impotence, which is the
 ‘ subject of our discussion.’—What a grievous thing it is
 that men will not bestow more pains, in understanding one
 another ! His Lordship here fully concedes the grand point,
 for which Mr. Overton, and the rest of us, contend.

If we then maintain, that human nature is incorrigibly
 depraved, except by the grace of God ; that the heart and
 will of fallen man, so far from beginning the needful change
 or renovation, or at first concurring in it ; always *resists*
 conviction, till that resistance is overcome ; yet that no
compulsion is used in overcoming it : what is it that we
 avow, as to the manner in which it is actually overcome ?
 This leads me to another topick.

SECTION VII.

On the Inclining of the Heart by the Grace of God.

‘ The terms of scripture represent the Spirit of God, as
 ‘ an *assisting*, not *forcing* power ; as not suspending our
 ‘ powers, but enabling them ; as imparting strength and faculty
 ‘ for our religious work, if we *will* use them ; but whether
 ‘ we *will* use them or not still depending on ourselves.’*

There is, however, an influence, often intimated in scrip-
 ture, and in our authorized books, which is here entirely
 overlooked ; and, indeed, not *explicitly* mentioned in any
 part of the Refutation : I mean that of *inclining the heart*.

* Ref. 32, 33.

“The Lord our God be with us, as he was with our fathers, that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments.”* “Incline mine heart unto thy testimonies, and not to covetousness.” “Incline not my heart to any evil thing.”† Indeed, wherever God promises “the circumcision of the heart to love the Lord;” to “give a new heart,” to “write his law in the heart;” this influence of *inclining the heart* is intended. In this way the words of the Psalmist are fulfilled, “Thy people shall be willing in the day of thy power.”‡ For “it is God who worketh in us both to will, and to do.”§ All the prayers grounded on these promises imply the same. “Keep this for ever in the imagination of the thoughts of this people, and prepare their hearts unto thyself.”|| “Thou hast heard the desire of the humble: thou wilt prepare their heart; thou wilt cause thine ear to hear.”¶ “Create in me a clean heart, O God, and renew a right spirit within me.”**

Thus, it is evident, our church, or those who framed our authorized books, understood these and similar scriptures.—‘O God, from whom all holy desires, all good counsels, and all just works do proceed.’†† Something far beyond *assistance* is here implied.—‘It is the Holy Ghost, and no other thing, that doth quicken the minds of men, stirring up holy and good motions in the heart, which are agreeable to the commandment and will of God; such as otherwise, of their own corrupt and perverse nature, they should never have.’‡‡ ‘O Almighty God, who alone canst order the wills and affections of sinful men, grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise.’§§ “Stir up, we be-

* 1 Kings viii. 57, 58.

† Ps. cxix. 36.—cxli. 4.

‡ Ps. cx. 3.

§ Phil. ii. 13.

|| 1 Chron. xxix. 18.

¶ Ps. x. 17.

** Ps. li. 10.

†† Col. 2. Even. Serv.

‡‡ Hom. for Whitsunday.

§§ Col. 4 Sun. after Easter.

‘seech thee, the *wills* of thy faithful people.’* ‘Cleanse the *thoughts* of our hearts by the inspiration of thy holy Spirit.’

But especially after each of the commandments, as read by the minister in the communion-service; the people on their knees are taught to pray, ‘Lord, have mercy upon us, and *incline our hearts* to keep this law.’ And after the tenth, they are instructed to pray, ‘Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.’—Were it possible to write the salutary laws of our land in the hearts of all the people, and to *incline their hearts* to obedience: this would render the man who had been most *lawless*, obedient, without either ‘*forcing him*, or ‘*suspending his powers*.’ ‘With man,’ whether in respect either of human laws, or the law of God, “this is impossible; but with God all things are possible.” Thus, “the saving grace of God—teaches us, that denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly in this present world.”†

‘The grace of God does not act with compulsory force, but only directs and assists our endeavours.’‡

It appears, our reformers thought, that the grace of God did not *only* direct and assist our endeavours; but also *inclined our hearts* to use those endeavours.

‘Thus, in the collect for Easter Sunday we pray, ‘Almighty God,—we humbly beseech thee, that, as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect.’ Here preventing grace is acknowledged, as putting into our minds good *desires*: and this is something beyond ‘directing and assisting our endeavours;’ yet nothing like compulsory force.

It may here be observed, that ‘putting into the heart’ is,

* Col. 25, after Trin.

† Tit. ii. 11, 12.

‡ Ref. 69.

in scripture, used in a sense similar to *inclining the heart*.
 “Blessed be the Lord God of Israel, who hath *put* such a
 “thing as this *into the king’s heart*, to beautify the house
 “of the Lord; and hath extended mercy to me, before the
 “king and his counsellors.”* “Neither told I any man,
 “what my God had put in my heart to do at Jerusalem.†”
 “Thanks be to God, who put the same earnest care *into*
 “the heart of Titus for you. For, indeed, he accepted the
 “exhortation; but being more forward of his own accord,
 “(αὐθαίρετος,) he went unto you.”‡

‘In the collect for the ninth Sunday after Trinity, we
 ‘pray to God, that ‘we, who cannot do any thing that is
 ‘good without him, may, by him, be enabled to do his
 ‘will:’ we here confess our own weakness, and pray to God
 ‘to enable us to do his will, which seems incompatible with
 ‘the idea of his acting solely and irresistibly.’

We *who cannot do*, is rather more than a confession of *weakness*, it is the *impossibility*, in our writings, to which objections are made. The prayer is certainly incompatible with God’s acting solely and irresistibly, in our doing his will; but not to his acting solely and effectually in ‘inclining our hearts’ to do his will; and acting with and by us when we are willing.

‘A servant is faithful to his master; but a machine *necessarily* executes the will of its maker.’§ Does, then, the above statement represent man as a machine in obedience?

“Whosoever will,” says St. John, in the Revelation, “let
 “him take of the water of life freely.” This passage shews
 ‘that all who are willing, may drink of the water of life; that
 ‘it is in the *power* of every one to attain eternal happiness.
 ‘—Such a declaration, says Dr. Doddridge, of divine grace
 ‘seems to have been wisely inserted just in the close of the

* Ez. vii. 27, 28. † Neh. ii. 12. ‡ 2 Cor. viii. 16, 17. § Ref. 70.

‘ sacred canon, of the blessing of the gospel; and to guard
 ‘ against those suspicions of the divine goodness, which some
 ‘ have so unhappily abetted.’* Calvinists in general have no
 doubt, but that all humble souls, who are truly *desirous* of the
 blessings of the gospel, will apply for them, and be made
 partakers of them. I shall take the liberty of shewing my
 own views of this scripture, as written more than twenty
 years since.—‘ It behoves every man who hears the invitation,
 ‘ to call others to come; and, in fine, let every one, throughout
 ‘ the earth, who thirsts for salvation, come to Jesus Christ.
 ‘ Nay, lest any should hesitate, as not able to determine
 ‘ whether his thirst be spiritual or not; “ Let whoever is
 “ willing come, and take of the waters of life freely,” as
 ‘ he would take water from a well which belonged in common
 ‘ to him and all his neighbours; nor let him think of paying
 ‘ for these blessings, except as he throws away his poison to
 ‘ receive food, or his dross to receive gold.’† But the only
 question is, concerning the *source of this willingness*; whe-
 ther in our fallen nature, or from the grace of God?—How
 is it that some are humbly and heartily willing, and others
 continue proudly and carnally unwilling? ‘ Cyrus, king of
 ‘ Persia, who was *Christus Domini*, (and herein but a shadow
 ‘ of *Christus Dominus*, the Author of our redemption,) pub-
 ‘ lished his proclamation in this manner, “ Who is amongst
 “ you of all his people, the Lord his God be with him, and
 “ let him go up.” (Ezra. i. 2.) ‘ Now it is true, they alone
 ‘ did follow this calling, “ whose spirit God had raised to go
 “ up.” (Ezra i. 5.) But could they that remained still in
 Babylon justly plead, that the king’s grant was not
 large enough; or that they were excluded from going up
 by any clause contained in it?—‘ The proclamation of the
 ‘ gospel runneth thus, (Rev. xxii. 17,) “ Let him that is
 “ athirst come:” for him this grace is specially provided;

* Ref. 199.

† Fam. Exp. Note, Rev. xxii. 16, 17.

‘because none but he will take the pains to come; but lest
 ‘we should think that this should abridge the largeness of
 ‘the offer, a *quicumque vult* is immediately added, “and
 ‘whosoever will, let him take of the water of life freely.”
 ‘Yet withal, this must be yielded as a certain truth, that
 “it is God who must work in us to will and to do of his
 “good pleasure; and the call be never so loud and large,
 “yet none can come, except the Father draw him.” (John
 ‘vi. 44.) For the universality of the satisfaction derogates
 ‘nothing from the necessity of the special grace in the appli-
 ‘cation: neither doth the speciality of the one anywise
 ‘abridge the generality of the other.* In what sense ‘it
 ‘is in the power of every one to attain eternal happiness,’
 requires further explanation; for it is acknowledged, that
 ‘we have not the disposition, and consequently not the ability,
 ‘without the grace of God.’

Men are, indeed, naturally *willing* to be saved from
 misery, and rendered happy: but this widely differs from
 willingness, to repent, to believe in Christ, to deny themselves,
 to bear the cross, and diligently to use all the means of
 grace, and obey the commandments of Christ. His Lordship
 in one place, says, ‘Even after the understanding became
 ‘convinced that Christ was “a Teacher come from God,”
 “that Prophet that should come into the world.” Not only
 ‘much remained to be done, but that which infinitely ex-
 ‘ceeded the natural powers of man, weakened and cor-
 ‘rupted as they were by the fall of Adam, and by long
 ‘and inveterate habits of vice and wickedness.† In what
 sense, then, is it ‘in the power of every one to attain
 ‘eternal salvation?’ Whether it arises from *natural inability*,
 or *moral inability*, it is allowed ‘infinitely to exceed the
 ‘natural powers of man;’ that is, without the grace of God.
 It does not belong to us, fully to understand or explain

* Archbishop Usher.

† Ref. 28.

the manner, in which God "inclines the heart," and "works "in us to will:" but something we may perceive respecting it. Our *unwillingness* to that which 'is good in the sight 'of God,' arises partly out of that 'blindness of heart,' from which in our Litany we beseech the Lord to deliver us; that corrupt state of the judgment and affections, called the *carnal mind*: and partly from out of self-will and aversion from subjection to the authority of God or man. But when it pleases God to illuminate the mind, by "opening our "understandings to understand the scriptures;" the discoveries which we make, concerning God and ourselves, our state and character, and danger, and the eternal world, with its infinitely important realities, have a powerful tendency to produce a revolution in our judgment, purpose, and choice. This is like bringing in a light, or uncovering the eyes of a man, in the dark and blindfolded, who was rashly and eagerly rushing to the brink of a tremendous precipice, of which he had not been at all aware. But by the light cast on the surrounding objects, he now sees the danger, and willingly stops and turns away from it. Yet this alone would not be sufficient: for evil spirits see these objects, and are aware of the consequences of their conduct; "they believe and tremble," yet continue to hate and rebel. In this respect we have no adequate illustration: but when God "gives a new heart, and a right "spirit;" then we love what we before hated, and hate what we before loved; then we willingly choose, and earnestly long for, and diligently labour with fear and trembling to secure, those very objects, which we before despised and hated. Again, when the proud, rebellious heart, "the heart "of stone," is taken away, and "a heart of flesh" given, we "submit to God;" we say with Saul, "Lord, what "wouldest thou have me do?" The proud, stout, independent spirit, which scorned subjection, is subdued: the grace of

God “casts down imaginations,” (*or reasonings*,) “and every
 “high thing, that exalteth itself against the knowledge of
 “God; and brings every thought into captivity to the obe-
 “dience of Christ.”* All is done by a divine, yea omni-
 potent, energy; yet nothing by *compulsion*; and not much
 by direct *terror*: but the Lord draws us with the cords of
 “a man, with bands of love.”† “The Comforter convinces—
 “concerning sin, concerning righteousness, and concerning a
 “judgment to come.” “He glorifies Christ, and receives
 “of the things of Christ, and shews them to us;”‡ and
 then we most willingly come to him, trust him, love him,
 count all things but loss for him, obey him, imitate him;
 and only grieve that we love, obey, and imitate him, no more
 and no better.

SECTION VIII.

On Co-operation.

The term *Co-operation* is not, strictly speaking, *scriptural*,
 in respect of this entire subject; and many have objected to
 the use of it, as liable to mislead the minds of the unestab-
 lished. But, when employed according to the clear intention
 of our article, it may be considered as capable of a very
 safe and instructive meaning. It is, therefore, only in respect
 of that *beginning*, by which man is rendered willing, the
 το θελειν, that we would exclude it; and this, in order that
 God may have the glory which he demands, and “that no
 “flesh should glory in his presence:” “Of him, (ἐξ αὐτοῦ)
 “are ye in Christ Jesus, who of God is made unto us,
 “Wisdom, and Righteousness, and Sanctification, and Re-
 “demption: that, according as it is written, He that glorieth,
 “let him glory in the Lord.”§

* 2 Cor. x. 4, 5.

† Hos. xi. 3, 4.

‡ John xvi. 8—13.

§ 1 Cor. i. 29—31.

“ The Spirit helpeth our infirmities, for we know not
 “ what we should pray for as we ought;” ‘ the Spirit helps,
 ‘ but does not compel us; it supplies the deficiency of our
 ‘ natural strength, by suggesting what is right, and by as-
 ‘ sisting our weakness in performing it. The Greek word
 ‘ *συναντιλαμβάνεται* expresses the co-operation for which we
 ‘ contend, more clearly than the English word “ helpeth.”
 ‘ It literally expresses, says Doddridge, the action of one
 ‘ who helps another to bear a burden, by taking hold of it
 ‘ on one side, and lifting or bearing it with him; and so
 ‘ it seems to intimate the obligation on us to exert our
 ‘ little strength, feeble as it is, in concurrence with his
 ‘ Almighty aid.*

The apostle is here speaking, not of the sinner’s con-
 version; but of himself and his fellow-Christians, especially
 in respect of prayer. They had been “ without strength:”†
 but by the grace of God they had now some strength,
 yet attended with infirmities:‡ but the Spirit so helped
 along with them, that they were not overcome by these
 infirmities. In particular, he taught and enabled them
 to pray “ with groanings which could not be uttered.”
 This, beyond doubt, is widely different from “ the old man”
 co-operating in his own crucifixion. The meaning of Dod-
 dridge, will more clearly appear, by some additional quota-
 tions from him on the same scripture.—‘ We are surrounded
 ‘ with so much ignorance and prejudice, that, in many
 ‘ instances, “ we do not know what to pray for as we ought;”
 ‘ because we know not, on the whole, what may be best
 ‘ for us. But the Spirit itself manages all these affairs for
 ‘ us, guiding our minds to suitable petitions, and exciting
 ‘ in them correspondent affections; and sometimes inspiring
 ‘ us with that ardour of holy desire, which no words can
 ‘ express, but must therefore vent themselves in unutterable

* Ref. 40, 41.

† Rom. v. 6. *ἀσθενείς*.‡ *ἀσθενείας*.

‘groanings.’ ‘For ever adored be the divine goodness, in
 ‘sending down his Spirit on such sinful creatures, to help
 ‘our infirmities, to *implant* and excite graces in our hearts,
 ‘to be a source of perfect delights, and our eternal hap-
 ‘piness.’* — May the author again be permitted to adduce
 his own observations on the same text? ‘Though our infir-
 ‘mities are many and great, and they would soon be over-
 ‘powered, if left to themselves; yet the Spirit of God so
 ‘helps and supports them, and so powerfully aids their
 ‘strenuous exertions, that they are not entirely overcome.
 ‘*Συναρπάσσεται.* (Luke x. 40.) *He takes hold together*
 ‘with us, as one helps another to take up and carry a load,
 ‘which he is too weak to carry alone.’†

‘The same apostle prays for the communion of the Holy
 ‘Ghost, and both the Greek and English words imply the
 ‘most intimate *co-operation*, and signify that the graces and
 ‘virtues, on which salvation depends, are the joint and
 ‘common operation of the *supernatural* power of the Holy
 ‘Ghost, and of the natural power of man; that the Holy
 ‘Ghost acts with men, in such a manner, that their separate
 ‘or respective parts cannot be perceived or distinguished.’‡

It is here admitted that a *supernatural* power co-ope-
 rates at least, in ‘the graces and virtues, on which salva-
 ‘tion depends; and no doubt faith is one of them.’§

The word *κοινωνία*, here rendered *communion*, signifies *part-
 nership, joint communication, joint participation, mutual inter-
 course*; and the other words from the same root, have uni-
 formly the same meaning; as, indeed, it sufficiently appears
 by the translation given of them in our Bibles. ‘*Κοινωνία*
 ‘(a *κοινός*) *Communio, communitas, consortium, societas, com-
 ‘municatio, participatio. — Officium charitatis.* (Hederic.)

* Doddridge.

† Family Bible, Note, Rom. viii. 24—27.

‡ Ref. 42.

§ See Section on *Supernatural*, Ref. 18.

‘ Acts ii. 42. 1 Cor. i. 9. Gal. ii. 9. Phil. i. 5. ii. 1. iii. 10.
 ‘ 1 John i. 3. 6, 7, it is translated *fellowship*. Rom. xv. 26,
 ‘ *contribution*. Heb. xiii. 16, *to communicate*.—Κοινωνος. *Cui*
 ‘ *est communitas, socius, particeps*. (Hederic.) Luke v. 7. 10.
 ‘ 2 Cor. viii. 23. Philem. 17. *Partner, or, partners*.—
 ‘ Matt. xxiii. 30. 1 Cor. x. 18. 2 Cor. i. 7. Phil. i. 7.
 ‘ 1 Pet. v. 1. 2 Pet. i. 4. *Partaker, or partakers*. Philem. 6,
 ‘ *communication*. Heb. x. 33, *companions*.—Κοινωνεω. *In*
 ‘ *commune venio, commune aliquid habeo, particeps sum, com-*
 ‘ *munico: consentio cum aliquo: sacræ cœnæ particeps fio.*
 ‘ (Hederic.) Rom. xii. 13. Gal. vi. 6. Phil. iv. 15. *Com-*
 ‘ *municate*.—Rom. xv. 27, *made partakers*. 1 Tim. v. 22, *be*
 ‘ *partaker*.—Heb. ii. 14. 1 Pet. iv. 13, *are partakers*.—2 John
 ‘ 11, *is partaker*.—Συγκοινωνος, Rom. xi. 17. *partakest*. 1 Cor. ix.
 ‘ 23. Phil. i. 7. Rev. i. 9, *partakers*. Συγκοινωνεω, Rev. xviii. 4,
 ‘ *be partakers*. Eph. v. 11, *have fellowship*.—Κοινωνικος, 1 Tim.
 ‘ vi. 18, *willing to communicate*.—The apostle, however, was
 not speaking of any thing, in which co-operation was required.
 He was not calling on his brethren to perform any duty, in
 which the Holy Spirit might co-operate with them, or they
 with him; but he simply prayed for them, that “the grace
 “of our Lord Jesus Christ, and the love of God, and the
 “communion, or fellowship, or participation, of the Holy
 “Spirit, might be with them.”

Every thing, in which there can be *co-operation*, in any
 respect, is uniformly spoken of, by the terms συνεργεω, and
 συνεργος: for συνεργεια does not occur in the New Testament.
 ‘ Συργεω, Mark xvi. 20. Rom. viii. 28. 1 Cor. xvi. 16. 2 Cor.
 ‘ vi. 1. Jam. ii. 22. Gr. Συργος, Rom. xvi. 3. 9. translated
 ‘ *helpers and helper*. 21, *work-fellow*. 1 Cor. iii. 9, *labourers*
 ‘ *together*. 2 Cor. i. 24, *helpers*. viii. 23, *fellow-helper*. Phil.
 ‘ ii. 25, *companion in labour*. Col. iv. 11, *fellow-workers*.
 ‘ 1 Thes. iii. 2. Philem. 1. 24, *fellow-labourers*. 3 John 8,
 ‘ *fellow-helpers*.’ Very few texts can be fairly interpreted

of the co-operation of man with God: and these chiefly relate to the ministry of the gospel, in which man, as the servant, or instrument, was rendered successful, by the power of God working with and by him.*

‘ St. Peter says, “ Ye have purified your souls, in obey-
 “ ing the truth, through the Spirit:”† that is, the purifica-
 ‘ tion of the souls of these Christians, was in part owing
 ‘ to their own act, in obeying the truth, through the assist-
 ‘ ance of the Spirit. The same co-operation of man and of
 ‘ the Spirit of God is acknowledged by St. Paul, when he
 ‘ tells the Romans, “ If ye through the Spirit do mortify
 “ the deeds of the body, ye shall live.”‡ And speaking
 ‘ of himself, he says, “ Whereunto I also labour, striving
 “ according to his working which worketh in me mightily.”§
 ‘ The mighty working, therefore, of the Spirit of God did not
 ‘ supersede St. Paul’s own labour, his own striving, in con-
 ‘ junction with, and in conformity to that mighty working.’||

Had the apostle been asked, concerning this last quota-
 tion, what he intended, as to co-operation, he would pro-
 bably have said, “ It is God, that worketh in me to will,
 “ and to do, of his good pleasure:” but, being thus in-
 clined and enabled, I labour most freely and earnestly, not
 only in “ working out my own salvation,” but in seeking the
 salvation of other men. The duty of exertion, yea, much
 exertion, is fully allowed by us, as it will appear in the
 section on *Exertion*: our only question now is, Whether
 man co-operates with God, *in producing the willing mind*
 for that exertion. So far was the Spirit of God from
superseding the apostle’s own labour, that he both excited,
 directed, and powerfully assisted it.

* Mark xvi. 20. Acts xiv. 27. xv. 4. 12. † 1 Pet. i. 22.

‡ Rom. viii. 13. Rom. xv. 18. 1 Cor. iii. 9.

§ Col. i. 29.

|| Ref. 41, 42.

‘We sometimes find them,’ (the good works of men,) ‘ascribed to God, without any reference to man, and sometimes to man, without any reference to God.’*

I cannot find, after careful examination, a single text in scripture, in which the good works of men are ‘ascribed to God alone, without any reference to man.’ “We indeed, “are his workmanship, created in Christ unto good works:” and those “fruits of righteousness, which are through Jesus Christ to the praise and glory of God,” are coincident with “the fruits of the Spirit:” yet they are not ‘ascribed to God without any reference to man;’ but are considered as performed by man, through the renewing influence of the Holy Spirit.† The will and the power in fallen man to perform good works, is, in the scripture, and in our liturgy, articles, and homilies, ascribed to God alone; but still the good works themselves are spoken of as *ours*; and they cannot be ‘ascribed to God without any reference to man,’ except by considering man as acted upon, not as an intelligent agent, but as a machine. Of holding this doctrine our opponents most unjustly accuse us. Calvin indeed says, that our good works are called ours, as food for our bodies is called “our daily bread;” becoming ours by the gift of God: yet he did not mean, that God wrought them in and by us, without our willing and active concurrence; but only, that the will and power were both to be acknowledged as his gift to us. On the other hand, our good works are not *always* in scripture *expressly* ascribed to the grace of God: for the general principle being abundantly established, it was not necessary, by constant repetitions, to call the attention to it. The general language, however, is far indeed from ‘speaking of the good works of men, without any reference to God.’ In fact the instances are few, in which this is wholly the case, much fewer than most persons seem to suppose.

* Ref. 43. † Gal. v. 22, 23. Eph. ii. 10. Phil. i. 11.

'That the grace of God co-operates with the free-will
 'of man, can alone reconcile the numerous texts, both the
 'preceptive and declaratory, which relate to human conduct,
 'and which separately assert the divine and human agency.'
 (*Section on Free-will.*) 'The concurrence of God and
 'man, says Archbishop Bramhall, in producing the act of
 'our believing, or conversion to God, is so evident in holy
 'scripture, that it is vanity and lost labour to oppose it.
 'If God did not concur, the scripture would not say, It is
 'God that worketh in us, both the will and the deed." If
 'man did not concur, the scripture would not say, "Work
 "out your own salvation with fear and trembling." If our
 'repentance were God's work alone, God would not say to
 'man, "Turn ye unto me with all your heart:" and if re-
 'pentance were man's work alone, we had no need to pray,
 "Turn us, O Lord, and we shall be turned." We are
 'commanded to repent and to believe. In vain are com-
 'mandments given to them, who cannot at all concur to the
 'acting of that which is commanded. Faith and repentance
 'are proposed unto us, as conditions to obtain blessedness
 'and avoid destruction. "If thou shalt confess with thy
 "mouth, and believe with thy heart, thou shalt be saved."
 'And, "except ye repent, ye shall all likewise perish."
 'To propose impossible conditions, which they, to whom
 'they are proposed, have no power either to accept or
 'refuse, is a mere mockery. Our unbelief and impenitence
 'is imputed to us as our own fault: "Because of unbelief
 "thou wert broken off;" and, "After thy hardness and
 "impenitent heart, thou treasurest up unto thyself wrath."
 'Their unbelief and impenitence were not their own faults,
 'if they neither had power to concur with the grace of
 'God to the production of faith and repentance, nor yet
 'to refuse the grace of God. The holy scripture doth
 'teach us, that God doth help us in doing works of piety;

“The Lord is my Helper,” and, “The Spirit helpeth our infirmities.” If we did not co-operate at all, God could not be said to help us. There is, therefore, there must be, co-operation. Neither doth this concurrence or co-operation of man, at all entrench upon the power or honour of God, because this very liberty to co-operate is his gift, and this manner of acting his own institution.* There are expressions in this quotation from Bishop Bramhall, to which objections might be made: but the grand outline is not materially different from the statement of reflecting Calvinists. He allows that God works in us ‘the will and the deed:’ and they admit most readily, that we ought to “work out our salvation with fear and trembling.” They do not imagine, that man’s repentance is God’s work *alone*, except as he inclines and enables us to repent; and the Bishop admits, that if it were our work *alone*, we need not pray, “Turn thou us, O Lord, and we shall be turned.” We have, by nature, both power and inclination to refuse his call: and I think, that the Bishop would have allowed, that the willing mind to comply with it, is the work and gift of God.

‘The *liberty* to co-operate is his gift. And is not the *inclination* to do it also his gift?’†

Many quotations are made from the fathers, on the subject of co-operation, which are often incongruous with each other. Some maintain that the beginning is from man, and exclude co-operation, till we are willing of ourselves.‡ Others, (if not the same persons,) suppose the beginning is from God, but the continuance is from man.§ But, I see no advantage to the cause of our opponents, likely to arise from quotations, which are directly opposite to their own

* Bp. Bramhall, Ref. 44, 45.

† Ref. 61.

‡ Hilary, Ref. 362. Chrysostom, Ref. 461.

§ Chrys. Ref. 461. 486.

systems, or *concessions*; and I consider it as lost labour to take further notice of them.

Let us, however, advert more distinctly to the words of our article. 'The condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God: wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.*' '*Gratia Dei, (quæ per Christum est,) nos preueniente, ut velimus, et co-operante dum volumus.*'

The very expression of the tenth article, plainly shews, 'that we also work.'—'The grace of God prevents us Christians; that is, it goes before, it gives the first spring and rise to our endeavours, that we may have a good will.' The Latin copy (*dum volumus,*) while we will, still more clearly shews, that the grace of God, and the will of man, act together at the same moment.—'Thus good works are not attributed by our church to the sole operation of divine grace, but to the joint and contemporaneous operation of divine grace and human agency. It is acknowledged that man has not the disposition, and consequently not the ability, to do what in the sight of God is good, till he is influenced by the Holy Spirit: But this influence is not irresistible; it does not solely of itself produce good works.†

Previous to 'the first spring and rise of our endeavours,' which is given by divine grace, what is there in man, which can co-operate? He cannot act voluntarily, till he has a willing mind: or how can *preueniente*, (coming before,) consist with *contemporaneous*, if meant precisely of the same

* Art. x.

† Ref. 60, 61.

thing? The attentive reader cannot but observe, that all, which is grounded on this article, is taken from *the last clause*; and we have objection to the inference, as far as that clause is concerned. The expression *preventing*, or *coming before* us, that we may have a good will, (*preveniente ut velimus*,) precedes, in the article, *the working with us* when we have that good will; (*co-operante dum volumus*.) And this settles the question at once with all who simply adhere to the article itself. “Who maketh thee to differ from another? And what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?” ‘From these, and many more passages of a like nature, it is plain, that in the promulgation of the gospel, God “was found of them that sought him not, and heard of them that called not upon him;” that is, he *prevented* them by his favour, while there were no *previous dispositions* in them to invite it, much less to merit it. From this it may be inferred, that the like method should be used with relation to particular persons.*—‘God prevents us, that we may will;’ here is no co-operation on our part: he co-operates while we are willing.’ It is not said, we co-operate *with him*, but he co-operates *with us*,

The ‘words seem further to indicate, that the grace of God will be withdrawn if we cease to will conformably to its suggestions.’†

Co-operation certainly must, in that case, cease, for there will remain nothing in us, with which grace can co-operate: so that the same grace is needful to preserve, as to produce “the willing mind.” Even when willing, we need something beyond mere assistance. ‘Only the necessity of a *preventing*, and a *co-operating* grace, is asserted, against the

* Bishop Burnett on Article x. p. 166. Oxf. 1805.

† Ref. 61.

‘Semi-pelagians and the Pelagians.’* Here *preventing grace* is clearly distinguished from *co-operating grace*: yet the writer was not a Calvinist.

I would here just observe, that, while I make some remarks on his Lordship’s statement, I can meet with nothing so friendly to our sentiments, nothing so approximating to Calvinism, in all the quotations from Clemens Alexandrinus, Origen, Chrysostom, and others, in the subsequent part of the work.—Does not every reader perceive how exactly our article states the apostle’s doctrine? “Work out your own salvation
“with fear and trembling; for it is God who worketh in you
“both to will (*ut velitis*) and to do:” that is, (*dum vultis*)†—
“We are his workmanship, (*ποίημα*, Rom. i. 20.) created in
“Christ Jesus to good works:” here can be no co-operation; for who can co-operate with God in creation? “Which God
“hath before ordained that we should walk in them.”‡ Here is our activity and diligence; yet not without the grace of God assisting them. Indeed, his Lordship seems to admit this in one place. ‘God first knocks at the door of our heart by his preventing grace, without which we have no desire to open unto
‘Christ: and then he helps us by his adjuvant or assistant
‘grace, that we may be able to open.’§ This ascribes our *willingness* to preventing grace alone; and our co-operation with his adjuvant grace alone is maintained. “May the
“God of peace—make you perfect in every good work to
“do his will, working in you, that which is well pleasing
“in his sight, through Jesus Christ.”|| ‘The grace of Christ,
‘or the Holy Ghost by him given, doth take away the stony
‘heart, and giveth a heart of flesh: although those that have
‘no *will to good things*, he maketh them *to will*, and those
‘that would evil things, he maketh them not to will the
‘same; yet nevertheless he enforceth not the will: and there-

* Bishop Burnett on Art. x. p. 160.

† Phil. ii. 12, 13.

‡ Eph. ii. 10.

§ Ref. 46.

|| Heb. xiii. 20, 21.

‘fore no man when he sinneth, can excuse himself as not
 ‘worthy to be blamed, or condemned, by alleging that he
 ‘sinned unwillingly, or by compulsion.’*

But how does the liturgy expound the article?—‘We
 ‘humbly beseech thee, that, as by thy special grace prevent-
 ‘ing us, thou dost put into our minds good desires; so by
 ‘thy continual help, we may bring the same to good effect.’†
 Here the good desires are ascribed to special grace prevent-
 ing us, and putting them into our minds; then ‘the continual
 ‘help’ is prayed for, in order to bring these good desires to
 good effect. And what are these good desires, except a
 willing mind, to repent, to believe, and to obey?—Again,
 ‘O Lord, from whom all good things do come, grant unto thy
 ‘humble servants, that, by thy holy inspiration, they may
 ‘both think those things that be good, and by thy merciful
 ‘guiding may perform the same.’‡ Co-operation is not ge-
 nerally understood to belong to inspiration.—The language of
 our Homilies has before been adduced; and I need not dwell
 on it. I shall, therefore, conclude the section with a few quo-
 tations from the articles of other reformed churches.

‘Though man is endued with a will, by which he is
 ‘moved to this or that; yet, as this is wholly captive under
 ‘sin, it has altogether no *liberty to desire that which is good*,
 ‘except what it may receive by the gift and grace of God.’§
 This, certainly, excludes man’s co-operation, in producing
 the willing mind.

‘It ought, therefore, to remain certain and firm, that it is
 ‘God that worketh in us, both to will and to effect, of his
 ‘gratuitous benevolence. For no mind, no will acquiesces
 ‘in the will of God, which Christ himself hath not *first*
 ‘wrought, who also himself teacheth us, saying, “Without
 ‘me ye can do nothing.”’||

* Art. xii. King Edward’s articles.

† Collect. 5 Sun. after Easter.

|| Art. xix. Belgick churches.

‡ Collect for Easter Sunday.

§ Art. of the Gallick churches.

‘Man can by no means free himself from sin, and from eternal death, by his own natural powers: but this liberation and conversion of man to God, and this spiritual newness, comes to us, by the Son of God making us alive by his Holy Spirit. As it is said, “If any man have not the Spirit of Christ, he is none of his.” And the will, when the Spirit of God is received, is not idle. But we give thanks to God for this immense benefit; because that unto us, on account of his Son, and through him, he gives the Holy Spirit, and rules us by his own Spirit.’*

The *co-operation* is evidently, in these passages, excluded from any part in producing the willing mind, though not so prominently as in our article. This certainly was the constant doctrine of all the reformed churches at the Reformation, when every part of Christianity was examined, and proved, and compared with the holy scriptures, with a diligence and exactness, probably never equalled, either since or before, except in the days of the apostles: and with *impartiality*, except as the reformers had some remaining *partiality* in favour of fathers and councils, which occasionally embarrassed and perplexed them.

The Augsburg confession was, as it is well known, drawn up with peculiar caution; and it is therefore not so explicit on this subject as the others: yet it contains intimations, which lead the attentive reader to a discovery of the real judgment of those who compiled it. ‘The gospel requires repentance: yet, that remission of sins might be certain, it teaches that it is freely given; that is, that it does not depend on the condition of our worthiness, nor is given because of any preceding works, or the worthiness of those that follow.’ ‘Though human nature is able, in some way, to perform outward good works of itself;—yet it cannot effect

* Saxon Confession.

‘interior motions, as true fear, confidence, chastity, unless the Spirit of God *rule* and assist our hearts.’

In respect of Melancthon, who was principally concerned in drawing up the Augsburg confession, the single expression (*sed cor repugnat*,) *the heart fights against* conviction, shews that he did not think there was any thing in fallen human nature, to co-operate with the influence of grace, in producing the willing mind.

The sentiments of Luther have already been adduced; but a few lines more from him may properly close this topick:—‘The man before he is renewed, can do nothing, can attempt nothing, to prepare himself for his new creation. Neither after he is renewed, can he effect any thing to ensure a perseverance in his new state. The Spirit of God alone doeth both these things: he both renews, and preserves the renewed, without any aid on our part; as St. James, speaking of the new creature, says, “Of his own will begat he us with the word of his power.” But, here it must also be observed, that he does not *operate in the renewed*, without using them as beings purposely renewed and preserved, that he should work in them, and they co-operate with him.’

Here the distinction of our article is preserved: the *co-operation* does not begin, till we are *renewed*; that is, till the grace of God, by Christ, hath prevented us, that we should have a good will.*

We therefore conclude, on these grounds, that God works in us, “to will,” *gratia præveniente*; ‘by preventing grace;’ and when we are willing, *gratia co-operante*, ‘by co-operating grace:’—Thus we are *excited, inclined, and enabled* to “work out our own salvation.” The work in this sense is *ours*, but the will and the power are from God: the duty and the advantage are ours, but the whole

* Dr. Milner’s continuation of Mr. Milner’s Ecclesiastical History.

glory belongs to God: we devote our all to him, but he has been beforehand with us; and we must acknowledge with David, "Who are we, that we should be able to offer so willingly after this sort? For all things are of thee, and of thine own have we given thee."*

SECTION IX.

On Exertion, or Active Diligence.

'The personal exertions of Christians are necessary for salvation; else why should they be commanded "to work out their own salvation," and that too, "with fear and trembling?" with an anxious care, lest their exertions should not be successful, and lest, from their negligence, the furthering help of the Spirit should be withdrawn?†

I feel no objection to this statement, nor the least inclination to write in vindication of those, who maintain any thing inconsistent with it.

"Draw nigh to God," says St. James, "and he will draw nigh to you." 'Some approach, therefore, towards God on the part of man, some exertion of their own will is necessary to obtain his effectual assistance.‡

Such exhortations abound in every part of scripture, and they shew us what is our *bounden duty*; but not the *source of that disposition* to do our duty, about which we are enquiring.—I am confident, that a large majority of those who are called the evangelical clergy, including even the Calvinists among them; are far more abundant and earnest in enforcing these exhortations, than most other preachers are: and that, by thus "testifying of the world, that its works are evil," and calling on all men to renounce their sins, and turn to God by Jesus Christ, and "do works meet for repentance;" they incur a great proportion of that marked disapprobation, with which they are pursued by the

* 1 Chr. xxix. 13, 14.

† Ref. 35.

‡ Ref. 41.

careless, the profane, the formal, and the dissipated. In argumentative discussions we must descend to distinctions, limitations, and explanations: but in our popular addresses, we seldom clog or enfeeble our earnest exhortations by them: either wholly omitting them, or stating what we deem needful in this respect, in another part of our publick instructions.—It is then needless to adduce, as if objected to, any thing spoken of ‘the dutiful necessity’ of exertions, voluntary endeavours, diligence, activity, and “abounding in every good word and “work;” except when some unfounded charge is connected with it. I avow that ministers, and writers of religious subjects, cannot too strongly insist on the necessity and importance of “striving to enter in at the strait gate,” or pressing forward in “the narrow way;” provided they remember, that “if a man strive for the mastery, he is not crowned, “except he strive lawfully.”† The whole must be done in dependence on the mercy and grace of God in Christ Jesus, and not in self-dependence or self-righteousness; and when what is really good before God has been wrought, we teach others, by our instruction and example, to trace back the effect to the cause, and to say, “Yet not I, but the grace “of God that was with me.”—“By the grace of God I am “what I am.”†

This reminds me of a quotation from the eloquent Chrysostom, relative to this subject.—‘Observe the never-failing, ‘but always conspicuous character of the apostolical modesty: ‘he calls his own virtue the gift of God; and when he has ‘laboured much, he attributes the whole to the Lord.’‡ It would then, it seems, be *decorous*, and resemble ‘the never-failing conspicuous character of apostolical modesty,’ to use this kind of language, provided it was not *really meant*, nor the doctrines from which it flows when genuine, strenuously insisted on. But if the *appearance* would be decorous, must

* 2 Tim. ii. 5. † 1 Cor. xv. 10.

‡ Ref. 453, 454.

not the *reality* be *right* and good? *Counterfeits*, of every kind, give the credit of value to the thing counterfeited, and derive their speciousness from it. *Hollow politeness* is an acknowledgment, that humble courteous love is a good thing: *hypocrisy* confesses the excellency of genuine piety:—Yet after all, if Paul did not fully mean what he said, his ‘apostolical modesty’ was far from the language of “simplicity and godly sincerity;” and not more worthy of commendation, or imitation, than the Pharisee’s words, “God, I thank thee, that I am not like other men.”

‘Or he says this,’ (“It is God that worketh in us to will and to do of his good pleasure,”) from great piety; ‘as when he says our right actions are graces.’*

It is here again conceded, that the language of those who are now called Calvinists is pious, yea, used from ‘great piety,’ and used by an inspired apostle. Yet, at the same time, Chrysostom labours to explain away that very meaning of the apostle’s words, which could render this language *sincere* and *unaffected*. It may be a *commendation* to use this *pious* language, provided we do not *fully mean it*, nor contend for the doctrine which stamps sincerity upon it!

‘He uses the same form in speaking of preaching, in which he had undergone ten thousand labours, constant tribulation, inexpressible hardships, daily death! What does he say upon this subject? “I laboured more abundantly than they all; yet not I, but the grace of God which was with me.” He does not say, that a part was his, and a part God’s. That is, like a grateful servant, to consider ‘nothing as his own, but all things his Master’s; to think ‘nothing his own, but all things his Lord’s.’†

It seems, that *the less is meant* by this language, the

* Ref. 500, 501.

† Chrysostom, Ref. 454.

more it is approved. If we use similar expressions, with these of the apostle, accommodated to our very inferior services and exertions; if we give unreservedly to the Lord all the glory of what is good in our conduct, and only acknowledge as our own the sin which intermingles with it: if we will not say of any thing ‘good in the sight of God,’ ‘a part is ours, and a part is God’s,’ we are censured. But why are we censured by those who commend similar language in the apostle? Is it because our actions are not sufficiently excellent to be referred to God, as the fruits of his grace? This, indeed, might well cause us to pause and reflect, whether we do not ascribe to divine grace what only springs from fallen nature. Or is it, because, allowing the things spoken of to be truly good; we *heartily mean all that which we say*, in ascribing it to the grace of God, and this too evidently, to receive approbation, or even toleration? Yet all the inhabitants of heaven ascribe their salvation, unreservedly “to God and to the Lamb.”* They do not say ‘a part is our’s, and a part is God’s.’ Surely then it might be allowed us to use, without censure, similar language; or at least to learn on earth, if it may be, something of that humble adoring love and gratitude, which stamps the adoration of the heavenly worshippers.

‘We say, that of ourselves we can do nothing; whence they conclude, that we have nothing to do. We say, that it is the grace of God which enables us to do every thing; from whence they conclude, that every thing must be left to the grace of God, and that we need only work ourselves into a strong persuasion that God is at work for us, and may sit still ourselves. And this persuasion, which is generally mere enthusiasm, they dignify with the name of Christian faith.’†

The writer of these remarks knows, by painful experience, that there are persons justly deserving of this censure: as

* Rev. v. 8—11. vii. 9—12. † Sherlock, Note, Ref. 48.

a great part of his life has been employed in protesting and contending against this very antinomian enthusiasm. He cannot, therefore, but be rather surprised to find himself, after all, included under the same sweeping censure with those, whom, he trusts, he has successfully opposed. I apprehend, that by far the greatest part of modern Calvinists, and especially the evangelical clergy, with not very many exceptions, (Oh, that there were no exceptions!) are wholly free from this criminality: and Calvin himself, with Beza, and all the most eminent writers of that school, are entirely decided against it.—‘Augustine doth rightly conclude,’ (concerning the words, “It is not of him that willeth, or of him that runneth, but of God that sheweth mercy,”) that it is spoken ‘to this meaning, that there is no good will of man, unless ‘it be prepared of the Lord: not *but that we ought both to will and to run*, but because God worketh both in us:’*—We require nothing of our opponents beyond a fair discrimination. Let them state the censurable tenets, bring evidence against the accused persons, and proceed to conviction and condemnation; but surely it is not candid, not *just*, to involve, under one general sentence, so large and multifarious a body as those who now are called ‘the Calvinists;’ and to render them all obnoxious, and accountable for the faults of comparatively a small and inconsiderable part of the whole number; though many others most openly and earnestly protest against the censurable tenets. In fact, it is not merely the want of *candour*, but also of *information*.—We publish books on various subjects, but they will not deign to read them! We preach very frequently and publickly; but they disdain to hear us. Here is our disadvantage,—We read the books of our opponents, and bestow pains to know what their opinions *really* are: but we must think that they do not read ours, and so are not acquainted with our tenets, else surely they would never so misstate them!

* Calv. Inst. B. II. c. 5. sect. 17.

The orthodox fathers destroyed the books of these ancient hereticks; our opponents only consign ours, unexamined, to neglect.—‘Epiphanius, at the instigation of Theophilus, had condemned Ammonius, and some other learned monks, as guilty of Origenism. Ammonius, therefore, and his brethren paid him a visit; and being asked by him, Who they were, replied; Father, we are the brethren who are called *Longi*; and I beg the favour of you to tell me, whether you ever conversed with any of our disciples, or perused any of our writings? No, said Epiphanius. How then, said Ammonius, could you judge those men to be hereticks, of whose sentiments you had no proofs? I have been so informed, replied Epiphanius. But we, said Ammonius, have done the very reverse of all this: for we have frequently conversed with your disciples, and have read over your works: and, having heard many persons make free with your character, and calumniate and censure you as a heretick, we have maintained your innocence, and defended you as our father. You should not therefore have condemned us, unseen and unheard, upon reports and hearsays; nor have made so unsuitable a return to us, for our good offices to you.—The old bishop, who was, in the main, an honest and well meaning man, felt the force and reasonableness of this civil reprimand, and treated these monks very courteously.’*

‘God gives to every man, through the means of grace, a power to perform the conditions of the gospel; a power the efficacy of which depends upon the exertion of the human will.’†

‘The means of grace’ give us an *opportunity* of exerting whatever *power*, or manifesting whatever *disposition*, we possess; but do they confer any new powers? If, in-

* Sozomen in Jortin.

† Ref. 64.

deed, there be such a power conferred by them, and the efficacy of it depends upon the exertion of the human 'will,' the question recurs again—'On what does this exertion of the human will depend?' 'O almighty God, who alone canst order the unruly wills and affections of sinful men, Grant unto thy people, that they may love the thing which thou commandest and desire that which thou dost promise.* The obligation to exertion, voluntary, earnest, persevering exertion, we unreservedly acknowledge.

'This power, though proceeding from an Omnipotent Being, is, as exercised *upon* men, always finite.†

The strength imparted *to* man, and exercised *by* man, must be finite: 'but the power exercised *upon* man,' is *infinite*. Is not creation an act of infinite power? "We are his workmanship, (*ποίημα*, Rom. i. 20,) created in Christ Jesus unto good works."‡ Was not the power, which raised Christ from the dead *infinite*? "That ye may know —what is the exceeding greatness of his mighty power, to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead."§ "Even when we were dead in sins God hath quickened us, together with Christ, and hath raised us up together."|| "Now unto him, that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us."¶ Creation, and the resurrection of the dead to life, are not the work of *finite* power: and why should the same expression be employed on this subject by the Holy Spirit, as on the creation of the world, and the resurrection of the dead at the last day; unless there was strict propriety in the language? "We wait for his Son from heaven, even Jesus, who shall change

* Col. 4. after Easter.

§ Eph. i. 19, 20.

† Ref. 65.

|| Eph. ii. 5, 6.

‡ Eph. ii. 10.

¶ Eph. iii. 20.

“our vile body, that it may be like unto his glorious body,
 “according to the mighty working, whereby he is able even
 “to subdue all things to himself.”* Is not this power infi-
 nite? And why should it be thought a work of less power,
 to new create our corrupted and depraved souls unto holiness,
 than to raise our corrupted bodies from the grave? “With
 “men it is impossible, but with God all things are possible.”

Even the strength, which God imparts to us, when
 “made willing in the day of his power;” by which we are
 enabled to overcome the strongest natural propensities, and
 most inveterate evil habits, whether infinite or not, must be
 exceedingly great. “Can the Ethiopian change his skin,
 “or the leopard his spots; then may ye also, who are ac-
 “customed to do evil, learn to do well.”† To “overcome
 “the world, and the flesh, and the devil,” cannot be effected
 either by a *little* exertion, or a *little* assistance. The apostle,
 speaking of his own trials, says, “Christ said to me,
 “My grace is sufficient for thee: for my strength is made
 “perfect in weakness. Most gladly, therefore, will I glory
 “in my infirmities, that the power of Christ may rest upon
 “me. Therefore I take pleasure in infirmities, in reproaches,
 “in necessities, in persecutions, in distresses for Christ’s sake;
 “for when I am weak then am I strong.”‡ Again, “I can
 “do all things, through Christ who strengtheneth me.”§
 “Strengthened *with all might*, according to his glorious power,
 “to all patience and long suffering with joyfulness.”|| “Be
 “strong in the Lord, and in the *power of his might*.”¶ “Ye
 “have overcome them, because greater is he that is in you,
 “than he that is in the world.”** Did the apostles mean to
 limit the power, on which the Christian soldier was encou-
 raged to depend? or did they not design to raise their hopes
 by representing it as unlimited and immense? On such sub-

* Phil. iii. 21. † Jer. xiii. 23. ‡ 2 Cor. xii. 9, 10. § Phil. iv. 13.
 || Col. i. 11. ¶ Eph. vi. 10. ** 1 John iv. 4.

jects, abstract speculations about *finite*, or *infinite*, are manifestly *unscriptural*; they also inevitably lead us out of our depth, and are wholly out of their place.

‘Our Church, with its usual accuracy and judgment, considers men as capable of contributing in some degree to their own moral and religious improvement, through the influence of God’s preventing grace: and by maintaining, that their constant and zealous exertions, to further and purify their hearts and minds will be furthered by more ample supplies of divine grace, not because of our deserts, but for the sake of our Redeemer. Obedience is commanded, and it is therefore our duty, our practicable duty, or it would not have been commanded.’*

Let but our collect be kept in view, and little objection will be made to this statement, by any whose cause I would plead. ‘We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help, we may bring the same to good effect.’† For God would not, in the Gospel of mercy, have given us commandments, to which, in every sense, obedience is impracticable. As the law was not intended to teach sinful man the way of salvation, but for other most important purposes; its perfect requirements not being *practicable* by us in this *imperfect* state, forms no objection to its excellency; or to the wisdom, justice, and goodness of God in giving it. But if the requirements of “the Gospel of our salvation,” had been impracticable in the same way, it could not at all have answered its avowed design. Thus the apostle prays, “May the God of peace, make you perfect in every good work, to do his will, working in you, (ποιοῦν ἐν ὑμῖν) that which is well pleasing in his sight.”‡

* Ref. 78.

† Col. Easter Sunday.

‡ Heb. xiii. 20, 21.

‘An action performed from a sincere desire to obey the will of God is partly the effect of our voluntary exertion.’*

The action is the effect of our voluntary exertion, but the will and the power are from God. It seems at once unscriptural and unphilosophical, to ascribe the same action partly to God, and partly to us. We *do actions*, “striving according to his power, which worketh in us mightily.”†

‘God has a right to every exertion, which man can make.’‡

This is most willingly allowed; and this may introduce another part of this general topick, in which expressions are quoted from an ancient father against the Calvinists, to which some of us at least would object, on a far different ground, than that which has hitherto been taken.

‘God has made virtue easy; and if you will only supply a little exertion, all the rest will follow: for this reason he wishes you to do a little, that the victory may be your own.’§

An expression in one instance escaped from his Lordship’s pen, which is rather exceptionable, in this respect; ‘No labour of research’ is requisite to enable a person to judge of the doctrine of Christ.¶ Yet Jesus himself calls on the Jews to “search the scriptures,” as to this very question: and the Bereans, who are highly commended, “received the word with all readiness of mind, and searched the scriptures daily, whether those things were so: therefore many of them believed.”‡ It is however merely a single insulated clause, and may admit of a candid construction: but the passage quoted from Chry-

* Ref. 79.

† Col. i. 29.

‡ Ref. 80.

§ Chrysos. Ref. 480.

¶ Ref. 20.

‡ John v. 39, 40. Acts xvii. 1. 12.—

See also Prov. ii. 1—6. viii. 34.

sostom is of another description. 'A little exertion' may in some cases suffice for outward morality, or heathen virtue; but it will do nothing in following after Christian "holiness;" in "crucifying the flesh with its affections and lusts;" in "keeping under the body, and bringing it into subjection;" "in plucking out the right eye, and cutting off the right hand, which causes to offend;" in "denying ourselves, "taking up our cross daily and following Christ," in overcoming the world, and resisting the devil. Whether the will and the power be entirely from God, as Calvinists think; or in part from God, and in part from ourselves, according to the sentiments of our opponents; vigorous and persevering exertions must be made, or nothing effectual will be accomplished. The "yoke of Christ," indeed, "is easy:" "Wisdom's ways are pleasantness, and all her paths are "peace:" "the service of God is perfect freedom." "The "kingdom of God is—in righteousness, peace and joy in "the Holy Ghost." For the difficulty does not lie in the things themselves: "The commandments of God are not "grievous:" but in our fallen nature; our situation in this evil world; and the power of the god and prince of this world. The usurper is indeed a most cruel tyrant, and renders his slaves very wretched: yet great power must be employed in and for them, and eventually great, and painful and self-denying exertions made *by* them; ere they enjoy the freedom of God's service and "take on them the "easy yoke of Christ." Even when this is done; the usurper has still access; and has a strong party in the kingdom, from which he has been driven. He watches every opportunity of attempting to re-enter, and recover his dominion; and of obstructing their salvation, holiness, and comfort: while the world, both by its smiles and frowns, and maxims, fashions and examples, is his firm and steady co-adjutor. So that the blessings of liberty, and an equitable

and happy government, in this grand concern (even as in secular affairs,) cannot be obtained and enjoyed on earth, except by labours, and conflicts, and vigilance, and self-denial.

No man ever yet was “delivered from the power of darkness and translated into the kingdom of the beloved Son of God,” without great exertion. “The kingdom of heaven suffereth violence, and the violent take it by force.”*—“Strive (*αγωνιζεσθε*) to enter in at the strait gate, for many, I say unto you, shall seek to enter in and shall not be able.”† “The kingdom of God is preached, and every man presseth into it” (*εις αυτην βιαζεται*‡). “Labour not for the meat that perisheth; but for that meat which endureth unto everlasting life.”§ “Work out your own salvation with fear and trembling.”||

Even in the further progress, the same earnestness and vigorous exertion is requisite. “Every man that striveth is temperate in all things. Now they do it for a corruptible crown; but we for an incorruptible. I therefore so run, not as uncertainly: so fight I, not as one that beateth the air: but I keep under my body, and bring it in subjection; lest after having preached to others, I myself should be a rejected person.”¶ “Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus.”** “Wherefore seeing we are encompassed with such a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us. Looking unto Jesus, the Author and Finisher of our faith; who for the joy set before him endured the

* Matt. xi. 12.

§ John vi. 27.

** Phil. iii. 13—15.

† Luke xiii. 24.

|| Phil. ii. 12.

‡ Luke xvi. 16.

¶ 1 Cor. ix. 24—27.

“cross, and despised the shame.”* “Forasmuch as Christ hath suffered for us in the flesh, arm yourselves with the same mind.”†

These and many similar texts speak of far more than ‘*a little exertion*.’—Striving, wrestling, labouring, running without weariness, self-denial, perseverance in well-doing, are indispensable, in order ‘boldly to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christ’s faithful soldier and servant unto our life’s end.’‡ Now because these things are indispensable, and because we ‘have no strength in ourselves to do any thing as of ourselves;’ we are the more earnest in maintaining, that “it is God who worketh in us both to will and to do;” that they who regard our instructions, may know both where to place their whole dependence, and to whom the whole glory of the victory, if obtained, must at last be given—‘Because the frailty of man, without thee, *cannot but fall*, keep us by thy help from all things hurtful, and lead us to all things profitable to our salvation.’§

It is seriously to be apprehended, that they who speak at one time as if a *limited*, or comparatively *small*, communication of grace from God, would be sufficient; and at another, that *a little exertion* is all that is wanting; are not fully aware of the power of those enemies, which must either be conquered by us, or destroy us everlastingly. If this be not duly appreciated, we shall go forth with Samson, when God had left him, and his own exertion failed him; only to be baffled and conquered, and taken captive at the will of our enemy. But if we count our cost, and consider both what must be effected, and in what manner; and whence all our help must come; we shall “be strong in the Lord,

* Heb. xii. 1, 2.

† 1 Pet. iv. 1.

‡ Office of Baptism.

§ Col. 15. Trin.

“and in the power of his might; able to stand in the evil day, and having done all to stand;” to maintain our ground, to gain the victory, to possess the crown, and to say, “Not unto us, Not unto us, but to thy name be the glory.” “Not I, but the grace of God, that was with me.”

‘Truly we are the cause of all evils to ourselves, from not being willing to make a *little exertion*. For those who have been willing, have all acted rightly; and they have acted rightly, with great spirit and ease.’*

The expression which has been considered, was no slip of Chrysostom’s pen, but a favourite idea with him; and therefore used repeatedly. That man, however, whether Calvinist or Anti-Calvinist, who teaches that either a *little* grace, or a *little* exertion, is sufficient; in this point deceives the souls of those who listen to him. So long as men suppose, that whenever they wish, or choose, a *little exertion* will effect all that is needful for salvation; they are tempted to defer an unpleasant work, (as repentance must appear to them,) till “a more convenient season.” But when deeply convinced, that “it is God who worketh in us to will and to do;” and that they ought “to work out their own salvation with fear and trembling;” yea, that they *must* do it, or perish for ever; and when instructed, that God often punishes men, for hardening their own hearts, and sinning against the dictates of their own consciences, and “quenching the Holy Spirit,” by giving them up to be finally hardened; they are led to see things in a far different light. Thus they are frequently brought to recollect and use such prayers as they meet with in the Scriptures. “Turn thou me, and I shall be turned; heal me, and I shall be healed; save me, and I shall be saved.” They are excited to attend to the call—“To-day, if ye will hear his voice, harden not

* Chrysostom, Ref. 497.

“your hearts;” and to “fear, lest a promise being left of entering into the heavenly rest, they should seem to come short of it.” Simple dependence on divine grace, fervent prayers, and vigorous exertions result from these views and prayers, and the most happy consequences follow.

I do not say that Calvinists, in general, insist on these points so fully as the Holy Scriptures do: but the fault is not their's exclusively, *Iliacos intra muros peccatur et extra*: and I shall be equally rejoiced to induce Calvinists to re-examine this point accurately, that they may be more scriptural in their exhortations and addresses to their hearers; as to convince Anti-Calvinists, that such exhortations are not inconsistent with our principles. Surely, however, few Calvinists, and fewer in proportion of those called ‘evangelical ‘clergymen,’ would be satisfied to call their hearers in Chrysostom's manner, to *a little exertion*, to *do a little* in a concern of such immense difficulty and infinite importance: and as for those who would be thus satisfied, let them plead for themselves; for I think them fairly deserving of the severest censures, which the opponents of Calvinism can bring against them.

Even the prayers, by which assistance from God must be sought and obtained, require something far beyond ‘a little exertion;’—“Praying always with all prayer and supplication, and watching thereunto with all perseverance.”* “Continue (προσκαρτερεῖτε) in prayer, and watch in the same with thanksgiving.”—“Always labouring fervently for you in prayer.”† Our Lord “being in an agony prayed more earnestly.”‡ Concerning this especially, the apostle writes, “Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared.”§ It is generally thought, that

* Eph. vi. 18. † Col. iv. 2. 12. ‡ Luke xxii. 44. § Heb. v. 7.

there is in this a reference to the language of Hosea, concerning Jacob, "He had power with the angel, and prevailed; he wept and made supplication unto him:"* and this evidently relates to Jacob's wrestling and prevailing, as recorded by Moses.† This however is certain, that the Scripture every where speaks of "effectual fervent prayer," as *striving*, *wrestling*, "lifting up the heart unto God," and "pouring out the soul before him:" and when "we pray by the Spirit," "the Spirit himself maketh intercession for us, with groanings which cannot be uttered."‡ All combine to shew, that true prayer implies vigorous exertion, and that there are obstacles, from within or from without, which cannot otherwise be surmounted. Now he who thus puts forth, as it were, all the energy of his soul in prayer, especially for assistance, direction from God, and deliverance with victory by his grace over sin and temptation, is not likely to be satisfied without following up his prayers, with vigorous efforts, in every other way. "One thing have I desired of the Lord; that will I seek after."§ This, however, may introduce another topick belonging to the general subject.

SECTION X.

On Prayer for Ourselves and for Others.

The importance of prayer, supplication, and intercession, publick, social and private, in the whole plan and design of Christianity, is too generally allowed to require any particular *proof* in this place; neither is the explication of its nature, effects, and tendency, the subject of the present work. I therefore introduce it, only so far, as it is connected with our present argument.

It appears to me, as it has done to many others before me, that prayer for spiritual blessings, and intercession for others, especially for the unconverted, cannot be consistently

* Hos. xii. 4. † Gen. xxxii. 24—28. ‡ Rom. viii. 26. § Ps. xxvii. 4.

offered from any other principles, than those which are now generally called Calvinistick; and that a manual of prayers or a liturgy, on a *strictly and consistently* Anti-calvinistick creed, in *every expression* contained in it, would be a very singular and curious production. But men often, *formally*, or *from custom*, or without accurately attending to the import, use words in *prayer*, which they strongly object to in *preaching*. Nay, truly pious persons, who argue against some of our doctrines, frequently lose sight of their previous sentiments, when humbly adoring God, and pouring out their praises before him.—As a friend observed to me, concerning one of this description; ‘While he is *disputing*, his *head* ‘speaks, but when he is *praying* his *heart* speaks; and that ‘accounts for the inconsistency which you notice.’

A few passages from our liturgy will fully illustrate my meaning. Prayers cannot properly be composed for the use of those who are not, in any measure or sense, desirous of praying; so that the *first source* of a desire to pray, comes in our way at the opening of this subject. If the *beginning* were from ourselves, either wholly or in part, and not entirely from ‘preventing grace,’ “simplicity and godly sincerity” would require some notice to be taken of this in our approaches unto God. But to whom are we led, in our liturgy, to ‘ascribe even the hearty desire to pray?’ ‘O Lord, ‘we beseech thee, mercifully hear us, and grant that we, to ‘whom *thou hast given an hearty desire to pray.*’* When about to ask many other blessings, (for the first Collect in the morning introduces all the prayers to the end of the litany;) we are taught to begin by thankfully ascribing the hearty desire to pray exclusively to God. In the evening service, this Collect is followed by a coincident acknowledgment. ‘O God, from whom all holy desires, all good counsels, and all good works do proceed.’† Can this consist

* Third Sunday after Trinity.

† 2 Col. Ev. Serv.

with a beginning from ourselves, or with any doctrine which doth not unreservedly accord to the words of another Collect?—‘We humbly beseech thee, that as by thy *special* ‘*grace preventing us*, thou dost put into our hearts good ‘desires, so by thy continual help we may bring the same to ‘good effect.’* Now does not this uniform language of our prayers expound the words of the article decisively in favour of the Calvinists in this one point?†

It also accords to the language of Scripture: “Thou, “*LORD*, hast heard the desire of the humble, thou wilt prepare their heart, thou wilt cause thine ear to hear.”‡ When ‘a hearty desire to pray,’ and to pray for spiritual blessings, has been given; *repentance* will be considered as one thing indispensably necessary to salvation, and man’s bounden duty: “God now commandeth all men every where to repent.”§ But how are we taught to take up this important concern in our liturgy? ‘Let us beseech God to grant us ‘true repentance, and his Holy Spirit, that those things may ‘please him, which we do at this present, and that the rest ‘of our life hereafter may be pure and holy.’|| ‘That it may ‘please thee to give us true repentance, &c.’¶ But more particularly in the collect for Ash-Wednesday, which is appointed to be used every day in Lent. ‘Almighty God— ‘who dost forgive the sins of all them that are penitent, ‘Create and make in us new and contrite hearts, that we, ‘worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect ‘remission and forgiveness, through Jesus Christ our Lord.’ Who can heartily use these words without recollecting the prophecy or promise in Ezekiel—“I will take away the “stony heart out of your flesh, and will give you a heart of “flesh?” Again, in another part of the service for the same

* Coll. East. Sun.

† Art. x.

‡ Ps. x. 17.

§ Acts xvii. 30.

|| Absolution.

¶ Litany.

day, we are called on to pray, "Turn thou us, and we shall be turned." Here the conversion, which is indispensably necessary, is prayed for as the work of God. We have already considered the passages of Scripture to which such requests refer; and it cannot reasonably be questioned, that they ascribe the beginning of good in us, to the preventing grace of God. When any desire after good is excited, we are also taught to give the glory of it unreservedly to God; even as in prayer we are taught to begin as far back, so to speak, as possible; and to ask every thing of God, even those things which are most evidently our duty, and in which the willing mind in great degree consists. For how can we begin farther back, than when we pray, 'from all blindness of heart, from all hardness of heart, and contempt of thy word and commandment, Good Lord deliver us?'

* I need not say, that this whole plan of praise and prayer is altogether scriptural.

But the subject of intercession leads us still more directly to our conclusion. In praying for themselves against 'all blindness and hardness of heart,' men may be supposed to have a sincere desire of deliverance from it; while they *experience*, as well as are informed, how prone they are to it: but in offering similar prayers for others, who at present are considered as *blind* and *hard* in heart, and despisers of the word of God, the case is far different. 'O merciful God,—have mercy upon all Jews, Turks, infidels, and hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved.'† If the beginning must be from themselves, either wholly, or in part; and if it would interfere with free-will, or free-agency, for God to operate on the minds of those men, who were entirely unwilling to co-operate with him, how could we consistently

* Litany.

† Third Collect for Good Friday.

ask him to do it? Indeed, we could not properly supplicate for the conversion of our own children, or near relations; while we considered them, as wholly destitute of true godliness, and in the broad road to destruction. We must only pray, that when God should see them *begin of themselves* to be willing and desirous of returning to him, and ready to co-operate with his grace; he would afford them all needful assistance: but not that he would quicken them from the death of sin, open their blind eyes, change their corrupt hearts, incline their stubborn and rebellious will, “take away the heart of stone, and give them a heart of flesh;” and so “work in them both to will, and to do, of his good pleasure.”

It will hardly be said, that we are not bound to pray for these blessings in this manner, for our nearest relations and friends; when we are so expressly commanded in scripture “to pray for them that despitefully use us and persecute us:” and when we are instructed to obey this command in our Litany, saying, ‘that it may please thee to forgive our enemies, persecutors, and slanderers, and to *turn their hearts.*’

It is not requisite to enlarge on this point. A liturgy, or manual of prayer, every expression in which shall be *strictly* Calvinistick, (as far as this publication is Calvinistick,) may be compiled; and a great part of it if not every clause in the very words of scripture, and in those of our liturgy; omitting no one subject of prayer, intercession, or thanksgiving, of which the scripture gives us any example. Our liturgy certainly was not compiled with any such design nor would that have been proper, even on the supposition, that the formers of it were decided Calvinists. There are, however, very few things in it, which a well informed and sober Calvinist would judge inconsistent with his principles, though not always obvious at first glance. But it would be no difficult thing, to render the whole evidently and strictly Calvinistick, without any material alteration or

omission. Now let our opponents try, whether they can form a liturgy or manual, including all the particulars for which we are taught in scripture to pray for ourselves and others, which shall be in all respects, strictly, and consistently and in every clause, Anti-Calvinistick.—And as “prayers, supplications, intercessions, and giving of thanks for all men,” are so essential to Christianity; it certainly is no inconsiderable circumstance in our favour, as to this argument, that the language of devotion so naturally, and almost *unavoidably*, at least as far as spiritual blessings are concerned, coincides with our views: while that of the Stoick, who would thank the gods, or ask the gods, for other things; but not for *virtue* must, inevitably straiten and damp the devotional spirit, as far as the sentiments of our opponents appear prominent in religious exercises.

SECTION XI.

On Salvation by Grace.

After what has been so fully argued in the preceding sections it will not be requisite to enter largely on this subject; but merely to adduce some passages which in a measure militate against our sentiments, and to make a few remarks upon them.

‘It appears to me, that the word *τοῦτο* refers neither to *χαριτι* nor to *πιστει* exclusively, but to the whole sentence, *Τη γὰρ χαριτι ἐπὶ σεσωσμένοι διὰ τῆς πίστεως*, and that the apostle intended to declare that salvation by grace through faith is not derived from man, but is the free gift of God through faith in Christ; as he says in another place, “The gift of God is eternal life, through Jesus Christ our Lord.” By the expression, “ye are saved,” St. Paul did not mean to tell the Ephesian converts, that their salvation had ac-

‘tually taken place, or that it was certain; but that they
‘were enabled to obtain salvation.’*

If this criticism be admitted, as probably it ought to be, “faith” must be *included*, as one thing spoken of, and therefore “the gift of God.” The general proposition, ‘that salvation by Christ is not derived from man, but is the free gift of God through faith in Christ,’ would have had no more to do with the Ephesian Christians, than with any other persons in the world. But can this accord to the context, in which the personal pronouns, *we*, *us*, *ye* and *you*, are uniformly used? “God who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are *ye* saved,) and hath raised us up together, and hath made *us* to sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the riches of his grace, in his kindness towards *us* through Jesus Christ. For by grace have *ye* been saved (εἰς σωτηρίαν,) and this not of yourselves, it is the gift of God; not of works, lest any man should boast. For *we* are his workmanship (τομήμα, Rom. i. 20.) created in Christ Jesus unto good works, which God hath before ordained that *we* should walk in them.”† Let me beg of the reader to consider attentively, clause by clause, this portion of scripture: and then let him judge for himself, whether it contains nothing more, than the general *abstract* proposition, before quoted; in which neither the apostle, nor they to whom he wrote, were any more concerned than other men are. The persons intended had been dead in sin, “children of disobedience,” “children of wrath:”‡ but they were now “made alive,” “raised up together with Christ,” “made to sit in heavenly places with him:” they “were saved by grace:” they were “God’s workmanship, created in

* Ref. 38.

† Eph. ii. 4–10.

‡ Eph. ii. 1–3.

“Christ Jesus unto good works.” All these circumstances mark a peculiar and appropriate character, change, and experience, as belonging to the persons concerned, and distinguishing them from all those, of whom such things could not be predicated. No part of this change of state and character was from themselves, but all was from God and from grace. It also follows immediately, that they, whom the apostle addressed, had been “without Christ, aliens from Israel, “strangers from the covenants of promise, having no hope, “and without God in the world. But now (says he) ye who “were sometime far off are made nigh by the blood of Christ.”— “Ye are no more strangers and foreigners, but fellow-citizens “of the saints, and of the household of God. Built upon “the foundation of the apostles and prophets, Jesus Christ “being the chief corner stone.—Builded together for an “habitation of God through the Spirit.”* Does not this mean something more, than that they were ‘enabled to ‘obtain salvation?’ For are not all, at least of those who have heard or read, or who may hear and read the gospel, if they choose to do it, in exactly the same sense, ‘enabled ‘to obtain salvation?’ If this were all, what advantage had the apostle, and those to whom he wrote, above the unbelieving Jews and Gentiles, among whom they resided? Or what distinction, except that of which they might take the glory to themselves?

The words *saved* and *salvation* are indeed sometimes used, more exactly according to their import, for complete and final deliverance from sin and all its consequences:† and in this sense *salvation* will not fully take place till the day of judgment. But can any instance be produced, in which these words clearly mean, ‘that they were ‘enabled to obtain salvation?’ Frequently in the language

* Eph. ii. 11—22.
Heb. ix. 28. 1 Pet. i. 5.

† Rom. v. 9, 10. Rom. xiii. 11. Phil. ii. 12.

of the New Testament, "saved," implies being pardoned, reconciled unto God, and admitted into a state of peace and friendship with him. Thus Jesus said unto the woman, in the house of Simon the Pharisee, "Thy sins are forgiven thee—Thy faith hath saved thee" (σέσωκε.)* Thus St. Luke says, "The Lord added daily to the church *the saved ones*." (τῆς σωζομένων.)† Thus St. Paul says, "The preaching of "the cross is to them that perish, foolishness; but to us who "are saved, (τοῖς σωζομένοις ἡμῶν,) it is the power of God."‡ "And again, "We are unto God a sweet savour of Christ "in them that are saved and in them that perish."§ Again, "Who hath saved us and called us with a holy calling, "not according to our works, but according to his purpose "and grace."|| "Not by works of righteousness, which "we have done, but according to his mercy he saved us, by "the washing of regeneration, and renewing of the Holy "Ghost, which he shed on us abundantly through Jesus "Christ our Saviour; that, being justified by his grace, we "should be made heirs, according to the hope of eternal "life."¶ In these and other places, the word *saved* is used of what was already *past*; and it is as much restricted to the persons spoken of, as language can well restrict it.

'It can scarcely be imagined that every Christian then 'at Ephesus will finally be saved.'**

Whatever the final event may be, as to those "who, "being justified by faith, have peace with God through "our Lord Jesus Christ;" it may confidently be maintained, that every true Christian then at Ephesus was brought into a state of acceptance with God, and numbered among his friends and children: and that the case always was, and will be, the same, with all true Christians on earth. If any

* Luke vii. 48—50. † Acts ii. 47. ‡ 1 Cor. i. 18. § 2 Cor. ii. 15.
|| 2 Tim. i. 9. ¶ Tit. iii. 4—7. ** Ref. 39.

at Ephesus were merely nominal Christians, they were not intended. The epistle is not directed to 'the church at Ephesus:' but to "the saints and faithful in Christ Jesus." The persons immediately addressed had been "made alive together with Christ," and "created in Christ Jesus unto good works:" and much more is spoken, characterizing them in such a manner, as completely to exclude all those who were not true and justified believers. Whether true believers do ever finally apostatize and perish, is a question, to be hereafter discussed: but undeniably they "have been saved by grace," and are "the saved ones."

'No one will contend, that every baptized person is actually saved, or certain of salvation.'*

This is spoken with reference to the words of St. Paul to Titus: "He hath saved us by the washing of regeneration." The passage, as taken together, implies much more than baptism: for if "the washing of regeneration" be simply baptism, (a subject for future discussion,) the renewing "of the Holy Ghost," and being justified by his grace, and made heirs "according to the hope of eternal life," must signify further benefits; even "things accompanying salvation." (*εχομενα της σωτηριας*)† 'Grant, that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit.'‡

Calvinists indeed think, that true believers, will certainly "be kept by the power of God through faith unto salvation," but not that all true believers are *certain, in their own minds*, of salvation: for they may be in doubt, whether their faith be living and genuine; or the true believers may not be Calvinists, and so not hold their doctrine. At any rate, we must attain the full assurance of hope by diligence in

* Ref. 39.

† Heb. vi. 9.—See Rom. xii. 2. Eph. iv. 23.

‡ Collect, Christmas.

every good work, and every means of grace; and we must preserve it in the same manner. (*Section on Assurance.*)

The same remarks apply to what is observed on the words of Peter, "The like figure whereunto, even baptism, doth now save us." As the apostle takes care to warn us, that it is "not the putting away the filth of the flesh; but the answer of a good conscience towards God:"* he plainly shews, that he does not mean any salvation, which is connected with outward baptism even when rightly administered, as in the case of Simon Magus; but that which is connected with the sincere and upright profession of faith in baptism, as in that of the Ethiopian treasurer.†

'The persons spoken of‡ were not actually and completely saved; but being reconciled to God by the death of his Son, they had now the means of salvation, of which they could not fail but by their own neglect.'§

Can any one to whom the gospel is preached, or made known in whatever way, fail of salvation, except 'by their own neglect?' Have not all the inhabitants of this favoured land 'the means of salvation?' But can it be said of them all, that "if when they were enemies they were reconciled to God by the death of his Son: much more being reconciled, they will be saved by his life?" that "being now justified by his blood, they will be saved from wrath through him?" And that "they have now received the atonement" or reconciliation? (κατάλλαξιν) That they rejoice in "the hope of the glory of God?" That "they glory in God through Christ?"|| "That the preaching of the cross, is to them the power of God?"¶ That they are "called with a holy calling, according to the purpose and grace of God?" "If these things may be said

* 1 Pet. iii. 21. † Acts viii. 13. 37—39. ‡ Rom. viii. 24. § 1 Cor. i. 18. 2 Tim. i. 9. ¶ Ref. 39, 40. || Rom. v. 3—11. ¶ 1 Cor. i. 18.

of all, who have 'the means of salvation,' how shall we distinguish between those who have profited by those means, and those who still neglect or pervert them? Was there indeed nothing different, in the case of Paul and Timothy, from that of the unbelieving Jews? Or, in that of the Christians at Rome, from that of their persecutors; who yet had 'the means of salvation?'

Before the deluge came, all they, who saw or heard of the ark, had 'the means of deliverance:' but when Noah entered into the ark with his family, "God shut him in," and he shut others out. All, to whom the gospel is sent, have 'the means of salvation;' but when any "believe in their hearts unto righteousness, and make confession with their mouth unto salvation;" they enter, not merely the outward church, but "the church of the first-born, whose names are written in heaven." Noah, while shut up in the ark, had perils, hardships, and privations; and, except as his faith was very strong, *alarms* also: yet he was safe, being secured by the sure promise, and the omnipotence of God: he was not actually and completely saved; but he was "kept by the power of God through faith unto salvation." He was "saved in hope;" and we, if true believers, are "saved in hope." (τῇ ἐλπίδι εἰσωθημεν.) Hope anticipates the promised salvation, and gives us in a measure a present enjoyment of it.

They, who believe, "are passed from death unto life:"* but numbers who have the same means of salvation, put the word preached from them, "and judge themselves unworthy of everlasting life."† Is there no sense in which the former are saved, and the latter not? It must surely strike any impartial man as extraordinary, that so many passages of scripture, relating to this subject, are put in the present or the past tenses, when in the judgment of our opponents,

* John v. 24. 1 John iii. 14.

† Acts xiii. 46.

the future would have been more suitable.*—"He that hath
 "the Son hath life, and he that hath not the Son of God
 "hath not life." "These things have I written unto you,
 "that ye may know that ye have eternal life."†

The whole of our salvation is "by grace," and by grace
 alone. "Grace and truth came by Jesus Christ." In infinite
 mercy and grace, the only wise God formed the glorious
 design of ruined man's salvation; "Grace" promised the
 Saviour to our first parents when fallen; "Grace" fulfilled
 that promise; "Grace" delivered up the Saviour a willing
 Sacrifice for our sins; "Grace" accepted that Sacrifice in our
 behalf, and released the Surety by his resurrection, and
 exalted him as our Advocate and Mediator, to the right hand
 of God. "Grace" sent us "the word of salvation," and the
 means of salvation; and thus the Lord beseeches us not to re-
 ceive it in vain, "but to be reconciled to God." "Grace"
 "quickens the dead in sin:" "We are justified freely by his
 "grace." "Grace" sanctifies and purifies the soul; and
 "the free gift (τὸ χάρισμα) of God is eternal life through
 "Jesus Christ." Thus, "As sin reigned unto death: so grace
 "reigns unto eternal life, through Jesus Christ our Lord."
 "Grace" lays the foundation, carries on the work, and perfects
 it; and when the head-stone shall be brought forth, it shall
 be with shoutings, "Grace, Grace, unto it."‡

In which of these particulars may our *merit*, or our *ef-*
forts, be admitted as competitors with divine grace? Shall
 we name, Repentance? "God hath exalted his Son Jesus
 "to be a Prince and Saviour, to give repentance unto Israel."§
 "Then hath God also to the Gentiles granted (ἐδωκεν) re-
 "pentance unto life."|| "I will pour out upon them the
 "Spirit of grace and supplication, and they shall look on

* John iii. 36. v. 24. vi. 54. x. 28. 1 John iii. 14.

† 1 John v. 12, 13.

‡ Zech. iv. 7.

§ Acts v. 31.

|| Acts xi. 18.

“me whom they have pierced and mourn.”* Shall we say, Faith? “He helped them greatly, who had believed through grace.”† “The grace of our Lord was exceeding abundant, with faith and love, which is in Christ Jesus.”‡ “By the grace of God, I am what I am.”§ “By grace are ye saved, through faith, and that not of yourselves, it is the gift of God:” either faith, or the whole and every part of their salvation. ‘They be called by God’s Spirit, working in due season; they *through grace* obey the calling; they be justified freely; they be made the sons of God by adoption; they be made like the image of his only begotten Son Jesus Christ; they walk religiously in good works, and at length, by God’s *mercy*, they attain to everlasting felicity.’||

Our repentance, faith, love, diligence in working out our own salvation with fear and trembling, are a part of the divine plan: they are our bounden duty; and in ordinary cases we cannot be saved without them. Thus, when the apostle had expressly in the name of God promised the company, which sailed with him, that they should be preserved; he afterwards also said of the mariners, “Except these abide in the ship ye cannot be saved.”¶ It was the purpose of God to save them, but *in this way*; he took care that the mariners should not frustrate it; and he used the declaration of his apostle, as the means of doing this. Thus being “created in Christ unto good works,” secures our repentance, faith, diligence, and every thing accompanying salvation.

‘A state of possible salvation,’ ‘a salvable condition.’**

How is it that Christian divines cannot express their meaning, even on subjects of most common occurrence,

* Zech. xii. 10. † Acts xix. 28. ‡ 1 Tim. i. 14. § 1 Cor. xv. 10.

¶ Art. xvii. ¶ Acts xxvii. 24—26. 31, 32. ** Mr. Daubeney, Ref. 179.

without devising unscriptural terms? Or, the ministers of our church, without devising terms, not found in any of our authorized writings? Is there any human being, while alive on earth, (if we except such as have committed the unpardonable sin,) who is not in a *state of possible salvation*? Is there any one, who has access to the Bible or any part of it, who is not in a *salvable condition*? We have no objection to the apostolical exhortation, “Be ye *stedfast unmoveable always abounding in the work of the Lord.*” Some of us scarcely ever preach without introducing it: but it is not lest men should fall from ‘a state of possible salvation;’ but “as knowing that our labour *“is not in vain in the Lord.”**

“In whom (namely in Christ) ye also *trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise:*” ‘The order to be here noticed is this,—first, the hearing of the word; secondly, belief produced by that hearing; thirdly, the communication of the Spirit in consequence of that belief.’†

Was there no communication of the Spirit to these persons in order to believing? Did they all without ‘grace obey the calling?’ Grotius zealously maintained this opinion, but here even his admirer Bp. Bull saw reason to differ from him. ‘These things, (I may remark by the way,) throw light on the observation, which so wonderfully pleased the learned Grotius, that he seized the opportunity of collecting it from almost every passage: namely,—that the Holy Spirit, in the New Testament, is most frequently placed after faith. This observation is true, if it be understood concerning that most copious effusion of conspicuous gifts, which was peculiar to the primitive church; or even,

* 1 Cor. xv. 58.

† Ref. 25.

‘concerning that fuller measure of the Spirit, which by, and
 ‘after, faith formed by love, believers even now receive. In
 ‘the mean time it is certain, that some special operation
 ‘of the divine Spirit always precedes efficacious faith. Nor
 ‘do I believe, that the intention of that great man was
 ‘different; though in some places his words may seem too
 ‘crudely conceived.’*

As his Lordship has repeatedly conceded, that the grace of God’s Spirit is needful in order to a saving faith, it is not requisite to dwell longer on this subject, for the whole argument at last would resolve itself into this, whether the Ephesians had ‘a saving faith,’ ‘that true and lively
 ‘faith, which would secure salvation;’† or had merely some kind of faith, which is not lively and saving.

SECTION XII.

Internal Feelings.

‘St. Paul, when any of his converts fell into errors, either
 ‘of doctrine or of practice, endeavoured to bring them back
 ‘to the truth as it is in Jesus, by argument, and by referring
 ‘them to the written word of God, or the instructions which
 ‘they had received from himself. He did not tell them
 ‘to consult their own *internal feelings*, whether they were
 ‘in the way to heaven, but to compare their actions and
 ‘opinions with the gospel which he had preached. This
 ‘was with him the only criterion of a *saving faith*.’‡

I would plead in behalf of no preacher, who did not direct his people to compare both their doctrine and practice, and also the state of their hearts, with the holy scriptures; in order to learn, whether they had a *saving faith*, or not; as well as to keep them from falling into error, or to recover them from it: that, “proving all things,” by this unerring

* Translated from *Harmon. Apost. Diss.* ii. c. xi. 9.

† Ref. 54.

‡ Ref. 56.

standard, they might reject what is evil, and “hold fast that which is good.” But do not ‘*internal feelings*’ constitute a most essential part of the difference between the true believer, the spiritual worshipper; and the mere formalist? When our Lord thrice demanded of Peter, “Simon, son of Jonas, lovest thou me?” Did he not ‘tell him to consult his ‘*internal feelings*?’* Our ‘*opinions* and ‘*actions*’ must be ‘judged of by the word of God.’ And must not our ‘*affections*’ also? Now are not all ‘*affections*’ *internal feelings*? Do sorrow for sin, remorse, shame, contrition, fear, hope, joy, love, gratitude, confidence in God, submission to him, love of the brethren, good-will to men, love to enemies, constitute no part of true religion? Are they not ‘*internal feelings*,’ though when genuine, they produce *external effects*? Do not the ‘*internal feelings*’ of the true Christian, differ widely from those of the avowed enemy, the hypocrite, the impenitent, the malicious, the envious, and selfish? from the internal feelings of such as are “hateful and hating one another?” Does not God “require truth in the *inward parts*?”† and charge on some that “their *inward parts* were very wickedness?” Is not his law, LOVE: and is not love ‘an internal feeling?’ Is not the fruit of the Spirit love, “peace, joy, &c.?” And “if any man have not the Spirit of Christ, he is none of his.”‡ The Psalmist, even “the man after God’s own heart,” speaks continually of “thirsting for God, even for the living God;” “longing, yea, even fainting for the courts of the LORD;§ rejoicing in God;” “delighting in him,” and in his commandments; and he calls on others to do the same.|| Our Lord pronounces those blessed, who “hunger and thirst after righteousness, for their’s is the kingdom of heaven.”¶ St. Paul

* John xxi. 15—17. † Ps. li. 6. ‡ Rom. viii. 9. Gal. v. 22, 23.

§ Ps. xlii. 1, 2. lxiii. 1. lxxxiv. 1, 2. cxix. 14. 131. cxliii. 6.

|| Ps. xxx. 11. xxxii. 11. xxxiii. 1. xxxvii. 4. xciv. 19. cxii. 1. cxix. 40. 111.

¶ Matt. v. 6.

calls on the Philippians to “rejoice in the Lord always;”* and he says, “We are the circumcision, who worship God “in the Spirit, and rejoice in Christ Jesus, and put no “confidence in the flesh.”† St. Peter thus addresses the Christians to whom he writes: “Whom having not seen ye “love, in whom though now ye see him not, yet believing, “ye rejoice with joy unspeakable and full of glory.”‡ Are not all these ‘internal feelings?’ And do they not prove, that those who are conscious of them, may warrantably conclude themselves to be in the way of salvation? Indeed divine life itself, purity of heart, and all vital godliness, are ‘internal feelings:’ and religion however exact in ‘opinions and actions,’ without them, is a lifeless statue or corpse; like one of those which Ezekiel in vision saw, when “the bones came together, bone to his bone, and—the sinews “and flesh came upon them, and the skin covered them, “but there was no breath in them.” But when “the breath “came into them they lived.”§

There are indeed many unholy affections, and delusive internal feelings in religion. The grand concern then is, not indiscriminately to condemn them all; but to distinguish “the precious from the vile.” We should enquire, whether our fears and hopes, our sorrows and joys, our love and hatred, our desires and aversions, be fixed on the same objects, regulated in the same manner, and productive of the same effects on our outward conduct, as these affections were, in the persons marked with decided approbation in the word of God: or whether they be unscriptural, as to their objects, their nature, tendency, and effects. These, and many other particulars, must be examined and assayed by the holy scriptures: and it cannot be wrong to call on our hearers, to judge of the state of their hearts, as well as of their opinions and actions, by comparing them with the

* Phil. iv. 1. 4. † Phil. iii. 3. ‡ 1 Pet. i. 8. § Ez. xxxvii. 1—10.

oracles of God. "Examine yourselves, whether ye be in
 "the faith, prove your ownelves; know ye not your own-
 "selves, how that Jesus Christ is in you, except ye be
 "reprobates?" (or disapproved persons.) * "I am crucified
 "with Christ; nevertheless I live; yet not I, but Christ
 "liveth in me; and the life which I now live in the flesh,
 "I live by the faith of the Son of God, who loved me,
 "and gave himself for me."† 'Cleanse the thoughts of
 'our hearts, by the inspiration of thy Holy Spirit, that we
 'may perfectly love thee.'‡ Our 'internal feelings' indeed
 must be judged of, not by their vehemence, but by the
 nature and effects of them; and the proportion, which they
 bear to their respective objects, compared with the exercise
 of similar affections, when called forth by the interests and
 concerns of this life.

To employ another similitude: a religion of vehement
 affections, without scriptural knowledge and judgment, and
 the sober exercise of our mental powers, is like a ship
 with crowded sails; but without helm, chart, compass, or
 ballast; which is far more likely to be driven on the rocks,
 than to the desired port. A religion all intellect, and ex-
 ternal action, without affections or internal feelings, is like
 a ship, with helm, chart, compass and ballast, but without
 masts or sails; which must either lie as a log on the water,
 or be driven about by currents, or tides, as they rise and
 fall, being perfectly unmanageable. "That your love may
 "abound more and more, in knowledge and in all judg-
 "ment."§ "Did not he, who made that which is without,
 "make that which is within also?"|| Did he not create the
 heart as well as the understanding, and form us capable of
feeling as well as *knowing*? And does he not, both in the
 law and in the gospel, demand "the heart" for himself?

* 2 Cor. xiii. 5.

† Gal. ii. 20.

‡ Col. Communion Service.

§ Phil. i. 11.

|| Luke xi. 39, 40.

Motives, especially, which are ‘internal feelings,’ are essential to moral agency and responsibility. The good or bad motive often makes the discrimination of “good before God,” or “abomination in his sight,” in the same outward action.—“To give alms to be seen of men,” that is, from love of praise, is pride which God abhors and resists: yet God will not “forget the work of labour and love,” which men “have shewed towards his name,” in ministering to his saints, or doing good to others for his sake. What more pleasing to God, than to preach the gospel, from zeal for his glory, and love to the souls of men? What more abominable than to preach it from envy and strife, ambition, or “love of filthy lucre?” On a subject involving so much of what the scripture inculcates, great caution is needful, in censuring even what is spurious or enthusiastical.

Even his Lordship sometimes speaks of ‘internal feelings,’ as necessary. ‘How is that state’ (of justification) when lost ‘to be recovered? By repentance and faith. They ‘must *feel* “godly sorrow which worketh repentance,” and ‘a lively faith, that their sins will be pardoned by the ‘merits of Christ.’* ‘If a person of this description become ‘convinced of the evil of his ways, become a true penitent, ‘and *feel* a true and lively faith in Christ, he is then justified from all the sins that he hath committed.’†—Here a man is told to consult his internal feelings, whether he be in the way to heaven or not.

‘The first preachers of the gospel,’ (says his Lordship,) ‘addressed the understandings of their hearers—by reasoning.’‡

But did not these preachers also address the conscience, and the affections? “By manifestation of the truth, commending ourselves to every man’s conscience in the sight

* Ref. 141.

† Ref. 160.

‡ Ref. 56, 57.

“of God.”* Now is not conscience an ‘internal feeling?’ Did not the apostles “beseech men by the mercies of God,” and “by the love of Christ;” and “persuade them by the “terror of the Lord?” And do not intreaty and persuasion address the passions of the heart? The method of the apostles, indeed, ought to be more studied and imitated, than in general it is, both by Calvinists and Anti-calvinists: some of whom coldly address the intellect, by *reasoning* without *persuading*; and thus seldom produce much effect. Others address the passions, through the imagination; *alarming, intreating, persuading*, without *instructing* or *reasoning*; and this produces indeed *effect*, but not of the right kind; for “without “knowledge, the heart cannot be good.” They resemble declaimers in the schools, special pleaders at the bar, party-orators in the senate; not to say actors on the stage, who often exceed all the rest, in moving the passions, and producing powerful ‘internal feelings,’ yet useless or pernicious. The first preachers, in the opening of their addresses, avoided whatever might needlessly excite the passions or prejudices of their hearers, till they had calmly endeavoured to instruct the understanding, and convince the judgment: but, having thus prepared the way, they addressed the hearts and consciences of men, by solemn warnings, affectionate persuasions, pressing exhortations, and most animated expostulations. They “did what they could” to awaken the conscience, to excite the fears, and hopes, and desires of the heart; and to prevail on men “not to “receive the grace of God in vain.” In short, they aimed to produce *effect*; not *delusive effect*, as mere orators; not transient, or violent, but useless *effect*, as actors: but *holy, permanent, and practical effect*, first on the mind and heart, and then on the words and actions of mankind. This method God effectually blessed; and he always in consi-

* 2 Cor. iv. 2.

derable measure blesses it, when used by men, whose holy lives evince that they are honestly earnest in the important cause.

‘ On the whole, therefore, we conclude, that that wisdom
‘ which divests the Christian faith of its truth, and the test
‘ of this truth, reason, and resolves all into internal feelings,
‘ into mystic spiritualism, and extatic raptures, instead of
‘ giving it the manly support of moral demonstration; that
‘ this, I say, can never be the wisdom which is from above,
‘ whose characteristic attribute is purity. Thus, on a fair
‘ trial, these illuminated Doctors have, at their very first
‘ entrance, excluded themselves from their high pretensions:
‘ principles like these always coming from spiritual impurity,
‘ and often leading, as we have seen, into the very sink of
‘ the carnal.’*

It is not necessary to dwell on the expressions used in this quotation, *internal feelings*, *mystick spiritualism*, *extatic rapture*, and *spiritual impurity*. The passage is worthy of the writer. *Internal feelings* are indeed essential to all religion, true or false; even the Pharisee’s self-complacency and desire of human applause, or delight in it, are *internal feelings*. *Extatic raptures* might be shewn to bear very hard on the fervent, exulting, triumphant, nay, *extatic*, and *rapturous* devotional language, used by him, who could say, “The Spirit of the Lord spake by me, and “his word was in my tongue;” and to condemn that of the apostles themselves.† *Mystic spiritualism*, I suppose, may be found in such writers as Jacob Behman, and others of that school; and perhaps in more respectable mystick writers, but it has not fallen in my way, as used by Calvinist writers, though I meet it in Anti-calvinists. And *spiritual impurity* is introduced merely as a charge, an

* Bp. Warburton, Ref. 56, 57.

† Eph. iii. 16—21.

unproved charge, against some unspecified body of men; and such accusations deserve no answer. But the expression, 'the test of this truth, reason,' must be noticed. Human reason, instead of being the humble scholar, receiving instruction, from the "sure testimony of God," first proposes herself as an *ally* to revelation; then becomes a *competitor*; then assumes the office of *judge*; and at length throws off the mask, appears as an avowed *traitor*, aims to expel revelation from the throne, seeks to reign as an *usurper*, and reviles all those, as fanatics, or hypocrites, who adhere "to the oracles of God!" "To the law and to the testimony." This is the test of divine truth; "If they speak not according to this word, it is because there is no light in them;"* whether they be learned philosophers, or theologians, or ignorant enthusiasts.

'I do not merely acknowledge, but I earnestly contend for the doctrine of the operation of the Holy Ghost. I only maintain, that the operations of the Spirit cannot be discerned from the operations of our own minds; that we cannot know, whether we be under the guidance of the Spirit, except by comparing our lives and principles with the word of God. Let those who think differently, point out the authority in scripture, or in our public formularies, for saying that a man may *feel* the influence of the Holy Ghost, so as to distinguish what sentiment, what intention, what inclination, or what resolution, is owing to that influence. I do not mean to assert, that the comfort and assistance of the Holy Spirit are never *felt* by truly good and pious persons, on extraordinary occasions.†

It does not appear, why *desires* and *affections*, as well as *lives* and *principles*, may not be included, in the former part of this quotation: and if this be admitted, we by no

* Isa. viii. 20.

† Ref. 75.

means think differently. If any man profess, that he can know, 'by his *feelings*,' what 'sentiment, what inclination, 'or what resolution,' is owing to the influence of the Holy Spirit, except as he recognizes it as *holy*, and as according to the holy word of God, he is a dangerously deluded enthusiast. But 'as all holy desires, all good counsels, and all 'just works, are from God;' we may know that our desires and counsels, being *holy* and *good*, and inclining and exciting us to righteous works, are from the Holy Spirit. They accord to "the fruits of the Spirit," and not to "the "works of the flesh." We must judge of our *feelings*, by their nature and tendency; we must judge according to the word of truth.

In what follows, his Lordship has stated the subject of divine consolations, in many respects, satisfactorily. But there is no scriptural ground to conclude, that these consolations are communicated *only* 'on extraordinary occasions.' The apostle indeed saith, "As the sufferings of Christ abound "in us, so our consolation also aboundeth in Christ."* It was *more abundant* under extraordinary trials, but not restricted to them. "The fruit of the Spirit is love, joy, "peace."† The apostle prays for the Christians at Rome "in general, that "the God of hope would fill them with "all peace and joy in believing, that they might abound "in hope by the power of the Holy Ghost."‡ "The kingdom of God," says he, "is righteousness, and peace, and "joy in the Holy Ghost."§ We are repeatedly called upon to "rejoice in the Lord always:"|| and did we not, alas, so often, "grieve" and "quench" the Holy Spirit, the Comforter, by our sins and negligences; our "joy in the "Holy Ghost," would be far more habitually, and sensibly, *felt*, and experienced, than it now is; and we should not

* 2 Cor. i. 5.

† Gal. v. 22.

‡ Rom. xv. 13.

§ Rom. xiv. 17.

|| Phil. iii. 1. iv. 4. 1 Thess. v. 16.

so often have, with tears and groans, to pray, as fallen David did, "Restore to me the joy of thy salvation, and uphold me with thy free Spirit."*

Neither is there any scriptural proof, that only a few persons are distinguished by this mark of the special favour of God; except, that which also proves, that only few of the multitudes called Christians, are 'truly good and pious persons.' St. Peter says of his brethren in general, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."† "Then," says the sacred historian, "the churches had rest, and were edified, and walking in the fear of the Lord, and the comfort of the Holy Ghost, were multiplied."‡ "The fruit of the Spirit is joy:" and "if any man have not the Spirit of Christ, he is none of his." Joy is every Christian's duty and privilege; and nothing, except sin, keeps us from it. '*Internal feelings*,' however, are here allowed to be sometimes holy and right; when *holy*, then *right*. This, and this alone, we would decidedly maintain.

'The Church of England pronounces, that a regard to *external forms* must be accompanied by an *internal sense* of religion.'§

Now, in what manner is an '*internal sense* of religion,' to be distinguished from '*internal feelings*?'¶

'The real orthodox divine maintains, in the sense just now explained, that every true Christian is inspired, enlightened, sanctified, and comforted, by the Spirit of God; but he rejects all claim to private revelation, all pretensions to instantaneous and forcible conversion, and to the sensible operation of the Spirit.'||

* Ps. li. 12.

† 1 Pet. i. 8.

‡ Acts ix. 31.

§ Ref. 282.

¶ Ref. 73.

We would decidedly disavow, all ‘private revelation,’ as signifying any thing more, than the inward and efficacious teaching of the Holy Spirit, in helping us to understand, and apply the instructions of the sacred scriptures: the unveiling of the mind, by removing the prejudices and corrupt passions, which obstruct the mental vision; that the soul may clearly see the objects which Revelation has unveiled.* Nay, this teaching itself must be *tried* and *proved* by the word of God. No man has ground to expect, that any revelation will be made to him, distinct from that which is already made in scripture; or leading to conclusions *contrary* to it, or even *beyond* it: and if any man professes to have received such a new revelation, he is to be disregarded and pitied, as self-deceived; but, if he attempt to induce others to believe it, he must be opposed with scriptural weapons. No man can know a sentiment to be *true*, by any other revelation, than that of the sacred oracles. Impulses and suggestions can never shew that conduct to be a man’s *duty*, which may not clearly be shewn to be his duty from the word of God; much less, that to be his duty, which is contrary to his commandments. No one can know himself to be in a state of acceptance with God, or an heir of heaven, by new revelations; nor in any other way, but that which proves him to be a true Christian according to the word of God. The testimony or “witness of the Spirit,” in the heart, is in perfect unison, with the testimony of the Spirit in scripture; and never witnesses with any man, that he is one of the sons and heirs of God, who has not those filial affections, and is not influenced by them, in that holy tenour of worship and obedience, by which the children of God are characterized in the sacred oracles. It must be acknowledged that some *excellent* men have dropped expressions, and even maintained tenets, in this respect, which are

* 2 Cor. iii. 13—18.

really exceptionable; nay lead, when adopted by *bad* men, to most dangerous and pernicious consequences. Too much caution cannot be used on this subject, provided we do not veil or cloud the doctrine of the gospel: but, I apprehend, Calvinists in general, and the Evangelical Clergy in particular, are vastly more on their guard, in these topicks, than the body was some years ago; and that he, who would *candidly* and *diligently* investigate particulars, would not, even on principles conceded in many parts of the Refutation, find much to censure on this head at present, except in comparatively a few instances.

‘*Forcible conversions*’ are, what we should never think of, if not reminded of them by our opponents; unless ‘the grace of God by Christ preventing us, that we may have a good will,’ (*ut velimus*,) ‘and working in us when we have a good will,’ constitute a ‘*forcible conversion*.’ ‘*Instantaneous conversions*’ will require, hereafter, a little further consideration. Something has been spoken of ‘the sensible operations of the Spirit:’ but it may be added, that those influences, which either cause us to tremble at the word of God, or to mourn for sin, or to rejoice in God, must be *sensible*, or *perceivable*: else how could we know it to be godly fear, or godly sorrow, or holy joy? Or how could we be said to *feel* them?

‘In short, he disclaims what, in the language of modern Calvinists, are called experiences: that is, suggestions, or perceptions, known and felt to be communicated by the immediate inspiration of God.’*

This quotation may properly introduce another subject, very intimately connected with that which we have been investigating, namely, that of experiences.

* Ref. 73, 74.

SECTION XIII.

On Experiences.

The frequent use of this term is not peculiar to *modern Calvinists*, as distinguished from their predecessors; nor to Calvinists, as distinguished from numbers, who at least consider themselves as Arminians. Neither is the annexed definition, or explanation, at all suited to convey the idea, which Calvinists, and others of various descriptions, affix to the word EXPERIENCES. Indeed very few would, on careful and impartial investigation, be found, in the whole multitude, who write, preach, and converse about *experience*; or who relate their *experiences* to ministers or Christians, so *highly enthusiastick*, as to mean by that term, what is here stated as its common acceptation. In respect of a great majority, it is wholly foreign to all their sentiments and discourses on the subject.

But not further to insist on this; (though in imputing sentiments to large bodies of men, indiscriminately, rather more caution, surely, ought to be employed;) I shall proceed to consider the subject, as A TOPICK IN THEOLOGY.

It is readily granted, that EXPERIENCES have been spoken of, by numbers, both Calvinists and Anti-calvinists, in a crude, unscriptural, and often enthusiastical manner. But careful investigation, and candid discrimination, would shew that a large proportion of modern Calvinists, and of the Evangelical Clergy, are free from blame, in this respect; that others, can only be made offenders, on account of a few unguarded words, often counteracted by the general tenour of the discourse in which they are contained; and that, it would be an undertaking of no small difficulty, to substantiate in its full extent, against a single individual, the charge brought by his Lordship against modern Calvinists in general.

We wholly disclaim, as it has been stated, ‘new revelations:’ and *suggestions* is a word which we would use very cautiously; lest it should mislead our hearers or readers, as it has been greatly perverted by Enthusiasts. Indeed, as it appears to me, some of us are much more cautious in this respect, than our opponents are: for the word occurs several times in “the Refutation of Calvinism.”* Yet the Spirit of God doth *suggest* to our minds, many things, through the medium of scripture, or scriptural instruction, which we may know to be from him. Allow me to explain my meaning, by what I myself once *experienced*. Returning home from some diligent and self-denying attempts to relieve disease, as well as to instruct and aid the devotions of the sick and their friends; I was so wearied out, with what I thought base ingratitude from several of the persons concerned; that I was secretly resolving to do no more for them, but to leave them to the consequences of their perverseness. At this moment, the words of the apostle, “Be not overcome of evil, but overcome evil with good,”† at once occurred to my mind with peculiar energy: they in a moment convinced me of my sin and folly, set me right, induced me to proceed; and the whole ended, in a most comfortable and creditable manner. Now ‘all holy desires, all good counsels and just works’ are from God: the state of my mind was wholly opposed to the text suggested: it taught me no new duty, but reminded me of what I had forgotten: and if it be enthusiasm, to call this a suggestion from the Holy Spirit, I am willing to be considered as an enthusiast.—I should not have mentioned it here, had not I thought it might help the reader to discriminate, on an important subject, between what is scriptural and holy, and what is unscriptural and unholy.

The word *experience*, does not often occur in scripture: but the thing intended by those, who more soberly use it, is

* Ref. 32. 64.

† Rom. xii. 21.

continually introduced : for they do not mean, ‘ suggestions ‘ or perceptions known and felt to be communicated by the ‘ immediate inspiration of God ;’ but simply the effects, which they *experience*, as produced on their minds and hearts, by reading, hearing, meditating, or conversing on religious subjects. “ Did not our hearts burn within us, “ while he talked to us by the way, and opened to us the “ scripture ?” * This would by many be called ‘ the experience ’ of these two disciples.—‘ *Immediate inspiration* ’ most persons consider as peculiar to prophets and apostles ; and protest against the use of the term by any modern. Even the term *inspiration* would be used with more hesitation by us, if it were not sanctioned in our Liturgy : † Yet it but seldom occurs in our writings. But we suppose, that divine truth, accompanied by the effectual teaching and influence of the Holy Spirit, so powerfully affects the heart of all who truly believe it, as to produce an entire change in their views and judgment, concerning God and themselves, time and eternity, holiness and sin ; and especially concerning Christ and his salvation ; and that this change produces a correspondent revolution in the desires and affections of the soul ; which gives rise to fears and hopes, joys and sorrows, love and hatred, desire and abhorrence, anxieties and consolations, before unknown. And these, in their varied fluctuations and variations, are called *experiences*.

In this sense the book of Psalms especially is full of the Psalmist’s *experiences* ; that is, of his varying and fluctuating fears and hopes, his depressions and exultations, his sorrows and joys, his mournful complaints, and his triumphant thanksgivings, his conflicts and his victories. Now he dolefully expostulates with himself, “ Why art thou cast “ down, O my soul ? and why art thou disquieted within

* Luke xxiv. 32. † Col. 5, after Easter. Prayer, Communion Service.

“me? Hope thou in God.”* Anon, he exclaims, “I will
 “bless the LORD at all times.” “O magnify the LORD
 “with me, and let us exalt his name together.”† All is
 life, and *feeling*, and earnestness. Why then should religion,
 in our days, be considered as something of an unanimated,
 unfeeling nature? a cold intellectual business at the most?
 If our joys and sorrows, fears and hopes, mournful com-
 plaints and glad thanksgivings, and other affections of the
 soul, accord to those exhibited in this portion of the sacred
 scripture, and in various other parts of it, why should they
 not be considered as evidences of that “spiritual mind which
 “is life and peace?” Or why condemned indiscriminately as
 enthusiasm?

No sacred writer, either in the Old Testament or in the
 New, grounds his confidence, and joy in God, and his assured
 and exhilarating hope of heaven, on his prophetic character,
 or endowments; but on those things, which were common
 to him with all true believers: and not unfrequently on his
experience. “I have trusted in thy mercy; my heart shall
 “rejoice in thy salvation.”‡ “The Lord stood with me and
 “strengthened me;—and the Lord shall deliver me from
 “every evil work, and preserve me to his heavenly king-
 “dom.”§ “We know that we have passed from death unto
 “life, because we love the brethren.”|| These, however, are
 always such as are connected, with the consciousness of a
 holy state of heart; and generally with a holy tenour of
 conduct: and by these marks, all *our* experiences also should
 be proved and assayed; or they will not warrant any con-
 clusions from them, as to the state of our souls before God.

In all other things, except religion, the appeal is made
 to *experience*. The effects of medicines must be ascertained
 by experiment: this proves some to be *inefficacious*, others

* Ps. xlii. 5. † Ps. xxxiv. 1—5. ‡ Ps. xlii. 5. § 2 Tim. iv. 17, 18.

|| 1 John iii. 14.

in certain cases *pernicious*, and others *salutary*. In every method used to inform the mind, or regulate the conduct of men, or to educate children; that is judged most eligible which appears to be most efficacious, in accomplishing the objects; by causing them to *experience*, and others to *observe*, a salutary change. The effect of medicine indeed is experienced only in the body. Now the effects of instruction and education must be first experienced in the *mind*; and the enlargement and improvement of the understanding, the correcting of errors in judgment, and the exciting of proper desires and purposes in the heart, are essential to the intended improvement. Why then should not scriptural instructions be supposed, to become efficacious in precisely the same way? Why should they not be judged of, by the same rule of experimental probation? Surely it will not be avowed as a reason for the exception, in respect of religion; that the change produced is supposed to be effected, not by human agency alone, but by human agency rendered successful by the Holy Spirit of God! Still the man himself must *experience* the change, and the new views, desires, and affections, which have been produced under these means, and by this powerful and gracious Agent: still others ought to judge of what he professes to have experienced, by its agreement or disagreement with the scriptures, the sole standard and criterion of what is true, holy, and genuine in religion.

Indeed, it is *experience* alone, which unites right sentiments and notions, with a right tenour of conduct. Sound doctrines, as experienced, in their transforming efficacy? become *principles* of holy obedience. "A form of knowledge," "a form of godliness," and a decency of moral conduct, may co-exist in the same person; yet have little or no connection with each other. The decency of morals, from prudential motives, would continue, if the orthodox creed were changed for its opposite, or "the form of god-

“liness” laid aside as superfluous. Even a branch with leaves and grapes may be tied on a living vine; yet it does not grow from it. “The word of truth,” through the power of the Holy Spirit, causes the true convert to experience a change of views, judgment, purposes, and desires; and from this “newness of spirit,” he serves God “in newness of life.” He becomes like the grafted tree; the change takes place *within*, but the good fruit proves that it has in reality taken place.

We must not then expunge the word *experiences* from our preaching, or writings, or conversation: but we would endeavour to employ it, in a scriptural manner. We would accustom ourselves to prove and assay, all those effects, which we are conscious of in our souls; all our varied affections, as excited about religious concerns; and all our purposes, conflicts, and difficulties, temptations, and consolations, by the touchstone of scripture; and we would instruct and warn our hearers, readers, and brethren to do the same.

Still, however, “the heart knoweth its own bitterness;” “and a stranger doth not intermeddle with its joy.” Still, that “godly sorrow, which worketh repentance unto salvation,” differs widely from that “worldly sorrow,” which it hath supplanted in our hearts. Still, “joy in God,” the “joy of his salvation,” if it exist, must be *experienced*; and it must be distinguished both from worldly joy, and the joy of the hypocrite. Still “the secret of the Lord is with them that fear him;” “the hidden manna,” with many other expressions in scripture, are not words without meaning: and “the peace of God which passeth all understanding” is and cannot but be a matter of experience.

The *state of our minds and hearts* in prayer, in publick worship, in hearing or reading the word of God, or at the Lord’s table; and indeed in every duty, ought especially to be regarded: and if regarded, it will be found to fluctuate

and vary ; being more what it ought to be at one time, than at another. These variations, carefully scrutinized and estimated, give occasion to humiliation; they direct and dictate prayer, or excite thankfulness; they discourage, or encourage. Where, apart from experience, can be “the rejoicing in the “testimony of our consciences, that, in simplicity and godly “sincerity,” not by fleshly wisdom, but by the grace of God, “we have had our conversation in the world?”* Thus the apostle says, “We glory in tribulations also, knowing that “tribulation worketh patience, and patience, *experience*, and “experience hope.”† On the other hand *experience* often leads the reflecting mind, to deeper and deeper convictions of its own guilt, depravity, and weakness ; explains the testimony of God against us, that “the heart is deceitful above “all things, and desperately wicked ;”‡ and extorts the doleful groan, “Oh, wretched man that I am, who shall deliver “me from the body of this death?” and thus again endears the deliverance proposed in the gospel, and teaches the humble believer, to adore, and love, and zealously to serve his great and gracious Deliverer. This conduces greatly to increase humility, simplicity of dependence on God, submission to him, with meekness, forbearance and tenderness towards our brethren and even our opponents.

Let then *spurious* experiences, and enthusiastical or presumptuous claims, pretences, and confidences, with every thing unwarranted by the sacred oracles, be most decidedly protested against. But “let the *precious* be taken from the “*vile*.” Let not an indiscriminating sweeping clause or word, without *argument*, or *proof*, or *illustration*, be permitted to expose all experience to reproach and contempt. For, without *experience*, nothing at best but a fair, well proportioned, lifeless body of religion can remain. We cannot “taste that the Lord is gracious :” we cannot without ex-

* 2 Cor. i. 12]

† Rom. v. 3, 4.

‡ Jer. xvii. 9, 10.

perience “desire his love more than wine.” Our “souls cannot be satisfied as with marrow and fatness, while our mouths praise God with joyful lips.” Nay, we cannot without it “be athirst for God,” or mourn after God, or “hunger and thirst after righteousness,” or “long for the salvation of God,” or mourn for sin, or tremble at “the word of God.” Probably, his Lordship had no purpose of condemning all experience, in this extended and comprehensive view of the subject, which I trust approves itself, as both scriptural and rational, to every impartial reader: but his words imply a strong and heavy charge against modern Calvinists, which *they do not merit*; and such general charges, proscribing terms, capable of a sober and legitimate use, as enthusiasm and delusion, when given by those in reputation and authority, embolden scoffers in their profane ridicule and contempt, of the peculiar excellencies of the most pure and scriptural devotion. It will then be a good effect of the discussion, if it lead the reflecting part of mankind more carefully to consider beforehand what consequences, (consequences which would grieve their own minds,) may be produced by an incautious expression, implying deep censure on large bodies, some of whom at least are allowed to be wise and good men. I have, therefore, given the subject a prominence in this publication which, in other respects, might be deemed disproportionate.

‘It is to guard against the delusions of spiritual pride,
 ‘and against unscriptural notions of the manner in which the
 ‘Holy Ghost operates upon the minds of men; it is to pre-
 ‘vent the rapturous flights of a heated imagination, and to
 ‘call the attention to the plain and practical duties of rati-
 ‘onal devotion; it is to invite men to confide in the promised
 ‘support of divine grace, without fostering an unwarranted
 ‘conceit of familiar intercourse with God.’*

* Ref. 74.

They who, in any way, make religion their main concern, and who, on that sole account, must suppose, that thus far they act more wisely, than those do who neglect "the one thing needful;" with all those, who are "fully persuaded in their own mind," that as to those things in which they differ from others, they have truth on their side; cannot but be in some danger of *spiritual pride*: yet we ought, notwithstanding this danger, "to seek first the kingdom of God and his righteousness;" and to "prove all things, and hold fast that which is good." There may however be reason to question, whether even the deluded enthusiast be in greater danger, than the self-righteous self-admiring Pharisee; than the formal high churchman, than the rigid dissenter, or the self-wise rationalist. I cannot but judge, from the arrogant and intolerant effects produced in it, that the church of Rome has exceeded all others, (as a large body,) in spiritual pride: that the formalists even in that church have exceeded the fanatics; probably the Jesuists have exceeded the Jansenists. It must be my opinion, that the Calvinist principles, well understood, and producing their genuine effects, are the only radical cure of this hateful disease: but I do not expect others to agree with me. One thing I would observe: that a spiritually proud Calvinist, is, in his heart and conduct, more diametrically in hostility with his creed, than any other spiritually proud man in the world can be. But it is in vain to deny or retort the charge: the decision must be left to the day of judgment; and I would counsel my brethren, who think themselves aggrieved by it, to endeavour by their conduct to refute it; especially by bearing with meekness and calmness, the many injurious accusations, which are continually brought against us. "Thou shalt answer for me O LORD my God."

Bad men, of the most discordant opinions, in almost every

thing, 'have fostered an unwarranted conceit of familiar intercourse with God.' It would indeed be doing important service, to distinguish an *unwarranted conceit* of intercourse with God, from that "fellowship with the Father, and with "his Son Jesus Christ," of which the apostle speaks,* but no good can be done by general censures, which serve to render all professions of "communion with God," suspected, and to expose them to the shafts of ridicule. 'The rapturous flights of an heated imagination,' are more *easily censured* than *defined*, and solidly distinguished from genuine fervency of "spirit in serving the Lord." The word *familiar*, on such a subject, we would protest against: and it must be allowed, that numbers, and among them some truly pious men, both among Calvinists and Anti-calvinists, have countenanced and sanctioned, a familiarity of language in worship, under the idea of "the spirit of adoption;" which is not only incompatible with "the reverence and godly fear" with which we ought to serve "our God, who is a consuming "fire;" but that reverential frame of spirit, which becomes the children of God, in their nearest access with holy boldness into the presence of their heavenly Father.

It is in vain to deny that these evils have existed, and do exist; and, in present circumstances, it is perhaps vain to hope, that they will not in some measure continue to exist whenever, or wherever, large companies are brought to be decidedly in earnest about religion. No considerable company, which rises above the level of mere cold formal worshippers, are wholly free from it: but it does not abound more among modern Calvinists, than among many who decidedly avow themselves Arminians; if I am at all competent to judge, from frequently hearing the sermons, and carefully reading the books, and sometimes conferring with the ministers, of most of those different companies in England, where pecu-

* 1 John i. 3—5.

liar attention is professed to be paid to the religion of the Holy Scriptures.

It is highly important, that, in guarding men against these and similar evils, we should be very careful not to lead them to think, that all fervour of devotion is a delusion. We are commanded to “come boldly to the throne of grace.” The scripture speaks of our “walking with God,” “leaning on him,” “lifting up our souls to him,” “pouring out our hearts before him;” and “following hard after him.” “He delights in the prayer of the upright;” he invites his servants, “to cast their care on him,” to “cast their burden on the Lord.” “Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father:” this must imply confidence, and hope, and love, as well as submission and reverence. Our Lord encourages importunity by a word, which our translators did not judge it advisable to translate *literally*.* And when Jacob wrestled with God, saying, “I will not let thee go, except thou bless me;” it was answered, “Thou shalt no more be called Jacob, but Israel, for as a prince hast thou power with God and with man, and hast prevailed.”†

These things should not be kept out of sight, in cautioning men not to ‘foster an unwarranted conceit of familiar intercourse with God:’ because they shew that our gracious and reconciled God and Father does admit his true worshippers to very near and encouraging communion with him; though not to that which renders reverence and humility in any respect less proper, than they otherwise would be.

Upon the whole; we consider it impossible, “to sow in tears and reap in joy;” to “tremble” with the jailor, and then in a short time to “rejoice in God;”‡ or in a variety of other things to be like minded, with the accepted servants

* *Αγαλλείσθαι*, Luke xi. 8.
Acts xvi. 29. 34.

† Gen. xxxii. 24—34.

‡ Ps. cxxvi. 5.—

of our common Lord, without *experience*; nay, without a *sensible* operation of the Holy Spirit on our hearts.—We are unreservedly willing, that the nature of the things experienced, and the effects of our experience, should be brought into judgment, according to the rule of the sacred scriptures. We would distinguish what Herod experienced, when “he heard John Baptist gladly, and did many things;” and what Felix and Agrippa, when the apostle addressed them; from that experience of the power of divine truth, by the grace of God’s Spirit, on the conscience, mind and heart, which produces true conversion, a sober, righteous and godly life, and fruitfulness in every good word and work. We would not allow any experience to warrant our confidence, as to acceptance with God, except that which produces holy and permanent effects on our lives. We would also remember, that even if we have rejoiced in the testimony of the “Holy Spirit with our spirits, that we are the children of God:” yet by sin and unwatchfulness, we may grieve our Holy Comforter, and lose this holy consolation; nor can we expect the restoration of it, except by renewed repentance and faith, and the obedience of faith and love.

Many other distinctions, cautions, and limitations we would gladly admit, and strenuously insist upon: but still we conclude, that while a religion supported by presumptuous and fallacious experiences is *enthusiasm*; a religion without *experience* is dead and worthless *formality*.

SECTION XIV.

On Religious Distresses.

‘It is to encourage true zeal, vital piety, and Christian
 ‘humility, without incurring the dangers of wild fana-
 ‘ticism, listless indolence, dangerous security, or agonizing
 ‘despondence.’*

* Ref. 74, 75

This is a specimen of that way of making either express, or implied, charges, against those, whom the writer would oppose, in a manner suited to produce deep and extensive effect; yet so as almost to exclude the accused party from attempting a defence. For so much, (and that so emphatically expressed,) is contained in two lines, that it is impossible to give any thing like an answer to it, without almost writing a treatise; and then prolixity destroys the effect.

Most of the expressions, however, have been in some degree considered, and the implied charge obviated. But, in connection with *internal feelings and experiences*, *agonizing despondence* requires a few distinct remarks.

Whether the tenets, called Calvinism, are more calculated to lead some, on the one hand, into 'dangerous security,' and some on the other hand into 'agonizing despondence,' than Anti-calvinistick doctrines are, I shall not here dispute. It is sufficient to observe, that they cannot lead any man either into the one or the other extreme, except as misunderstood, and wrested from their true meaning; and that the scriptures themselves may thus be wrested to men's destruction.* It is, however, certain, that numbers profess to be exceedingly alarmed on our account, and dream frightful dreams concerning us. This is often expressed and enhanced, in such *tragical* language, and so piteous a manner, as might even excite a smile in us; did it not; alas! prejudice multitudes, not only against some of our tenets, but also against a life of earnest religion and entire devotedness to God: and this demands the tear of commiseration. Would they, however, who regard us, as such melancholy desponding mortals, come near enough to observe and distinguish; they would in general find, that "the voice of joy and thanksgiving is in our dwellings;" and cheerfulness an inmate in our families, and a guest at our social meetings. Calvinists, *in this day*, as well

* 2 Pet. iii. 16.

as others who profess something more, than a customary, fashionable, and decent regard to religion, generally separate from the scenes and places of dissipated amusement; and refuse to join in those pleasures, without which numbers consider life, as cheerless and melancholy. These persons, therefore, may perhaps think them gloomy; because themselves, if constrained thus to live, would be dull and uncomfortable. But *pious* persons, whether Calvinists or not, separate from those scenes, not *merely* for conscience-sake, but because they have lost their relish for such pleasures; and because, in the intervals of labour, business, or professional duties, they find much higher satisfactions in the exercises of devotion; in pious and intelligent conversation; in reading the scriptures; and in visiting and relieving the sick and afflicted, than they ever experienced in those dissipations which they have now renounced. If they “walk not in the counsel of the ungodly, and stand not in the way of sinners;” it is because, “their delight is in the law of God, and in his law do they meditate day and night.”* Provided we be, so to speak, in our *element*, we are easy and satisfied: the student in his retirement; the Christian in his closet, and in the society of his brethren; at least equally with those who are in their element at the theatres or the assembly, or in more plebeian scenes of dissipation or riot.

The consideration of this renunciation of worldly pleasures may, probably, prepare the minds of many to expect, that very religious persons, or those who *affect much religion*, are a gloomy and uncomfortable company; and induce them to imbibe with more readiness, the assertions of those, who report it *as a fact* that this is the case, especially with Calvinists. But other more immediate *causes* or *occasions* for the sentiment may be discovered.

There are many, both among Calvinists and Anti-calvi-

* Ps. i. 1, 2.

nists, who are of a melancholy constitution, or turn of mind: and this morbid state, whether of body, or soul, may certainly be augmented by the religious tenets, which a man embraces; nay, it will pre-dispose him to receive those tenets, which are most congenial to his turn of mind, and to view even that doctrine, as dismaying, which leads another man to rejoice and hope. Now, when any one, whatever were his previous creed, is so “convinced of sin,” that he considers himself as exposed to the wrath of God, and final condemnation, all his former confidence being torn from him, and new grounds of hope and confidence, not yet appearing, or appearing but obscurely; he cannot but experience terror and distress: he must, he *ought*, to tremble and to cry out, “What must I do to be saved?” Every review of the past, every prospect as to the future; every reflection on God, on death, on judgment, on eternity, suggests *alarm*: and it would be wonderful, if the subtle enemy of souls did not endeavour, at such a crisis, to urge him to conclude his sins to be unpardonable, his day of grace and mercy expired, or himself, by something peculiar in his case, excluded from hope. The more distinct his views become of *ETERNITY*, and the awful alternative of *eternal happiness*, or *eternal misery*, the more intense must be his solicitude: and should he, in this state of mind, hear of the divine decrees, (a subject which he cannot at present rightly understand) these might become an occasion of augmented distress, and even permanent ‘agonizing despondence.’

This may be the case: but I can truly declare, that in all the years of my observation in these things, I have not met with one clear instance of it. Of the numbers, with whom I have conversed, in distress of soul, there has scarcely been any, who did not after a short time, either revert to their former state of careless security, often with increased insensibility; or, “having sown in tears, reap in joy,” and

obtain permanent hope and prevailing peace. The transition has been, generally, less immediate and marked, from terror and distress to joy and confidence, than those recorded in scripture; but in other respects not materially different, either in its nature, or subsequent effects. And let it be also observed, that this joy and confidence, as well as the preceding alarm and distress, were *almost in every* instance, previous to the persons concerned, being at all *instructed* in those doctrines, which are more properly called Calvinistick, and in many instances, while they continued entirely unacquainted with them.

The above statement evidently accords to the narratives contained in scripture; and it is also coincident with the general experience of mankind in temporal concerns. The near prospect of ruin in a man's outward circumstances, of which he had not been before aware; the imminent danger of death by some disease which he had not previously thought at all dangerous, necessarily excite alarm, and often cause much dejection. So long as the evil seems irreparable, the case hopeless, and the dreaded calamity intolerable, the dejection commonly increases. Incidental circumstances, trivial in themselves, or even foreign to the main concern, may, from the state of the sufferer's mind, enhance his dismay and despondency; and it is well known, in what awful ways, "the sorrow of the world worketh death." On the contrary, when unexpected deliverance dawns on the mind, it inspires hope; yet uncertainty prolongs anxiety: "hope deferred maketh the heart sick, but when the desire cometh it is a tree of life."* And when the deliverance is attended, and followed, with many other agreeable circumstances; the joy and exultation of the person concerned bears proportion to his preceding dismay and despondency. If it be thus in "things temporal," why should it not be so in "things eternal?"

* Prov. xiii. 12.

Except the promises and threatenings of scripture be either disbelieved, or forgotten, how can we be indifferent about obtaining the one, and avoiding the other? Surely the *apathy* of men, in these infinitely important concerns, when contrasted with their *eagerness* about the things of time and sense, is far more *wonderful* and more *lamentable*, than the *temporary*, even though *excessive*, distress of comparatively a small number, about the awful concerns of eternity!

This first *distress*, however, is far from universal: for considerable numbers discover the “refuge, even the hope set before “them” in the gospel, nearly at the same time that they become acquainted with their need, as guilty and ruined sinners, of such a refuge. So that from the time, when their thoughts are turned decidedly to the concerns of religion, they experience little alarm, but hope and confidence generally prevail.

But there are in most congregations, where the grand doctrines of Christianity are preached; and where the preachers “by manifestation of the truth commend themselves to every man’s conscience in the sight of God;” persons so far informed and convinced, that their minds are very uneasy in an irreligious course of life, or in the practice of known sin. Yet they are not led to “repent and do works “meet for repentance:” They wait for “a more convenient “opportunity.” They are however often greatly agitated with the dread of dying before that change, which they know to be indispensably requisite, but which they are conscious has not taken place in them, should be effected. Their convictions, terrors, irresolution, and inconsistent conduct render their whole life a warfare between *conscience* and *inclination*; between known duty, and actual practice. These men are truly wretched: and after all their pains to conceal it, they often make it appear, especially in times of danger, or the prospect of death, that they are “consumed with terrors,” and live on the very brink of dire despair. Religion, however, is

no more than the *occasion* of their distresses, from which ignorance or erroneous principles might have exempted them; for the *want of religion is the real cause*. Yet these, associating with zealous Christians, or attending at the same places of worship with them, are, by superficial observers, confounded with them, and so involve the whole company in one common charge of melancholy.

In some instances, indeed, the peculiar tenets of Calvinism, may combine with other things, in enhancing this distress. ‘For curious and carnal persons, *lacking the Spirit of Christ*, to have before their eyes the sentence of God’s ‘predestination, is a most dangerous downfall, whereby the ‘devil doth thrust them down into desperation, or into wretch-
‘lessness of unclean living, no less perilous than desperation.’* This case however has scarcely fallen in my way. I have known many quieted, after deep convictions of sin, by a perverted use of the Calvinistick principles; and some even into ‘wretchlessness of unclean living,’ wresting these doctrines, as well as the scriptures on other subjects, to their own destruction. But not one clear instance has been noticed by me, in which a man’s distress of conscience, because of living in sin, in defiance of conviction, has been permanently *augmented* by the tenets of Calvinism, or *diminished* by ignorance of them or opposition to them. Of those, who are in the way of learning a Calvinistick creed, while living in an ungodly and worldly course of life; most, when they become in earnest about religion, have temporary difficulties, and sometimes distresses, from that source; yet these seldom continue long. But of those, who returned back from some religious profession, like the “sow that is washed to her wallowing in the mire;” most, if not all, either perverted these tenets into an *opiate*; or renounced them with the rest of their religion.

* Art. xvii.

Again, even true Christians, if they become negligent, or yield to temptation, not only lose their comfort, but experience deep distress, often far beyond that of their first alarms : and thus it ought to be. David's groans and anguish of spirit still form a warning voice to all "who have ears "to hear." But the peculiarities of Calvinism are seldom much thought of, by the more conscientious part of those, who are disquieted on this ground. The doubts and dejections of this class, and even of those, who through error of judgment, a melancholick temperature, obscure views, or weak faith, may seem, without any visible cause in their conduct, to be associated with them, is scarcely ever about their *election*, whether they hold, or do not hold, the doctrine : but about their *conversion* ; about the *sincerity* of their repentance, of their faith and love ; or about something in their past lives, or present conduct, which they are tempted to conclude cuts them off from sharing the benefits of the gospel along with other men. They indeed seldom question, (though they are often misunderstood,) whether the Saviour is *able*, and *willing* to save all *true believers* without exception ; but they *doubt* whether they themselves be *true believers*, or come for salvation in the right manner.

In most religious companies, there are likewise, individuals of feeble and imaginative minds, in which ideas, that have no necessary connexion, become inseparably associated. This is often attended by a diseased state of the body, which gives the enemy of souls peculiar advantage in harassing them with terrifying thoughts. These persons are often, in other respects conscientious, benevolent, and amiable : yet they are uncomfortable themselves, and troublesome to their fellow Christians ; and they require peculiar attention, patience, gentleness, and tenderness from their pastors. Yet amidst all their fears, and doubts, and dejections, they are very far from '*agonizing despondence*.' They possess a

hope, often fluctuating and feeble, which yet they would not exchange for the whole world. They have also their seasons of consolation; and these are often such as many would censure for being over rapturous: many of them also meet death, not only with serenity, but even with exulting joy. Now, is not even this case, (which, more than almost any other, gives occasion to the tragical apprehensions of religious melancholy,) immensely more safe, happy, and reasonable, than the heedless *apathy* of most professed Christians, in the grand concern of their immortal souls!

Again, real Christians do indeed believe every part of the word of God, as far as they know and understand it, both as it relates to themselves and to others. In their intercourse therefore with beloved relatives and friends, who do not appear to them, truly earnest in a scriptural manner about the concerns of their souls, the thought of the danger, the awful danger, to which they cannot but consider them as exposed, produces in them a degree of thoughtfulness and painful reflection, notwithstanding their efforts to the contrary, which they are not always able to conceal. This, united with the circumstance, that the favourite topick of their cheerful conversation, must either be wholly refrained from, or introduced as unwelcome to the company, and perhaps doing harm instead of good; causes them to appear to far less advantage in this respect, than they otherwise would do. They even sometimes seem much *dejected*; and they are so; yet not on their own account, but on account of the objects of their tender solicitude. They feel what the sacred writers often express:* “How can I endure to see the destruction of my kindred?” “Rivers of waters run down mine eyes, because they keep not thy law.” “I beheld the transgressors and was grieved, because they kept not thy word.” But the

* Esth. viii. 6. Ps. cxix. 136. 158. Jer. ix. 1. xiii. 17. Luke xix. 41. Rom. ix. 1—3.

whole is, by those who are not aware of the cause, charged to the account of their religion; and this, whether they be Calvinists or not. Indeed it is a lamentable fact, that among vast multitudes of professed Christians, all serious reflection about eternal things; not merely that which interrupts rational sober cheerfulness, but whatever damps levity and frivolous mirth, is regarded as religious gloom and melancholy. But surely in this view, the words of Solomon must approve themselves to every one, who would be regarded as a *rational* agent. "Sorrow is better than laughter; for by the sadness of the countenance the heart is made better."* Or those of a greater than Solomon:—"Blessed are ye that weep now, for ye shall laugh." "Woe be to you that laugh now, for ye shall mourn and weep." Cheerfulness, contentment, thankfulness, hope and joy in the Lord, are our duty and privilege; and melancholy and despondency are effects of a seriousness of mind, not altogether avoidable; yet they should never be indulged, but always watched against with persevering prayer; not only as the bane of our own comfort, but as tending greatly to prejudice those around us, against our holy religion itself.

'The obnoxious and unfounded doctrine of human merit, held by the Church of Rome, fosters pride and presumption. The equally erroneous and baneful doctrine of moral incapacity, in the extent unhappily adopted by Calvin, tends to produce hopeless melancholy, or hardened profligacy. The former exalts too high, the latter depresses too low, the powers of man.'†

Are then the supposed errors of Calvin, as to the *degree* of human depravity, 'equally obnoxious' with the doctrine of human merit held by the Church of Rome? Is this the deliberate judgment of any among the Pastors and Rulers in

* Ec. vii. 3.

† Ref. 78.

our Protestant church! If this be the case, what is become of our reformation from popery, and our protestations against it?

SECTION XV.

Sudden Conversion.

‘The real orthodox divine—rejects all pretensions to *instantaneous* and forcible conversion.’*

It is here implied, that these pretensions to *instantaneous* conversion arise especially from the tenets of Calvinists. Yet if they, who call themselves ‘The *Arminians*,’ and entitle their Magazine, ‘The *Arminian Magazine*,’ be not Calvinists, narrations of sudden conversions will not be found even *chiefly* among either the modern Calvinists or their predecessors. But, however that may be, some remarks on the subject may not be improper.

‘The new proselytes amounted to three thousand souls,†
‘whom St. Luke represents, as *by degrees* converted before
‘they received the Holy Ghost. The astonishment of the
‘men was at first excited, and their attention fixed, by ob-
‘serving that the apostles were *instantaneously* enabled to
‘speak a great variety of languages: and their belief was
‘more fully established by listening to the discourse of Peter,
‘in which he called their recollection to the mighty works of
‘Jesus, and appealed, in a strain of persuasive reasoning,
‘to those very scriptures, which they acknowledged to be di-
‘vinely inspired. This miracle, and these arguments, by
‘their united force, *gradually* removed all prejudice and he-
‘sitation, and *at length* convinced them, that the same Jesus,
‘whom their countrymen‡ had crucified, was both “Lord and
“Christ,” that is, the promised and expected Messiah. The

* Ref. 73.

† Acts ii. 37—41.

‡ Peter said, “Ye have taken, and with wicked hands have crucified and
“slain.” Acts ii. 23.

‘faith therefore of these men was not *suddenly* communicated, by the supernatural operation of the Holy Ghost, but was the *natural* and *progressive* effect, of what they saw and heard, upon their understandings.’*

The subject of ‘supernatural operation of the Holy Ghost’ has been considered: but if this was the *natural* effect ‘of what they saw and heard;’ it does not appear, that the Holy Spirit did any thing towards their conversion, either in convincing them of sin, or in glorifying Christ, in their minds and hearts.†

It is not requisite to enlarge on this point: but if the above be a proper description of a *gradual* and *progressive* conversion; the whole of which was completed in a *few hours*, and at one season of assembling; I scarcely have read, in modern journals, of any conversions which can be called ‘*sudden*.’ The conversion of these Jews was indeed effected in a manner suited to awaken, alarm, convince and instruct rational creatures; and, though the several steps in the process may seldom be so distinctly discernible, yet the same may be said of many *sudden* conversions in later ages. Sudden conversions, however, if no rational account can be given of the way, in which the change of mind, judgment, and heart, has been produced, should always be *suspected*; for the Holy Spirit, by whose preventing and adjuvant influences we suppose the change to be effected, is the Spirit of wisdom; his work in the mind, conscience, and heart, always accords to the Holy Scriptures; and they who have a well grounded hope, are able to give a *reason* of that hope to those who ask it from them. Let it only be granted, that when conversion appears real and scriptural in all other respects, it shall not be judged enthusiastical, or hypocritical, because at first effected even in as short a time, as these primitive conversions were; and many of us shall be satisfied.

* Ref. 22, 23.

† John xvi. 8—15.

The history of this event is recorded in the following words.
 “ When they heard this, they were pricked in their heart,
 “ and said unto Peter, and to the rest of the apostles, Men
 “ and brethren, what shall we do ? Then Peter said unto them,
 “ Repent and be baptized every one of you, in the name of
 “ the Lord Jesus, for the remission of sins ; and ye shall
 “ receive the gift of the Holy Ghost. For the promise is
 “ unto you, and to your children, and to all that are afar off,
 “ even as many as the Lord our God shall call. And with
 “ many other words did he testify and exhort, saying, Save
 “ yourselves from this untoward generation. Then they that
 “ gladly received the word were baptized ; and the same day
 “ there were added unto them about three thousand souls.”*

Did these converts then “ *gladly* receive the word” which called them to repentance and faith in Christ ; and were they admitted into the church by the apostles, on a profession of repentance and faith, before they were in any sense partakers of the Holy Spirit ? Surely their repentance, and faith, and gladness in receiving the word of God, were things ‘ good ‘ in the sight of God ;’ and therefore beyond doubt performed ‘ by the influence of the Holy Spirit.’†

Their subsequent conduct also is recorded in the strongest terms of approbation : yet while much is spoken of that love and peace and joy which are “ the fruits of the Spirit ;” nothing is spoken of the Holy Spirit being conferred on them, after they had been baptized. It may be supposed, however, that, by “ the laying on of the hands of the apostles,” they received also those miraculous powers which Peter more especially meant.

The historian does not say ‘ by degrees,’ ‘ gradually,’ ‘ progressively :’ and a Calvinist would justly be censured as biassed by an attachment to his own creed, who should make such additions to any part of the sacred narrative.

* Acts ii. 37—41. † Ref. 61.

Averse, however, as our opponents are to sudden conversions ; it might have been supposed, that some concession or exception, would have been admitted on this extraordinary occasion ; however needful it might be to caution the reader, not to consider it as a general rule of conversions in ordinary circumstances. ‘ These new proselytes, were by degrees converted.’ At what hour, or moment, did they from *proselytes* become *converts*? Did they “gladly receive the word,” and were they baptized, before conversion?

If *conversion* mean turning from one sentiment, pursuit, dependence, or tenour of conduct to another, which is very different or opposite, it cannot be *instantaneous*; and the word *sudden*, can only refer to the rapidity, with which the change of views, and purposes, and conduct, takes place. The mind must have time to receive instruction, to feel conviction; to desire, purpose, and actually *turn* from one thing to another; from idolatry to the worship of the one living and true God; from sin to holiness; from Judaism to Christianity, and the devoted holy life of a Christian. The same steps, in these respects, which in some cases occupy months or years; in others, may, by extraordinary circumstances, and a peculiar divine influence on the mind and heart, be passed through, in a few hours, or even a much shorter time. Exact men among Calvinists distinguish, *scripturally*, between *regeneration* and *conversion*; between the communication of divine life to the dead in sins, and a man’s actually turning unto Christ, to God through him, and to holiness, in consequence of being thus “made alive unto God.” The latter may be more sudden in one case than in another, but the former is, and must be *instantaneous*. Lazarus *instantaneously* was made alive; but he came forth from the grave and walked home, in consequence of it; and this was not *instantaneous*, nor was he *passive*, but *active* in it.

The case of Zaccheus, and especially that of the converted thief (or robber) on the cross, are suited to illustrate this part of our subject: but the latter will come before us, in another part of the work, perhaps to more advantage.

‘They who are baptized are immediately translated from
 ‘the curse of Adam to the grace of Christ; the original sin
 ‘which they brought into the world is mystically washed
 ‘away; and they receive forgiveness of the actual sins
 ‘which they may have themselves committed: they become
 ‘reconciled to God, partakers of the Holy Ghost, and heirs
 ‘of eternal happiness; they acquire a new name, a new
 ‘hope, a new faith, a new rule of life. This great and won-
 ‘derful change, in the condition of man, is as it were a new
 ‘nature, a new state of existence; and the holy rite by which
 ‘these invaluable blessings are communicated is by St. Paul
 ‘figuratively called regeneration,* or the new birth.’†

Now, if this be indeed the case, a more sudden conversion is wrought, than almost any enthusiast ever thought of; when even an hypocrite receiving baptism from one duly authorized to administer it, and who administers it, in due form and right manner, is converted, almost *instantaneously*, into a true Christian! The passage in another view will hereafter be considered; but it shews that in some cases it is possible for sudden conversions to occur, at least that it is thought so by our opponents.

But in fact, the circumstance of *sudden*, or *gradual*, is not the main thing to be estimated on this subject; the *reality* of the conversion forms the grand enquiry: and this must be judged of principally, by its *permanent* fruits; and effects on a man’s conduct. Supposed conversions, which are hastily effected, so frequently fail of answering expectation in this respect; that all sober observers, whether

* Tit. iii. 5. † Ref. 83, 84.

Calvinists or Anti-calvinists, regard them with a jealous eye, and disapprove the confident publick declaration of them, which many have injudiciously been drawn to set forth. But there have been conversions, not only very sudden, but attended by circumstances, bearing the semblance at least of enthusiasm; which yet have introduced so holy and exemplary a conduct during a long course of years, as to put the reality of the conversion beyond all doubt.—Who, that is alive to any jealous fears of enthusiasm or delusion, can read as insulated, the account of Colonel Gardner's conversion, by Dr. Doddridge, without demurring, suspecting, and objecting? Yet who, on reading the narrative of his subsequent life, with impartiality, can doubt the reality of his conversion, and the sterling excellence of his character?

God will not be limited by our rules, nor ought we to attempt limiting him. He who said to Zaccheus, "This day is salvation come to this house," still continues to work "all things according to the counsel of his own will;" notwithstanding our systems and objections. Yet he allows us to judge of what is wrought, by its nature and its fruits, according to the rule and standard of his holy word.

' The apostle preached the doctrines of Christianity,
' to men, whose senses bore testimony to the supernatural
' endowments of the preachers; and thus "in the demon-
' stration of the Spirit and of power," they converted mul-
' titudes to a steadfast belief in Christ, and to consequent
' holiness of living. But, therefore to suppose, that the
' eloquence of a mere human preacher, assisted only by
' the ordinary visitations of divine grace, is to be followed
' by the immediate conversion of multitudes of sinners, to
' whom the truths of the gospel have long been familiar, to
' uniform habits of Christian purity, were as gross an ab-
' surdity as to suppose, that a peasant should verify the

‘boast of Archimedes, and move the earth, or that an astronomer could realize the fiction of romance, and divert the sun from his orbit.’*

If the success of the apostles had been the direct effect of their miracles, no eloquence of any modern preacher could at all supply the want of them. But if true conversion was then, and is now, effected, by the power of the Holy Spirit, accompanying the word preached, by his life-giving energy in the soul; then modern preachers, who make no pretensions to eloquence, may hope that, while even they, such inferior workmen, “plant and water; God may give the increase,” in the conversion of some sinners, at least among their hearers; not only to a more Christian belief, than they before had, but to ‘uniform habits of Christian purity.’ As, however, it is too notorious, to be denied or doubted, that great multitudes of baptized persons do live ungodly, immoral, and grossly wicked lives; the question occurs to us: Are these multitudes to be left as more hopeless, and more absolutely *incorrigible*, than even the poor gentiles; or are they not? If they are not, we must endeavour and pray for their conversion from sin to holiness, from the world to God; and the only enquiry must be, What are the proper methods, which we ought to use for that purpose?

With this passage from Mr. Mant the sentiments of his Lordship may be compared.

‘Those who call themselves Christians, merely because they happen to be born in a Christian country; but neither attend to the doctrines nor to the duties of the gospel, seem to differ but little, with respect to the point under consideration, from those to whom the gospel was first preached. The process in both must

* Mant's Tracts, 56.

‘be nearly the same. The nominal Christian, who has
 ‘hitherto neglected the portion of grace, vouchsafed to him
 ‘at the time of his baptism; may by some cause be roused
 ‘from his indifference, and convinced of the error of his
 ‘ways: he may at length be brought to a sense of his
 ‘duty, by listening to religious instruction, or by the
 ‘awakening force of severe affliction: but the firmest con-
 ‘viction of the truth of the gospel, the keenest sorrow for
 ‘past offences, and the strongest resolutions of amendment,
 ‘will not, in his fallen and degenerate state, enable him
 ‘of himself to ‘do works pleasant and acceptable to God.’
 ‘His will must be guided, and his actions must be assisted,
 ‘by the Holy Spirit.’*

Mr. Mant says, ‘that to represent conversion as uni-
 ‘versally necessary to all Christians; because it was universal
 ‘to all before they became Christians, &c. is a distinguished
 ‘and fundamental error in the Methodistical creed.’†—If in-
 deed any persons, baptized in infancy, have not neglected the
 portion of grace vouchsafed to them, at the time of their
 baptism; but have from children lived a truly Christian
 life; they need not the entire conversion, which others do:
 but surely all others need it as much as the circumcised
 Jews did when addressed by Peter;‡ and indeed, by the
 Bishop’s concessions, nearly as much as the gentiles did.

SECTION XVI.

Assurance of Salvation.

‘Is such earnestness, in enforcing the duty and necessity
 ‘of active exertion, consistent with that passive waiting for
 ‘the impulses of the Spirit, which modern enthusiasts recom-
 ‘mend to their hearers; or with that assurance of salvation,
 ‘which they so confidently inculcate?’§

It may be left to those ‘modern enthusiasts,’ who re-

* Ref. 59.

† Mant’s Tracts, 64.

‡ Acts iii. 19.

§ Ref. 58.

commend to their hearers *passive waiting for the impulses* of 'the Spirit,' to answer the former part of this quotation: and all they, in whose sermons, or books, such *passive waiting* is recommended, may fairly be classed with that company. Upon a full investigation, however, a very small number, either of modern Calvinists, or of the Evangelical Clergy, will be found at all concerned. They also 'who confidently 'inculcate the assurance of salvation,' as essential to faith, or as every one's duty, (which many have done, and some still do) must also answer for themselves: but this involves a subject which requires some explanations and distinctions, and which holds no obscure place in the scriptural delineation of Christianity.

The word ASSURANCE is here used in the popular sense, not as denoting that *absolute certainty*, which admits of no degrees, and excludes all possibility of doubt; for we have that kind of assurance in only a few things: but as meaning a *persuasion* and *confidence*, though capable of fluctuation, which gives habitual satisfaction and peace, and, from time to time, joy and exultation to the soul. Higher assurance than this we do not possess, in any of the dearest interests of this life; concerning few of them so high. This kind and degree of assurance we suppose to be intended by the apostle, when he thus exhorts his brethren; "We desire, that every one of you do give the same diligence to the full assurance of hope unto the end:"* clearly intimating both how it is to be obtained, and how preserved; and thus answering distinctly his Lordship's question. Indeed without some prevailing confidence of this kind, how could we be "patient in tribulation, and joyful in hope?" So far is *assurance*, thus explained, from belonging exclusively to enthusiasts, ancient or modern, to Calvinist, or Anti-calvinist; that no man ever had a due sense of the immense importance of the words

* Heb. vi. 11.

ETERNAL SALVATION, OR ETERNAL DAMNATION; no one ever had any adequate views of his guilt, and exposedness to the latter, or any right value for the attainment of the former, who could rest satisfied without it. The uncertainty of life, and the infinite concern, which depends on our state towards God, when called hence; must excite urgent and almost intolerable anxiety, while the whole is considered, as altogether *uncertain*: that is, ‘Should we die this night, whether we should open our eyes in heaven, or in hell!’ This distressing solicitude, it is readily allowed, exposes a man to many temptations; and, if not led on by scriptural instruction to seek and find a well grounded assurance of salvation, he will be in great danger of taking shelter in some of those “refuges of lies,” which superstition and enthusiasm abundantly set before his anxious mind. Here then is the Christian teacher’s wisdom and duty: instead of exclaiming against all assurance as enthusiastical, and calling it, as one does,* ‘the demon of assurance;’ to distinguish between “the precious and the vile;” and to shew in what way the scripture teaches men to seek “a hope,” connected with joy and peace, “and which maketh not ashamed.”† “For the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.”‡

All assurance grounded on impulses, impressions, new revelations; all of which no scriptural reason can be assigned, we unite in proscribing; nay, all which renders exhortations, on the preacher’s part, and exertion and diligence on the hearer’s, unnecessary or inconsistent. But we suppose, that the word *know*, in the language of the apostles, implies *assurance*, as it is above explained: and this shews, that neither the word, nor the idea, is unscriptural. “Hereby,” says the apostle John, “we know, that we know

* Dr. Whitaker’s Visitation Sermon.

† Rom. v. 3—5. xv. 13.

‡ Isai. xxxii. 17.

“him, if we keep his commandments: He that saith, I
 “know him, and keepeth not his commandments, is a liar,
 “and the truth is not in him.”* “We know that we have
 “passed from death unto life, because we love the brethren.”
 “Hereby we know that we are of the truth, and shall assure
 “our hearts before him.” “And hereby we know that he
 “abideth in us, by the Spirit which he hath given us.”†
 “These things have I written unto you that believe on the
 “name of the Son of God, that ye may know that ye have
 “eternal life.”—“And we know that we are of God.”
 “And we know that the Son of God is come and hath given
 “us an understanding, that we may know him that is true,
 “and we are in him that is true, even in his Son Jesus
 “Christ.”‡ Is there nothing in these texts like ‘assurance
 ‘of salvation,’ at least in that qualified sense, in which it has
 been described? And is there any thing, which limits this
 knowledge to the apostles, or to those endued with miraculous
 powers? Rather is it not connected with those things, which
 are common to all true Christians?

The apostle Peter, after other urgent and particular ex-
 hortations, adds, “Wherefore the rather brethren, give diligence
 “to make your calling and election sure; for if ye do these
 “things ye shall never fall; for so an entrance shall be mi-
 “nistered unto you abundantly into the everlasting kingdom
 “of our Lord and Saviour Jesus Christ.”§ Let our oppo-
 nents, for the present, put their own meaning on the word
 “election.” It is evident that the apostle judged, that by
 diligence, Christians might obtain “assurance of their cal-
 “ling,” or conversion; and by continued diligence, of their
 final salvation. The former is in this section exclusively our
 topick. I therefore argue, from these scriptures, that by
 diligence, regulated according to the word of God; and by

* 1 John ii. 4, 5.

† 1 John iii. 14, 24.

‡ 1 John v. 13, 19, 20.

§ 2 Pet. i. 10, 11.

a consciousness of loving and obeying God, and loving the brethren, and of other holy dispositions, connected with a holy tenour of conduct; true Christians may attain to such an assurance of their acceptance, and of "having passed "from death to life," as shall suffice for their joy and comfort, in all troubles, sufferings, and dangers: according to the apostle's prayer for the Romans; "Now the God of hope fill "you with all peace and joy in believing, that ye may "abound in hope by the power of the Holy Ghost:"* for what is it to "abound in hope," but to possess the "full "assurance of hope?"

It may be supposed, that those, who indiscriminately proscribe all kinds of "assurance of salvation," are not prepared, or disposed, expressly to deny, that such a persuasion and confidence, may in this manner be attained, and preserved; the subject therefore rather needs explaining, and freeing from misapprehensions, than *arguing*: and it is not requisite to enlarge. Many who are totally averse to the doctrine of Calvinists, respecting final perseverance, are at least as decided in respect of assurance, as they are. But, however held, the true assurance must be sought and obtained by diligence; and perseverance also must be expected by diligence, not indolence. God indeed, often indulges new and inexperienced converts, with such encouragements and consolations, as give present *assurance*, or satisfaction; previous to any long course of diligence: but stable peace and confidence cannot scripturally be expected, without persevering diligence in every means of grace, and unreserved active obedience to the commands of Christ: because that alone can shew our repentance genuine, our faith living, and our love sincere. The woman, to whom our Lord said, "Thy "sins are forgiven;" "Thy faith hath saved thee, Go in "peace;" would not have been able to deduce this encour-

* Rom. xv. 13.

raging assurance, from her consciousness of deep repentance, and much love and gratitude to Jesus, had he not expressly told her.* And the paralytick to whom he said, "Son, be of good cheer, thy sins be forgiven thee," might reasonably have retained some doubt of his own happiness,† if he had not been enabled to "take up his bed, and go to his house."‡ But neither of them could doubt of this afterwards without express unbelief.—Thus, if we be indeed inclined and enabled by the grace of God, to do that, which 'of ourselves we have not the disposition, and consequently not the ability to do;' we also may know that "our sins are forgiven," and that "our faith hath saved us." Yet if afterwards, either of these persons had turned aside into the ways of sin; it would have been presumptuous, while living in those ways, without repentance, to infer their final salvation, from the words spoken by our Lord; which certainly referred to their *past*, and not their *future*, sins. Thus, if he, who has indeed been "taught by the saving grace of God to deny ungodliness and worldly lusts, and to live soberly, righteously and godly, in this present world;" and in this way to obtain an assurance of his acceptance in Christ; should afterwards turn from this course of life into the ways of ungodliness and wickedness; it would be presumption in him, continuing an impenitent worker of iniquity, to be confident of his final salvation, on account of the past. In such a case, distressing fears of being self-deceived, as to past experience, or of having fallen from a state of acceptance, would be a far more hopeful symptom.

The sentiment, of maintaining *assurance* of salvation, from either past experiences, or any of God's promises, or decrees; while a man is living in impenitent disobedience, belongs no more to Calvin's system, than to Arminius's: it is Antino-

* Luke vii. 47—50.

† Ps. xxxii. 1, 2. Rom. iv. 4—6.

‡ Matt. ix. 1—7.

mian, enthusiastick, and abominable; and all, “who fear God, “and trust in his mercy,” ought to combine together in execrating and reprobating it, as the worst of heresies, and presumptions. In this view of the subject, in what way, can the belief of assurance, be inconsistent with exhortations and exertions? It must be sought by diligence, and preserved by diligence; and the apostle supposed, that the possession of it, would animate to diligence: “Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in “the work of the Lord; forasmuch as ye *know* that your “labour is not in vain in the Lord.”* And so it infallibly will, if “the love of Christ constrain us;” if we are actuated by holy motives; if our obedience be any thing better than mere selfishness, which will *do no more* than is necessary, in order to escape hell; no more than what is needful to keep up a hope of heaven. But “every man, that hath” the true and holy hope, and especially “the full assurance “of hope,” “purifieth himself even as his Lord is pure.”†

SECTION XVII.

Sinless Obedience, and Unspotted Purity in the Elect.

‘It cannot be pretended, that this article‡ gives any ‘countenance to the Calvinistick notions of sinless obedience, ‘and unspotted purity in the elect; and of incorrigible pollution and inevitable wickedness in the reprobate.’§

This subject, by the very language of it, properly belongs to another division of the work.—‘The incorrigible ‘pollution, and inevitable wickedness’ of all men; except as corrected and purified by the grace of God in Christ Jesus, has been already considered; and, in no inconsiderable degree, supported by his Lordship’s own concessions: and the reprobate, however the word be understood, are supposed to live and die without that correcting and purifying grace.

* 1 Cor. xv. 58.

† 1 John iii. 1—3.

‡ Art. ix.

§ Ref. 57.

But the former half of the sentence may, properly, be noticed, rather more particularly in this place.

Many circumstances give plausibility to the charge against Calvinists, however unfounded, of holding lax principles, respecting personal obedience and holiness: but charges of their holding notions of 'sinless obedience, and unspotted 'purity in the elect,' may seem to be new, and inconsistent. Indeed, the whole sentence seems to be an arrangement of terms, which can scarcely be found together, in the writings of any modern author; except perhaps of those, who seek the reputation of wit and genius, by burlesquing things most serious and sacred. That body of Christians, who still are known by the title of Mr. John Wesley's people, or the Wesleyan Methodists, do indeed hold the doctrine of sinless perfection, as *attainable*, and as sometimes actually *attained*, by believers: but they seldom connect it with the term *elect*; and, I apprehend, never contrast it with 'the incorrigible 'pollution and inevitable wickedness of the reprobate:' being as decided in opposing Calvinism, *in those respects*, as even his Lordship himself.

But the charge appears to originate from another source, and probably the opinion of the Wesleyan Methodists, was not at all intended, or alluded to. Some few individuals, calling themselves Calvinists, and being willingly considered as such by our opponents, have maintained, that the same actions, which are most atrocious crimes in other men, are not *sins* in believers, or in the elect; that so whatever they do, God sees no sin in them; but spotless holiness, as one with Christ. But it may be confidently asserted that, by the verdict of a very large majority of Calvinists, the mildest verdict, which would be returned against these deluded men, would be that of *lunacy*; and that, as not able to give satisfactory security, for their peaceable behaviour in society, they might be justly sentenced to a mild confinement, to

prevent them from doing mischief. If not lunaticks, they are deserving of still severer treatment, as maintaining that adultery, robbery, or even murder, would *in them* be no sin.

Some of the quotations from the fathers, respecting those ancient hereticks, whom his Lordship has endeavoured to shew that the Calvinists resemble, (with what success, I shall here leave others to judge,) shew, that this was principally intended in this cursory charge against us.—‘They say, that
‘they themselves, whatever material action they do, are not
‘at all hurt, nor do they lose their spiritual substance; there-
‘fore, those of them who are most perfect, do without fear
‘all things that are forbidden.’—‘Doing many and abomi-
‘nable things, they inveigh against us, who from the fear of
‘God are cautious not to sin even in thought and word, as
‘ideots and fools, calling themselves perfect and the elect
‘seed.’*—‘The followers of Basilides lead incorrect lives,
‘as persons who are authorized to sin, because of their per-
‘fection; or, who will certainly be *saved by nature*, even
‘though they sin now, because of an *election founded on*
‘*nature*’†—(Not “the election of grace;” not “chosen
“that they should be holy.”)—‘Manichæus says, that his
‘elect are free from all sin, and that they could not sin, if
‘they would; they, who are most perfect among them, do,
‘without fear, whatever is forbidden by the divine laws.’‡

Some allusion seems intended, in these quotations, to the Antinomian perversion of the *scriptural* phrase, “Ye
“are not under the law, but under grace;” which surely
is not exclusively Calvinistick: and as to the perversion made
by some of the doctrine of the believer’s final perseverance;
whereas, they who most pervert it, never speak of the

* Irenæus against the Valentinians, Ref. 513, 514.

† Clement of Alexandria, Ref. 517.

‡ Jerome, and Theodoret, Ref. 525.

elect, when living in sin, as ‘performing *sinless obedience*,’ or ‘possessing *unspotted purity* ;’ but merely maintain that they will notwithstanding be finally restored and saved.

As to all these charges and quotations against Calvinists, either as resembling ancient hereticks, or as holding antinomian tenets : it need only be said, let passages be adduced from the publications, or sermons, or conversation, of those, who are guilty ; and let them bear the infamy or the punishment which they deserve. For the bulk of us plead *Not guilty*, and put ourselves on the justice of our country. His Lordship quoted from the fathers the obnoxious tenets, which those Hereticks maintained : but to make the accusation to bear on them, it was *indispensably necessary*, that he should quote from the writings of modern Calvinists, passages containing the same obnoxious tenets. This, however, was not attempted, because it was known to be *impracticable*.

The body of men, comprehended by our opponents under the general name of Calvinists, are as heterogeneous, or nearly so, as the whole population of Britain, who are not called Calvinists ; and therefore, if called Christians, are Arminians in modern language. It can then hardly be said, what strange sentiments some of this motley assemblage may have avowed : but to make the whole body answerable for the madness, the folly, or the impiety, of the individual ; is exactly as *just*, as it would be in Calvinists, to charge all the heresies, and blasphemies, and scandalous vices, of such as are not Calvinists, on those who oppose and refute us.

Calvin, and all his coadjutors and successors on the Continent and in Britain, with some exceptions not either very numerous, or much respected in their day by other Calvinists ; and a large proportion of modern Calvinists ; (indeed all in behalf of whom this publication would plead,) consider the same action, as *more sinful* in the sight of God,

in proportion to the knowledge, and profession, and obligations, against which it is committed. They regard David's adultery and murder, as immensely more aggravated, than the adulteries and murders committed by heathen princes; or even by the kings of Judah and Israel, who did not possess so clear knowledge of the divine law, and had not received so many and distinguishing mercies and favours from God. If then, by 'the elect' be meant, those who conclude themselves "the elect of God" because they have been taught to believe, and love, and obey him; they consider every sin, in thought, word and deed, which they commit, as more criminal, more inconsistent, and ungrateful in them, than the very same thing would have been before their conversion. The falls of any persons of this description into open sin, they regard as peculiarly aggravated in the sight of God; and needing peculiarly deep repentance and humiliation in the offender: and if these be not witnessed, they hold that he cannot be considered as a true believer. For they ground their confidence, not on their sins being *few* or *small*, but on the mercies of God in Christ Jesus, being *large*, yea infinite, and on his unfailing promises.—If by "the elect," persons be meant who presume themselves to be elect, because they believe election; or in any way, except, as having been "taught "by the saving grace of God to deny ungodliness and "worldly lusts, and to live soberly, righteously, and godly "in this present world;" Calvin and modern Calvinists would agree, in considering them as presumptuous and deluded. Nothing, however, can be more contrary to the creed and *experience* of Calvinists in general, than the idea, that the elect on earth have sinless obedience, or unspotted purity. They indeed hope for it, and, if elect, will obtain it, at the same time, when the reprobate, the *rejected*, shall be finally given up to incorrigible pollution and inevitable

wickedness. Even when it shall be said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."*

The Calvinists have indeed been charged with establishing rules of conduct, too lax as to things essentially good and excellent; but too precise and strict as to things, which many plead for as harmless; and as in this respect becoming unsocial and morose: but this, even though considered as claiming something above others, cannot be considered as maintaining 'sinless obedience and unspotted purity in the 'elect.' Where, indeed, an evident want of conscientiousness and holy obedience, in things undeniably excellent is manifested, along with this strictness and austerity, and often censoriousness, in matters of a more doubtful nature; it has the semblance of spiritual pride, and a sort of evangelical Pharisaism, saying, "Stand by thyself, I am holier than thou;" and cannot be justified or excused. But the strictness of many is connected with, at least, equal exactness in all holy obedience; is free from moroseness, self preference, and censoriousness; nay, connected with an habitual disposition, to think others better than themselves; and even to incur censures, as if over severe in judging their own conduct, or even *affecting* the language of humility; while yet they speak far less against themselves before men, than they humbly confess before God. The moroseness and unsociableness of such persons, is nothing more, than the incapacity of associating cheerfully and conscientiously, with those, who live in another element, who have no relish for those things, in which they delight, and who delight in those things, which are irksome and wearisome to them; accordingly it disappears, when they join their own company.

* Rev. xxii. 11.

If any reference to the doctrine of imputed righteousness, in the grand concern of justification, were intended; that will be considered, in the remarks on the third book. Some Calvinists, (and among them there have been humble, benevolent, and holy men,) have held the doctrine of '*imputed sanctification*,' which doubtless is unscriptural; yet these form a very small proportion of modern Calvinists. But no one of these, in respect of his own personal character and attainment, ever thought himself possessed of '*sinless obedience and unspotted purity*.' Indeed it is often the deep sense of their own remaining sinfulness, and the imperfection of sanctification *in their own case*, which renders themselves favourable to the idea. Something more perfect must be requisite, to render them meet for heaven; and, instead of waiting on God to perfect their *personal* sanctification, they imagine an *imputed* sanctification would answer that purpose: but, however imputed righteousness may give a title to the inheritance, imputed *holiness*, which is the *health* of the soul, cannot enable us to enjoy it.

Scarcely a Calvinist can be found, who does not consider the latter part of the seventh chapter of Romans, as the language of the apostle himself, describing his own conflict and experience, and those of every confirmed believer: and it needs not to be said how far this is from the claim of '*sinless obedience, and unspotted purity*.' Yet believers and '*the elect*,' in an argument of this kind, are, according to our view, precisely the same persons.

SECTION XVIII.

The Gift of God irrespective.

'The faith here spoken of* is the joint result of human exertion and divine grace. It is indeed the gift of God, for without God's assistance no man can possess it.† But it

* Art. x.

† See Section on Supernatural.

‘is a gift not bestowed arbitrarily, capriciously, or irrespectively.’*

The former part of this quotation has already been sufficiently noticed, but the concluding words require a little further consideration.—The word *arbitrium*, (whence *arbitrarily* is derived,) might perhaps be shewn not improperly to denote that sovereign will of God, which being perfectly holy, just, wise and good, is without doubt, the original cause of creation, and of the dispensations of providence.† But *arbitrary*, and *arbitrarily*, in English, are so associated with the idea of absolute power and authority, exercised in any way; but especially exercised in an iniquitous, oppressive, and unreasonable manner; that Calvinists in general are willing, that it, along with *capriciously*, should be excluded from all discourses, in which the purposes and counsels of the infinitely wise, holy, just, and good God are concerned. They are not however willing, in the same manner to exclude the word *irrespectively*, or at least the idea conveyed by it.

It may be asked, To *what* hath God respect in fallen man, when, according to the article on which his Lordship is commenting, he, “by his grace in Christ works in us, that “we may have a good will?” (*ut velimus.*) For without this ‘he cannot prepare himself—to faith and calling upon ‘God.’‡ Has he respect to any thing previously good in those who receive this gift? Are not ‘all holy desires,’ as well as ‘all good counsels, and all just works’ from God? Are then any of our fallen race, previous to ‘preventing grace’ (*gratia præveniente,*) so disposed to what is good in the sight of God, as to merit that he should bestow it upon them? Or to induce God for the sake of these good dispositions, or the effects of them, to confer this benefit on them rather than on others? Or does God foresee, that there is in some, independently on his preventing grace, so docile and tractable a dis-

* Ref. 54. † Dan. iv. 34—37. Matt. xi. 26. Eph. i. 9. ‡ Art. x.

position, that they will improve preventing grace, by concurrent nature, when others will not? Let those who would maintain this point choose their own ground, but let them enquire whether boasting be thus excluded.—‘We find the same moderation observed in this article that was taken notice of in the former: whence all disputes concerning the degree of that feebleness and corruption, under which we are fallen by Adam’s sin, are avoided; and only the necessity of a *preventing* and a *co-operating* grace is asserted against the Semi-pelagians and the Pelagians.’—‘Those, who were called Semi-pelagians thought that an assisting inward grace was necessary, to enable a man to go through all the harder steps of religion; but with that they thought that the first turn of conversion of the will to God, was the effect of a man’s free choice.’*

Bishop Burnett was no Calvinist, and in quoting him, I do not mean to express approbation of the entire passage: but, it appears difficult, or rather impossible, to exclude *irrespectively*, in this point, without at least falling into Semi-pelagianism.

‘The following passage’ (from the Homilies) ‘is sufficient to prove, that they do not represent our own care and exertions as fruitless, or unnecessary; or the Spirit of God, as acting *irrespectively*, or irresistibly. ‘Let the misery and short transitory joys spied in the casualty of our days, move us while we have them in our hands, and seriously stir us up to be wise, and to expend the gracious goodwill of God to usward, which all the day long stretcheth out his hands, as the prophet saith, unto us, for the most part his merciful hands, sometimes his heavy hand; that we being learned thereby, may escape the danger that must needs fall on the unjust, who lead their days in felicity and

* Bishop Burnett on Art. x.

‘ pleasure, without knowing of God’s will towards them ; but
 ‘ suddenly go down to hell. Let us be found watchers, found
 ‘ in the peace of the Lord, that at the last day we may be
 ‘ found without spot and blameless. Yea let us endeavour
 ‘ ourselves, good Christian people, diligently to keep the
 ‘ presence of the Holy Spirit. Let us renounce all uncleanness :
 ‘ for he is a Spirit of purity.* ‘ Let us avoid all hypocrisy ;
 ‘ for the Holy Spirit will free from all that is feigned.
 ‘ Cast we off all malice and all evil will, for this Spirit will
 ‘ never enter into the evil-willing soul. Let us cast away all the whole
 ‘ lump of sin that standeth about us ; for he will never enter
 ‘ the body that is subdued unto sin. We cannot be seen thankful
 ‘ to Almighty God, and work such despite to the Spirit of
 ‘ grace, by whom we are sanctified. If we do our endeavour,
 ‘ we shall not need to fear. We shall be able to overcome all
 ‘ our enemies, that fight against us. Only let us apply
 ‘ ourselves to accept that grace, that is offered unto us.’†

This passage from the homilies proves, that our Reformers
 ‘ do not represent our cares and exertions, as fruitless or unnecessary ;’
 ‘ or ‘ the Spirit of God as acting irresistibly :’‡ But the preventing
 ‘ grace of God being not given *irrespectively*, constitutes another
 ‘ question ; which another quotation from the homilies may aid
 ‘ the reader in deciding, as far as our authorized writings are
 ‘ concerned. ‘ For of ourselves we be crab-trees, that can bring
 ‘ forth no apples ; we be of ourselves of such earth, as can but
 ‘ bring forth weeds, nettles, brambles, briars, cockle, and darnel.
 ‘ Our fruits be declared in the fifth chapter of Galatians. We
 ‘ have neither faith, charity, hope, patience, chastity, nor any
 ‘ thing that good is, but of God : and therefore these virtues
 ‘ be called there, “ the fruits of the Spirit,” and not the

* Third Hom. for Rogation Week.

† Ref. 72, 73.

‡ See Sections on Irresistible ; and, on Exertion, or Active Diligence.

‘fruits of man.’—‘Hitherto we have heard, what we are of
 ‘ourselves; very sinful, wretched, and damnable. Again, we
 ‘have heard, how, that of ourselves, and by ourselves, we
 ‘are not able either to think a good thought, or work a good
 ‘deed: so that we can find in ourselves no hope of salvation,
 ‘but rather whatsoever maketh unto our destruction.’*

‘For it is the Holy Ghost, and no other thing, that doth
 ‘quicken the minds of men, stirring up good and godly
 ‘motions in their hearts, which are agreeable to the will and
 ‘commandment of God; such as otherwise of their own
 ‘crooked and perverse nature, they should never have.
 “That which is born of the Spirit is spirit.” As, who
 ‘should say, Man of his own nature is fleshly and carnal,
 ‘corrupt and naught, sinful and disobedient to God, without
 ‘any *spark of goodness* in him, without any virtuous or
 ‘godly motion, and only given to wicked thoughts and evil
 ‘deeds.’† What is there here, that God could have re-
 spect to, in communicating to man his preventing grace? No
 doubt ministers are bound to exhort, and all are bound in
 duty to obey: but this does not prove, that man is *disposed*
 to comply with the exhortation, or do his duty, or even to
 welcome the holy motions of the sanctifying Spirit; except
 as God, by grace puts into his heart ‘such good desires’ as
 of himself he never should have.

Our opponents will never gain near so much ground
 against Calvinism, by quoting from the *homilies*, as by quo-
 ting from the *fathers*. Of this they seem fully aware, and
 therefore are very cautious and select in quoting from the
 former, and very copious and indiscriminate in appealing
 to the latter. But we, who are ministers in the Establishment,
 so far allow the authority of the *homilies*, while we all pro-
 test against that of the *fathers*, in every respect. “To the
 “law and to the testimony.”

* First Homily on the Misery of Man. † First part, Hom. on Whitsunday.

The compilers of the homilies were decided on this point, and there needs no further proof of it, than the inadvertent mistake of their language for that of 'modern Calvinistic' writers.* Yet they considered this as perfectly consistent with exhortations, admonitions, and calls to repentance; in which a majority of modern Calvinists are entirely agreed with them.†

In one place his Lordship unites the word *irrespectively* with *partial*,‡ but it is in connection with *redemption*, not *preventing grace*. It may however not be improper, before we close this section, to take some notice of this compound expression, *irrespectively partial*. The word *partial* means 'Inclined to favour *without reason*:'§—And *partially*, 'with *unjust* favour or dislike.'|| In this meaning of the terms, we utterly disclaim them, in respect of the dealings of the only wise and righteous God with his creatures: and if *irrespectively* imply *partiality*, we must disclaim that also. We do not mean, that God *has no reason*, in making one of our fallen race "to differ from another," by working in him the willing mind (το θελειν,) but that, we do not *know his reasons*, for he hath not revealed them. We know however that the reason of his conduct was not taken from any thing truly good in fallen man; and therefore, though his conduct is not partial, yet it is *irrespective* of man's deservings, or natural good dispositions. The conclusion of our Lord's parable of the labourers in the vineyard explains and illustrates our meaning. "They" (the first hired) "murmured against the householder, saying, "These last have wrought but one hour, and thou hast made them equal to us, who have borne the burden and heat of the day. But he answered one of them and said, Friend, "I do thee no wrong, (*injustice*, ἀδικίαν;) didst not thou agree

* Ref. 54. 'Without any spark of goodness in us.' See preceding page.

† See Serm. on Election, &c. by the author.

‡ Ref. 586.

§ Locke, Johnson.

|| Johnson.

“with me for a penny; take that thine is, and go thy way :
 “I will give to this last even as unto thee. Is it not lawful
 “for me to do what I will with my own? Is thine eye evil
 “because I am good?”* Now if men will call this *partiality*; though it pervades all the providential dispensations of God, and the distributing of the means of ‘grace,’ as well as the communication of grace itself; and though it also entirely coincides with what they claim a right to do, in their own concerns: the decision must be left to the judgment of the last day. If we do no *injustice* to any; we all suppose, that we have a *right* to confer *unmerited* favours on whom we please. We indeed seldom exercise this *right* wisely and benevolently; and are accountable to God for the whole: but shall we presume to object to this same *right*, in the infinitely wise, just, holy, and merciful God? Will we venture to call it *partiality*? Or will any man say, the blessings of salvation are not wholly unmerited? Let Calvin for once be heard. ‘I speak not of the absolute will of God, as the sophisters babble, separating by wicked and profane disagreement, his justice from his power: but ‘I mean the Providence which governs all things, from which ‘proceedeth *nothing but right*, though the causes be hidden ‘from us.’†—In these objections men forget, or lead others to forget, that the right of “doing what he will with his “own,” cannot be exercised by God, except in perfect wisdom, justice, truth and goodness.

SECTION XVIII.

On the Evangelical Clergy.

‘The Socinians, in modern times have denominated themselves Unitarians; to which they have no more an exclusive right, than Calvinists have to that of Evangelical divines.’‡

Similar intimations are frequently made against a body

* Matt. xx. 1—16. † Calvin’s Inst. Book I. chap. xvii. sect. 2. ‡ Ref. 49.

of the clergy in the establishment, called 'The Evangelical clergy;' which it is not requisite particularly to adduce. The fact is sufficiently known that such a distinction exists, and that it is considered by many as highly objectionable; and even invidious and arrogant.

The Socinians indeed appear to have studiously assumed to themselves the title of *Unitarians*; to which they certainly have no exclusive right; it, however, admirably answers their purposes: how far any part of the clergy, have *assumed* to themselves the title of *Evangelical*; and how far this title has been restricted to Calvinists; or how far, some of the clergy have a right to it, more than others, are questions which require some consideration.

The title of *Evangelical ministers*, was given to a certain description of preachers, some of them clergymen, others dissenters, but far more Methodists, (both Calvinist and Arminian Methodists,) before any of the Evangelical clergy now living, had joined that company. I will not decide, whether any of this multifarious company *arrogated* it to themselves, and bestowed pains to acquire it; or whether they were so denominated by those, who noticed a marked difference in their style of preaching, from that of other ministers. The latter indeed is most probable. It is *certain*, however, that the present race of men thus distinguished, did not devise it for themselves. They have no option, whether they will be so called, or not; except they choose to renounce or conceal their sentiments. The term is, in so very many instances, misapplied; and publicity is given to their ministrations in such incongruous associations of individuals, and through such channels of information; that in fact many of the company, especially in the church, are tempted to be *ashamed* of the distinction, even among those who favour their doctrine; while the prejudice and odium, which it excites in other quarters, are sufficient to render

them *afraid* of it. Yet, whether it be our honour, or our infamy, we cannot avoid it. If it be our cross, we must bear it, both from our indiscriminating favourers, and equally indiscriminating opposers.

Indeed, I feel great indifference, as to my own concern, on the subject, I neither *claim*, nor am *ashamed* of, the title. However misapplied, its meaning is highly important. It has no direct connection with Calvinism, unless Calvinism be synonymous with the gospel of Christ. It implies what all the ministers of religion ought to be, which all are not; and which many are, who yet in the grand points of discrimination, are decidedly Arminians, nay sometimes, perhaps too eager Anti-calvinists. Many who bear it have a right to it: many have not. Some who do not bear it, are entitled to it; and all ought to be ambitious of it. I would thus define, or describe, an Evangelical minister, as distinguished from one who is not Evangelical. Man is a ruined sinner; and God hath provided and revealed salvation in Christ for all who truly believe in him. He then who distinctly, prominently, intelligibly, and scripturally, answers, in his sermons or publications, the all important question, "What must I do to be saved?" Saved from wrath and sin, "saved with eternal glory," he, I say, is an Evangelical minister. But the preacher, who either neglects or declines to answer it; or answers it unscripturally, or in an obscure and hesitating manner, is not an Evangelical minister. Now who will venture to come forward to deny and combat this position? I would be understood as meaning by *salvation*, not only deliverance from wrath, and justification before God: but recovery also unto holiness, and salvation from the world, the flesh, and the devil. *Antinomians*, who insist not at all on the sanctification of the "Spirit unto obedience," do not preach the gospel; they only answer, and very far from correctly, one half of the question: and

mysticks, who dwell on the work of the Spirit, but do not lead men to "the sprinkling of the blood of Jesus Christ," do not preach the gospel: they only answer, and not correctly, the other half of the question. Yet men, who verge to one or other of these extremes, may still declare so much of the "counsel of God," as to be entitled in some measure to the name. But they, who preach mere ethicks, or natural religion a little modified; from which no awakened enquirer can learn the way of salvation by Jesus Christ, however attentively and perseveringly he may listen, are no more Evangelical preachers, than Cicero or Seneca were; and few are at all equal to them on their own ground.

Would it not then be far better for us all, both those who are thus distinguished, and those who take umbrage at the distinction thus invidiously made; to give all diligence, especially by searching the scriptures, and by prayer to the Father of lights, "the Giver of every good and perfect gift;" that they may become, more and more, what the words EVANGELICAL PREACHER imply; and so in the sight of God to have a right to it; than to dispute about an empty *title*, which like all other *titles*, must disgrace him who bears it, and does not deserve it? In this the word EVANGELICAL widely differs from CALVINIST. We all ought to be evangelical; but we none of us ought to be Calvinists, in the strict meaning of the word; that is, the disciples of Calvin, as if Calvin "had been crucified for us, or we had been "baptized in his name."*

The term itself indeed, if *self-assumed*, would not have been more objectionable, or arrogant, than that of ORTHODOX, which numbers, even of our opponents, assume without hesitation, to themselves, and those of their own sentiments. Whether they have a right to it, or not, the great decisive day must determine: but *orthodox* signifies *right opinion*;

* 1 Cor. i. 12, 13.

what is *orthodox* must be *right*; and a man's creed may be in part *wrong* by material *omissions*, as well as by false *doctrines*. The terms *Calvinist* and *Evangelical* by no means designate the same body of men, as all must know, who have turned their enquiries particularly to *facts*, and the state of things as now actually existing: but as our opponents consider both as *opprobrious* they will probably continue to unite them. Should, however, the title of *Evangelical* fall into disuse, as perhaps it may; either the favourers or the opposers of the tenets, and style of preaching, by which the Evangelical ministers are distinguished, will devise some new name, honourable, or opprobrious, without consulting the persons, who must be designated by it, whether they will, or not.—“The sect of the Nazarenes” was the ancient opprobrious title. The “disciples were called “Christians,” probably by divine monition: yet even that name was considered by others as a reproachful term. For ages past, it has been given so indiscriminately, that it is scarcely considered, either as an honour, or a reproach. They therefore, who have been more earnest in religion than their neighbours, have received other titles, of either honourable, or dishonourable, distinction. Besides the names derived from those individuals, whose followers they professed themselves to be; they have been styled Pietists, Puritans, Quakers, Methodists, &c. In fact, whether the earnestness of the companies thus denominated be sterling zeal for pure Christianity, or a false unhallowed fire; some discriminating name must be used concerning them: and a wise man will little regard this, to whomsoever it is given; for he will not judge of characters or doctrines, by *report*, by *clamour*, or by *names*; but by fairly comparing them with the Holy Scripture; thus “proving all things, and holding fast that which is good.”

The connection in which the words ‘listless indolence,’

are introduced by his Lordship,* implies that the Calvinists, and among them at least the Evangelical clergy, are intended; and a few remarks, in respect of the latter, may not be here improper.

It may indeed very properly be enquired, by our ecclesiastical superiors and rulers, whether the Evangelical clergy are *usefully* employed, or not: but certainly, as a body, they shew few symptoms of 'listless indolence.' Whatever be their motive or object, they are generally more active than others, in religious exertions. They preach more frequently and earnestly, and *longer sermons*, than other clergymen generally do; and, with not many exceptions, *their own compositions*, even when not delivered *extempore*. Their congregations are generally numerous: their adherents spend more time, in the exercises of religion, than it is customary for others to do; and they commonly occupy more of their minister's time, by privately seeking counsel and direction. The ministers themselves are "instant in season, and out of season:" they often preach Sunday evening-lectures, and week-day lectures, not uncommonly without any pecuniary remuneration. They introduce the custom of *double duty* on the Lord's day, where *single* was before deemed sufficient; which excites complaints in some quarters: and their superiors find it, far more frequently, needful to restrain or frown on, their superabundant exertions; than to reprove their neglect of such as are prescribed to them. Their private labours also, in many cases, are supposed to exceed due bounds. Thus they give great umbrage, and as one said to Bishop Burnett, they set 'an ill-natured example,' introducing new customs, and shaming those who 'will not so much as open a door for nought.'

In a word, zeal, activity, and persevering diligence, must be predicated of them, *as a body*, even by their adversaries;

* Ref. 75.

who, considering their exertions, not *wisely*, or not *honestly* directed; seem to dread many and great dangers, not only to the church, but to the state also, as the consequences of them.—Their plans, and endeavours at home and from home, nay even their social intercourse with each other; while they excite the most groundless and indeed unreasonable alarms, proclaim that they are not supinely indolent: and, as it might have been previously foreseen, they communicate the same active spirit to their followers.

That this zeal and diligence are employed in promoting what the company in general, and individuals in particular, consider as the cause of benevolence, “good-will to man;” as well as that of Christianity, according to their views of it; the appeal may be safely made to the publick at large.—Where is that pious and charitable institution; where that proposal made for raising money, to relieve the distresses of our countrymen, when prisoners of war abroad, or refugees, or destitute; or providing support for sufferers from foreign, or *hostile* shores: where is there a call made for help, to alleviate temporal miseries, to recover outcasts to society, to educate the poor in useful knowledge; to relieve the widows and orphans of clergymen, whether favourable to our tenets or not; to do good in any way; in which the Evangelical clergy have not stood foremost? and which they and their congregations have not contributed *at least* their full proportion? Not to speak of their zealous and assiduous exertions, for promoting the common cause of Christianity, by missions, and by the dispersion of the word of God in every part of every land. I appeal to the lists of our publick charities, and to those of the sums raised for obtaining relief for the distresses of multitudes in foreign nations.—“I am become a fool in glorying; Ye have compelled me.”

But I must also be bold to say, that Great Britain does not contain a company of men, who more decidedly, particularly,

and constantly, inculcate obedience and submission to kings and all in authority, in all things lawful, without exception, on their hearers; and who are more cordially attached to the royal house of our Sovereign, and the British constitution, than the Evangelical clergy; and who pray more, habitually and particularly, in their families and social meetings, for a blessing on all ranks and orders of men among us, than they do.

To comprise, in one section, the whole relating to this subject, another quotation may here be noted, though taken from the book on JUSTIFICATION.

‘ Such is the consequence of preachers dwelling continually
‘ upon justification by faith alone, without possessing, or at
‘ least without expressing, a clear and definite idea of that
‘ important doctrine. They not only delude their unlearned
‘ congregations, and encourage vice and immorality among
‘ their followers, but they really delude themselves, and fall
‘ into opinions and assertions totally inconsistent with the
‘ spirit of our holy religion. I call it delusion, because I
‘ am persuaded that they do not mean to encourage licenti-
‘ ousness, or to advance any thing repugnant to the principles
‘ of the gospel. And, if they do this in writings, which they
‘ have deliberately and cautiously prepared for the publick
‘ eye, what must we suppose they do in their hasty compo-
‘ sitions for the pulpit, or in their extemporaneous effusions?
‘ I give them credit for zeal and good intention, but I think
‘ the manner in which they perform the duties of their mi-
‘ nistry, both public and private, injudicious and mischievous
‘ in the extreme; and the dangerous tendency of their tenets
‘ and practice cannot be exposed too frequently, or with too
‘ much earnestness.’*

The connection of this quotation shews, that the Evange-

* Ref. 176.

lical clergy are especially intended.—That which relates to our doctrine, and the practical nature and tendency of it, will be considered in its proper place; both in conceding what appears faulty and defective in some of the body, and in vindicating others (a great majority) from the charge of preaching justification in such a manner, as to encourage vice and immorality.—In this and other respects, as to our printed books, let them speak for themselves. The very titles, and tables of contents of our publications, (if our opponents will not deign to read any thing further of what we write) may shew, that we honestly aim to instruct mankind, respecting every doctrine, and every duty of Christianity, in regular order and proportion: however incompetent we may be deemed for the service, and however we may fail, as to the performance of it.* But a few hints may be needful about the ‘*hasty* compositions for the pulpit,’ and ‘*extemporaneous* effusions.’

It has been observed, that the Evangelical clergy in general, preach *frequently*; and heartily desiring to lead their congregations forward in religious knowledge, as they

* ‘Dr. Campbell informs us, that it excited much surprise in his days that Hume continued to publish one edition after another of his *Essays*, without taking the least notice of the answer; though he had in a letter to the author, expressed himself in terms very different from those of contempt, concerning that work. It has excited no less surprise, that the Reviewer has republished Hume’s doctrine, and maintained as profound a silence about the answer, as if none had ever been made. But there is no occasion for any surprise. They wish to produce a certain effect: and that effect is to be produced, by promulgating their own doctrines, not *by noticing the answers*. They have, perhaps, taken the hint from those persevering personages, the quack doctors, who continue year after year to advertise their nostrums, long after their pernicious effects have been detected. They persevere, because they hope, that many will read, and believe, and purchase, and swallow, who never heard of the detection.’*—It was really unfortunate for Hume, that he had read, and was known to have read, Dr. Campbell’s answer.

* Somerville’s Remarks on the Edinburgh Review.

themselves make progress; those of them who write, are reluctant to bring their old sermons again into the pulpit.— Their compositions, therefore, cannot be so exactly prepared, as a book ought to be for the publick eye. Yet the habit of writing one, or two, or three sermons every week; an habit not uncommon among junior clergymen, nearly from their ordination, is surely calculated to give a man of competent talents, more readiness, fulness, and correctness in composition; than can be acquired by those, (*cæteris paribus*) who preach but seldom, and who not uncommonly avail themselves of other men's labours.

There are, however, some, who, having written for the pulpit during several years, have at length gradually been led to preach on ordinary occasions, without any written preparation: often induced to it from regard to health, from the urgency of other ministerial services; or to find time for other needful occupations; such especially as teaching pupils, to aid the scantiness of a totally inadequate income; or the service of writing books, in support of their own views of divine truth, and in answer to their numerous opponents.—Even in respect of this company, by no means numerous, among the Evangelical clergy, who either preach from a very few notes, or speak without any written preparation; it may fairly be said, that their sermons do not in any thing material differ from their other written publications, as their constant hearers well know.

It was the opinion of Bishop Burnett, (as it has been of many others even in this country,) that there was no occasion to confine the ministers of religion *all their lives*, to written sermons, any more than thus to restrict other publick speakers. Diligent study, in the early part of life, with the habit formed by constant practice, of arranging their instructions and addresses to the heart and conscience, in regular order, by much writing; united to serious and close meditation before-

hand, on the subject selected for the intended sermon, may enable a competent theologian to preach with sufficient correctness to his congregation, without a written sermon, and with many advantages not otherwise attainable: and, on occasions of peculiar importance and publicity, very few, among us, choose to appear without a sermon fairly and fully written beforehand.

It appears to me, not only extraordinary, if indeed it be so, but a libel on the clerical order, to suppose that a clergyman is the only person in society, whom no natural endowments, no learning, no assiduous study, no practice or habit, can possibly render capable of delivering his sentiments correctly, without having them written down in a book before him. Are the clergy, then, less capable of attaining to readiness, and accuracy, and propriety, in their profession, than lawyers, members of parliament, and other publick speakers? Is the knowledge required of a preacher so much more profound and difficult, than that required of a barrister, or a politician? Have not clergymen as much leisure, in early life, to acquire the preparatory endowments, and afterwards to increase their competency by study, as other men? Will not practice give readiness, and expertness, to them, as well as to others? Ought not their hearts to be as much engaged in the concerns of their most important profession, as any other man's is in his? or is this the reason; that the heart of others is in their professions; that of the clergy only *ought to be so*? It is perfectly inconceivable, that a competency to instruct even a common congregation, cannot possibly be acquired by a clergyman, whatever his talents, his education, his actual learning, his diligence, may be, without first writing them in a book.—I am not competent to speak to the fact: but I believe *reading* a written sermon, whether composed by the preacher or not, is, or at least was, peculiar to this country:

and if the ministers of other countries, need not be thus restricted, why should the clergy of this favoured land?

I do not in this connection insist upon the dependence, which, when speaking in the name of Christ, we are entitled to place on him, to “give us a mouth and wisdom which no adversary shall be able to gainsay or resist.” Indolence and enthusiasm have so perverted these promises, by applying to ordinary cases, what was primarily meant of those who were called to speak before their powerful and exasperated persecutors, that I am afraid of taking this ground. Yet, if sloth and improper avocations do not engross our time: if we use proper means of obtaining the endowments of public instructors; if we “give ourselves wholly thereto;” (ἵσθι ἐν τοῖς;)* and endeavour to be “instant in season and “out of season,” (εὐκαιρῶς, ἀκαιρῶς:)+ I must forget, or disbelieve the word of God, before I can doubt whether we have not reason, in answer to our prayers, to expect such assistance from God, in preaching his gospel; as lawyers, and senators, however upright, cannot expect in their professional speeches. On ordinary occasions, it would be presumption to expect immediate aid from God, without suitable preparation: but, if called to it, at an emergency, by some imperious and evident demand, without time being given for preparation; I verily believe, a humble pious minister might confidently expect, that the Lord Jesus would fulfil to him the promise before cited;† and that he need not fear to comply with the call of the moment. But I have not used, nor do I mean to use, this as any part of my argument, for preaching without a written preparation. Two things, however, are worthy of notice, on this subject, which are not generally considered.

1. The clergy are the regular defenders of Christianity, and all the constituent parts of it, against infidels, hereticks,

* 1 Tim. iv. 15. Gr.

+ 2 Tim. iv. 2. Gr.

† Luke xxi. 15.

and opponents of every kind. It is their *province*, as much as the law is that of the lawyer; or medicine that of the physician. If others can be induced to aid them, it is peculiarly desirable; and so absurd are human prejudices, that they will be more impartially attended to. Yet the clergy are the *regular* defenders of our holy religion. But how can they in general pursue such studies, as may qualify them for this service? How can they even read the books of enemies, in order to *reconnoitre*, if I may so speak; or find time to answer such books, or to defend the general cause of truth, or any particular part of it: how can they do any of these things if, to all their other parochial duties, and needful occupations, they must through life, without exception, be doomed to the drudgery of sermon-writing? Their written sermons may indeed be printed, but they will not answer this purpose; and of all theological publications, they attract the most limited attention.—All the clergy certainly are not called to these services: but some are, if they are willing to occupy with the talent which God hath given them. So that it seems to me, that infidels, and scepticks, and those who bring in heresies subversive of Christianity, could scarcely have devised a more politick measure, than to render it indispensable for all the clergy, to the end of life, to *write for the pulpit*. I mean all such, as preach their own sermons: for I have nothing to say to those who do not.—Probably it will at length be found—

Non tali auxilio, nec defensoribus istis

Tempus eget.

Dr. Heberden divides the *physician's* life into three parts. First, acquiring competency in his profession. Secondly, practising. Thirdly, instructing medical students. May not the life of a minister also be thus divided? But, if doomed to write sermons to the end; little time can be found, either by expounding the scriptures, or in any other

way, for the third division of our work, if spared till old age: and which without doubt must be allowed to be of peculiar importance. For let it be observed, that the education of our publick seminaries, against which I do not mean to object, is certainly inadequate to form men, before they are graduated, for competent theologians, and ministers of the everlasting gospel: they must have further, and fuller, and more particular assistance.

2. There is nothing, as a circumstance, which at this day gives the ministers among the dissenters so great an advantage, in the same towns and neighbourhoods, over the clergy, even if not only equal in abilities and knowledge, but far superior; as the partiality of the common people, when *used to it*, to extemporaneous addresses, above reading sermons. It is I own unreasonable, provided what is delivered, be *well written* and *well read*. It is also a temptation, a strong temptation, to many to attempt extemporaneous preaching, for the sake of popularity, who are not competent to it, and have not duly sought the competency. Yet the common people are the bulk of the nation: *publick opinion*; in such a land as this, commonly prevails at length against every thing: and if all the ministers in the establishment, without exception, must read sermons, while most of the dissenters, in part at least extemporise, and it must be owned, some of them very ably, and others plausibly; will this in a course of years have no effect on publick opinion? I own I am astonished that they who can see danger to the church, where no danger is, cannot perceive that there is considerable danger from this quarter.

Circumstances also may arise, when the improvement of an unforeseen event, to which the *prepared* sermon had no reference, nay, perhaps was on a widely distant subject, and a variety of other occurrences, render the ability of

speaking without a written preparation, highly valuable, even to those who generally write and read their sermons; and must give a decided superiority, in many situations, to those who possess it. All that I plead for is, that preaching, without a written sermon, should not be indiscriminately and disdainfully proscribed.

It must not indeed, be denied, that some of that company, called 'the Evangelical clergy,' preach in an extemporaneous manner, without having previously studied, and laboured to acquire the proper competency: and a few, without much meditation on the text, which they have selected, before they preach on it. In this, and in other respects, the manner in which some perform their ministerial duties, may be *injudicious* and *indecorous*; nay, perhaps this may be thought to be the case with us all: but surely the state of our parishes and congregations, if carefully and impartially investigated, even as to their peaceable, moral, and benevolent conduct, one among another, and to all men, must demonstrate, that it is not 'mischievous 'in the extreme!' It must be supposed, that those, who censure us from the pulpit, or from the press, or in a more *authoritative manner*, are not acquainted with the style and manner of our preaching, whether 'extemporaneous 'effusions,' or written sermons, except by *report*; and how uncertain that is all men know. They seldom honour with their presence the churches or chapels, in which we officiate: and, if they do they do not hear for themselves, they must hear with other men's ears; and, in fact, by the representations of our avowed opponents, most of whom themselves know little except by report. Our superiors can have no adequate way, therefore, of judging concerning our preaching, except by our printed works: unless they will confront the testimony of our *accusers*, with that of our *friends* and *favourers*, of whom we have a few, at least, whose learning,

talent, and judgment, and above all whose *strict veracity* need not shrink from a comparison with those of our most eminent opponents, or of any set of men whatever. If by sufficient evidence it can be proved, that any called *evangelical divines*, conduct their ministrations in a manner, 'mischievous in the extreme;' or indeed deliver from the pulpit, doctrines, discordant with those of our authorized books, no exemptions are here claimed: let them be rebuked, and censured, or suspended from their office, and even *benefices*, if the crime deserve it. But let not the whole company, marked out by others, with or without their own consent, be brought in *guilty*, for the faults of some individuals, and on *ex-parte* evidence.

There are, however, among the clergy in the Established church, other *doctrines*, and *practices*, and *indecorous*, nay, most *disgraceful* methods of officiating, which are indisputably 'mischievous in the extreme;' and which call for the impartial animadversion of our bishops, at least, *equally* with any thing among the Evangelical clergy. The word *practices*, as used by his Lordship, may perhaps refer to something quite distinct from the style of our preaching, or the manner of our officiating in the place of worship. Nor can it be denied, that in this multifarious body, as well as among others, there have been individuals, whose *practices* have been indeed 'mischievous in the extreme,' to the general cause of truth and holiness. But wherever heretical tenets or immoral practices are found; the common cause of our holy religion would be exceedingly promoted, by a temperate and impartial exercise of that authority, with which our superiors are invested, as the bishops, the *OVERSEERS*, of this part of that "church of God, which he hath purchased with his own blood."*

* Acts xx. 28—31.

‘It is one thing to trust to the goodness of God, as
‘declared in scripture, for the effectual assistance of the
‘Holy Spirit; and another to assert, that from our own
‘intrinsic merit we have a right to divine favour here, and
‘to reward hereafter. The “promise of the life that now
‘“is, and of that which is to come,” the means of grace,
‘and the hope of glory, we owe solely to the undeserved
‘mercy of God, through the merits and mediation of his
‘blessed Son. It is not possible for man, with reference to
‘the original connexion between the creature and his Creator,
‘to have any merits towards God; for, whatever powers and
‘qualifications he possesses, he has received them all from
‘God; and God has a right to every exertion which man
‘can make. But God has been pleased to enter into a
‘covenant with man, subsequent to the rules and directions
‘which he gave him at his creation, and to promise certain
‘privileges and blessings upon the performance of certain
‘conditions. This new dispensation, so far from being the
‘consequence of any right conduct in man, is founded in
‘his misconduct, the first intimation of future redemption
‘being given immediately after the fall, at the moment God
‘was denouncing punishment upon the disobedience of Adam.
‘It is to be acknowledged in all its parts as entirely gra-
‘tuitous, as proceeding solely from the free mercy of God;
‘and our performance of the required conditions is not to
‘be considered as constituting any merit in us, or conferring
‘any right to reward, independent of his promises. If the
‘conditional offer of spiritual aid in this world, and of
‘eternal happiness in the next, had not been made, the
‘same conduct in us, supposing that possible, would have
‘given no claim to favour or reward from God here or
‘hereafter, a right to any recompence from God being abso-
‘lutely impossible. I am here speaking upon the ground
‘of strict justice, and upon no other ground can the abstract

‘question of merit be argued. The question becomes of a
 ‘totally different nature, where promises, arising solely from
 ‘kindness and mercy, are concerned. We know that “he
 “who hath promised is faithful;” and therefore we rely
 ‘upon his promises, without feeling that we had any reason
 ‘to expect them.’*

Much is conceded in this passage; and in many respects
 the statement is satisfactory, and the argument conclusive.
 The terms *conditions* and *conditional*, as not found in scrip-
 ture, and as liable to be misunderstood, are not much used
 among the Evangelical clergy: but they are capable of a
 sound interpretation.† The main thing wanting in the quo-
 tation, is that which has been so fully discussed already:
 i. e. an explicit declaration, that “it is God, who worketh
 “in us to will,” as well as assists us in doing, if indeed
 we acceptably perform those conditions.

‘We know that “he who has promised is faithful.”’‡
 ‘Faithful promise makes due debt. This was all that
 ‘the ancient church did ever understand by the name of
 ‘merits. Let Petavius bear witness. ‘*Antiqui patres omnes,*
 ‘*et præ cæteris Augustinus, cumque iis consentiens Ro-*
 ‘*manâ et Catholica pietas, agnoscit merita eo sensu, nimi-*
 ‘*rum, ut neque Dei gratiam ulla antecedant merita, et hæc*
 ‘*ipsa tum ex gratia, tum ex gratuita Dei pollicitatione tota*
 ‘*pendeant.*’ ‘All the ancient fathers, and before all the rest,
 ‘Augustine, and with them the Roman and Catholick faith
 ‘consenting, acknowledges merits in this sense; namely, that
 ‘neither do any merits go before the grace of God; and
 ‘that these themselves wholly depend on grace, and on the
 ‘gratuitous promise of God.’§

Many of the quotations adduced from the fathers, in the

* Ref. 79—81.

† See Third Book.

‡ Note on Heb. x. 23.

§ Abp. Bramhall.

fifth book of the Refutation of Calvinism, seem to militate against this construction put upon their doctrine; and the distinction in this respect of Augustine from all the rest, as he indeed *merits* to be distinguished, implies that the others did not so clearly express this meaning. The doctrine, however, as expressed by the Archbishop, is liable to no objection.

‘It is an easy thing for a wrangling sophister to dispute
 ‘of merits in the schools, or for a vain orator to declaim of
 ‘merits out of the pulpit: but when we come to lie upon
 ‘our death-beds, and present ourselves at the last hour before
 ‘the tribunal of Christ, it is high time both for you and us
 ‘to renounce our own merits, and to cast ourselves naked
 ‘into the arms of our Saviour. That any works of ours
 ‘(who are the best of us but unprofitable servants) which
 ‘properly are not ours, but God’s own gifts; and if they
 ‘were ours, are a just debt due unto him; setting aside
 ‘God’s free promise and gracious acceptation, should con-
 ‘dignly by their own intrinsic value deserve the joys of
 ‘heaven, to which they have no more proportion than they
 ‘have to satisfy for the eternal torments of hell; this is
 ‘that which we have renounced, and which we never ought
 ‘to admit.’*

This is quoted merely to express unqualified approbation of it. God grant, that all, who now oppose, or misunderstand, the doctrine of salvation by grace alone; may before, or at least when, they come to lie upon their death beds, ‘renounce their own merits, and cast themselves naked
 ‘into the arms of the Saviour.’

* Note continued, Abp. Bramhall, Ref. 81.

BOOK THE SECOND.

INTRODUCTION.

‘As the term regeneration, or new-birth, is frequently used by modern Calvinists, when speaking of their favourite tenets of instantaneous conversion and indefectible grace, it may be proper to explain the application and true meaning of this word in scripture, and in the public formularies of our church.’*

Regeneration is indeed a term ‘frequently used by modern Calvinists,’ and by many who do not think themselves Calvinists. It is also found continually in the writings on theology, which have been preserved to us, from preceding ages, even from the primitive times; whether used in a scriptural, or unscriptural, meaning. It is, therefore, no *peculiarity* of ‘modern Calvinists;’ though essentially a part of their system. But is it not also an essential part of scriptural Christianity? And do we not all derive our *phraseology*, in this respect, from the New Testament; whether we adhere to the doctrine of that sacred book or not?

‘Instantaneous conversion’ has been considered; and it has been shewn that it is not a ‘favourite tenet’ of ‘modern Calvinists:’† and certainly it has no connection with the tenet of ‘indefectible grace;’ for they, in whose writings sudden conversions are most frequently related, decidedly oppose the doctrine of the final perseverance of all true believers. The words *indefectible* and *indefectibility*, occur very rarely, if at all, in the writings of modern Calvinists, with reference

* Ref. 83.

† Sec. on Sudden Conversion, Book I.

to this topick. Indeed they do not precisely convey their meaning. When the word *grace* is used to signify “a new creation to holiness,” producing unequivocally “the fruits of the Spirit;” it is not deemed *indefectible* in its own nature, at least by many modern Calvinists. Adam lost “the image of God,” in which he was created; he lost divine life, and became “dead in sin:” and we may do the same, if there be nothing in the covenant of grace and peace, to secure us against the fatal event. Calvinists think there is; and that this security is intended, when it is said, “Our life is hid with Christ in God;”* and in many other scriptures. Our Lord said to Peter, “Simon, Simon, Satan hath desired to have you, that he may sift you as wheat;” but I have prayed for thee, that thy faith fail not.† His faith was *indefectible*, not in its own nature, but through Christ’s intercession. Thus Beza says, ‘It is through the prayers of Christ, that the elect do never utterly fall away from the faith.’ “For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life.”‡ “Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?”§ “Therefore he is able also to save them to the uttermost, who come to God through him, seeing he ever liveth to make intercession for them.”|| But this topick belongs to the fourth chapter; in the remarks on which the subject will be more particularly considered; as well as what his Lordship hath urged against it from the sixteenth article.¶ This hint, however, may suffice to shew, that all modern Calvinists do not approve of the unscriptural term ‘*indefectible grace*.’

* Col. iii. 3.

† Luke xxii. 31, 32.

‡ Rom. v. 10.

§ Rom. viii. 34, 35.

|| Heb. vii. 25.

¶ Ref. 63, 64.

The point which his Lordship labours to establish in the second book, is this, that baptism is either *regeneration itself*, or *inseparably connected with it*: for it is not always easy to perceive, which of these distinct propositions he purposes to establish. Let the following quotation speak for itself.

‘Those who are baptized are immediately translated from
 ‘the curse of Adam to the grace of Christ; the original guilt
 ‘which they brought into the world is mystically washed
 ‘away; and they receive forgiveness of the actual sins which
 ‘they may themselves have committed; they become recon-
 ‘ciled to God, partakers of the Holy Ghost, and heirs of
 ‘eternal happiness; they acquire a new name, a new hope,
 ‘a new faith, a new rule of life. This great and wonderful
 ‘change in the condition of man is as it were a new nature,
 ‘a new state of existence; and the holy rite, by which these
 ‘invaluable blessings are communicated, is by St. Paul figu-
 ‘ratively called “Regeneration,” or new birth. Many si-
 ‘milar phrases occur in the New Testament, such as, “born
 “of water and of the Spirit;” “begotten again unto a lively
 “hope;” “dead in sins, and quickened together with Christ;”
 “buried with Christ in baptism;” “born again, not of cor-
 “ruptible seed, but of incorruptible:” these expressions all
 ‘relate to a single act once performed upon every individual—
 ‘an act essential to the character of a Christian, and of such
 ‘importance, that it is declared to be instrumental to our sal-
 ‘vation, “baptism doth now save us, by the resurrection of
 “Jesus Christ;” “According to his mercy he saved us by
 “the washing of regeneration, and renewing of the Holy
 “Ghost;” “Except a man be born again, he cannot see the
 “kingdom of God.”*

If this be the doctrine of Protestants, in what does it, as to this point, differ from that of the Papists, concerning the

* Ref. 83, 84.

opus operatum? Nay, is it not for substance the very error, which St. Paul combats in reasoning with the Jews? “He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly, and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men but of God.”*—Circumcision was ‘the form and seal† of admission into the religion of Christ,’‡ before his coming; as baptism has been since: and can any one object to the words, if read with the terms *Christian* and *baptism*, instead of *Jew* and *circumcision*? Indeed the introductory clause against ‘the tenet of instantaneous conversion, but ill accords to this account of the most instantaneous conversion, which perhaps can any where be found.—The clause, ‘a single act once performed upon each individual,’ evidently means the act of him, who administers baptism aright, not the concurrent operation of the Holy Spirit, and clearly denotes that the very form itself is regeneration.

In the preceding chapter, the matter is thus stated:—

“Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost,” without which, your present belief cannot be improved into that true and lively faith which is essential to salvation. The rite of baptism was ordained by Christ himself; and its two-fold office is here described by his apostle, namely, that it washes away the guilt of former sins, and imparts the Holy Ghost to those who shall previously have repented and believed.‡

The case of the converts, on the day of Pentecost, has been already considered.|| It is not said by the sacred historian, that they had faith, when Peter addressed them: but

* Rom. ii. 28, 29.

† Rom. iv. 11.

‡ Ref. 83.

§ Ref. 29.

|| Sect. on Sudden Conversion.

perhaps it is inferred from their question, "Men and brethren, what shall we do?" Yet dead faith does not produce such earnest and teachable enquiries, and the readiness to comply with them.* The apostle exhorted them to "repent," especially, of their sin in having taken, and by wicked hands having "crucified and slain," the promised Messiah.† Now, had they any faith in Christ, before they began to repent of having crucified him?‡ Or, would baptism improve an impenitent faith into that 'true and lively' faith, which is essential to salvation? The profession required in baptism implied true faith in Christ, and must have been insincere without it. "See here is water," saith the Ethiopian treasurer, "what doth hinder me to be baptized?" And Philip said, If thou *believest with all thine heart* thou mayest. And he answered and said, I believe "that Jesus Christ is the Son of God."§ Is this at all like improving a common, notional, faith into saving faith? But, in establishing a favourite hypothesis, a few things may be *supposed, or over-looked*; and the whole made to appear plausible, nay conclusive, not only to partial readers, but even to the writer himself.—"He that is first in his own cause seemeth just, but his neighbour cometh and searcheth him."||

The commission to the apostles stands thus: "Go and make disciples of all nations, (*μαθητευσατε*) baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The adults must profess themselves disciples before they were baptized: of this the instance of the Ethiopian is a case in point. But how were the Jews *made disciples*, before they repented of crucifying the Messiah? Might they be baptized, without so much as professing to "believe *with all their heart*, that "Jesus Christ, was the Son of God?" The command given

* Acts ii. 37, 38. v. 28—32.

† Acts ii. 22—24.

‡ Zech. xii. 10.

§ Acts viii. 36, 37.

|| Prov. xviii. 17.

in Mark, stands thus: "Go ye into all the world, and preach
 "the gospel to every creature; he that believeth, and is
 "baptized shall be saved, and he that believeth not shall
 "be damned."* Here believing goes before being baptized:
 and was the faith intended, that of the Ethiopian, or that
 of Simon Magus?† Or how was it, that 'the only single act'
 of Philip, in baptizing Simon, did not 'improve his faith,
 'into that true and lively faith which is essential to salva-
 'tion?' Surely, the history gives no intimation of any such
 efficacy attending it.—St. Luke records, that our Lord said
 to his apostles, "It behoved Christ to suffer, and to rise
 "from the dead on the third day, and that repentance and
 "remission of sins, should be preached in his name among
 "all nations, beginning at Jerusalem."‡ Here baptism is
 not at all mentioned; but repentance and remission of sins in
 the name of Christ must be preached to all nations. "To
 "him," says Peter, "give all the prophets witness, that
 "through his name, whosoever believeth shall receive remis-
 "sion of sins."§ This shews what the apostles understood to
 be the import of their Lord's words, as recorded by St. Luke.

But, did not Peter exhort the Jews, on the day of Pen-
 tecost, to be "baptized every one of them in the name of
 "Jesus Christ for the remission of sins?" Undoubtedly he
 did. And does he not in the next chapter exhort other
 Jews, in these words, "Repent ye therefore, and be con-
 "verted, that your sins may be blotted out?"|| Yet neither
 baptism, nor conversion, wash away, or blot out sins: for
 it is "the blood of Jesus Christ which cleanseth us from all
 "sin." Thus St. Paul, "The word of faith, which we preach;
 "that if thou shalt confess with thy mouth the Lord Jesus,
 "and shalt *believe in thy heart*, that God hath raised him
 "from the dead, thou shalt be saved: for *with the heart* man

* Mark xvi. 15, 16.

† Acts viii. 13.

‡ Luke xxiv. 46, 47.

§ Acts x. 43.

|| Acts iii. 19.

“believeth unto righteousness, and with the mouth confession
 “is made unto salvation.”* That confession of faith, which
 is required of adult converts, from among Jews, or Gentiles,
 or any other unbaptized persons, is regularly made in bap-
 tism: but if *believing with the heart* do not precede, or ac-
 company it, the confession must be *hypocritical*, or formal and
 unmeaning: and such a confession cannot be “unto salvation;”
 for “he that believeth not,” whether baptized or not, “shall
 “be damned.”†—Does ‘baptism wash away the guilt of
 ‘former sins,’ by whomsoever, or in whatever spirit, it be
received, provided it be *rightly administered*? Is baptism
 “the fountain opened for sin and uncleanness?” Ananias
 indeed said to Saul, “Arise, and be baptized, and wash
 “away thy sins, calling on the name of the Lord.”‡ But
 did he mean, in the baptismal water? Or, in the blood of
 that glorious Lord and Saviour, whom he was directed to
 invoke, and of his faith in whom his baptism was the re-
 quired confession? “Unto him that loved us, and washed us
 “from our sins in his own blood—be glory and dominion for
 “ever and ever.” “These have washed their robes and
 “made them white in the blood of the Lamb.”§ Again, it
 ‘imparts the Holy Ghost to those who shall previously have
 ‘repented and believed.’ This will require more particular
 consideration: and I only note it here to shew, that the
 Refutation, in this passage, ascribes the whole efficacy to the
opus operatum, without intimating, that ‘inward and spiritual
 ‘grace,’ of which it is ‘the outward and visible sign;’ and
 which they who hold baptismal regeneration, generally sup-
 pose to accompany the right administration of it.

“It had been foretold by John the Baptist, that Christ
 ‘should baptize with the Holy Ghost, meaning that the bap-

* Rom. x. 8—10.

† Mark xvi. 16. John iii. 36.

‡ Acts xxii. 16.

§ Rev. i. 5, 6. vii. 14.

‘tism instituted by Christ, and administered by his apostles
‘and their successors, should convey the supernatural assist-
‘ance of the Spirit of God.’*

John Baptist said, “I indeed baptize you with water
“unto repentance; but he that cometh after me is mightier
“than I,—he shall baptize you with the Holy Ghost and
“with fire.”† However the words may be interpreted, they
mean something, which John could not do, but which Jesus
could and would. Accordingly, our Lord just before his
ascension, said to his apostles, “Wait for the promise of
“the Father, which ye have heard of me. For John truly
“baptized with water; but ye shall be baptized with the
“Holy Ghost not many days hence.”‡ The promise made
by our Lord was, that the apostles themselves should be
“baptized with the Holy Ghost;” not that they should
baptize others with the Holy Ghost. Our Lord’s promise
to the apostles related, indeed, principally to the miraculous
powers imparted by the Holy Spirit; and, *in general*, these
were communicated to others, through the laying on of their
hands, but not always. This Peter marks distinctly: “The
“Holy Ghost fell on them, as on us at the beginning. Then
“remembered I the word of the Lord, how he said, John
“indeed baptized with water, but ye shall be baptized by
“the Holy Ghost. Forasmuch then, as God gave them the
“same gift, as he did unto us, who believed on the Lord
“Jesus Christ; what was I, that I could withstand God?”§
Here the baptism of the Holy Ghost is called the gift of
God, and independently of man. It is never said that the
apostles, or any other person except Jesus Christ, “bap-
“tized with the Holy Ghost.” Nor did any even of the
apostles ever say to others, “Receive ye the Holy Ghost:”
none used these words except our Lord himself, and he but

* Ref. 29. † Matt. iii. 11. Mark i. 8. Luke iii. 16. John i. 33.

‡ Acts i. 4, 5. § Acts xi. 15—17.

once, and that to his apostles.* When Peter and John went to the believers at Samaria, they did not say, "Receive ye the Holy Ghost;" but "they prayed for them, that they might receive the Holy Ghost:" and "They laid their hands on them, that they might receive the Holy Ghost."† In one sense, all true Christians are "baptized with the Holy Ghost."—"By one Spirit we are all baptized into one body."‡ But then this is what neither John Baptist, nor the apostles, nor any man can do; it is the exclusive work of him, who is greater and mightier than they all.—John Baptist had no need to be baptized with water, by the apostles of Christ; but he needed to be baptized by Christ himself;§ that is, "to be washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God."||

'This communication being made at baptism, at the time of admission into the gospel covenant, every Christian must possess the invaluable blessing of preventing grace, which without extinguishing the evil propensities of our nature, inspires holy desires, suggests good counsels, and excites to just works.'¶

Here 'the communication being made at baptism,' seems to imply something distinct from the mere *opus operatum*, though not separable from it.

'To all persons by the holy mystery of baptism duly initiated to Christianity, or admitted into the communion of Christ's body, the grace of God's Holy Spirit certainly is bestowed, enabling them to perform the conditions of piety and virtue then undertaken by them; enlightening their minds, rectifying their wills, purifying their affections, directing and assisting them in their practice; the which holy gift (if

* John xx. 22.

† Acts viii. 15—17.

‡ 1 Cor. xii. 13.

§ Matt. iii. 14.

|| 1 Cor. vi. 11.

¶ Ref. 30.

‘not abused, ill-treated, driven away, or quenched by their ill-behaviour) will perpetually be continued, improved, and increased to them.’*

What is here to be understood, by ‘*duly initiated*?’ Does it refer to the right *administration* of baptism, or the right *reception* of it?—If to the latter, as adults, the quotation may admit of a favourable construction. But if it refer merely to the *right administration* of baptism; not to anticipate the case of those, who, when adult, receive baptism, on a false and hypocritical profession of repentance and faith; were it indeed so as to infant-baptism; surely we should witness some marked distinction between baptized children and unbaptized children. Yet, what impartial person will say, that this is at all discernible? Who does not observe, that baptized children, even in pious families, are in themselves as self-willed, passionate, and rebellious against authority; as envious, contentious, deceitful, and unteachable, as other children? “Foolishness,” says Solomon, “is bound up in the heart of a child; but the rod of correction,” prudently used, and attended with proper instruction, will do more to “drive it far away;”† than either circumcision of old, or the water of baptism at present, can do; as far as observation and experiment reach. Yet neither the one, nor the other, without a new creation unto “holiness,” will produce a real inward amelioration.

‘If we make a right use of baptismal grace, it is increased; and by repeated additions, in consequence of right use, it carries forward the human soul from one degree of religious proficiency to another, till it qualifies us to be “heirs of God, and joint heirs of Christ.”‡

So then after all, neither ‘the outward and visible sign,’ nor the ‘inward and spiritual grace’ of baptism;§ nor both

* Barrow, Note, Ref. 303. † Prov. xxii. 15. ‡ Ref. 30. § Catechism.

combined, make us, 'the children of grace,' that is, "children of God;" but the subsequent improvement of baptismal grace. This may aid the reader, to discover in what sense, according to 'the Refutation,' baptism is 'regeneration:' or rather to shew, that no one precise meaning is adhered to.

'As we are not naturally *men* without birth, so neither 'are we *Christian men* in the eye of the church of God, but 'by *new-birth*; nor, according to the manifest ordinary course 'of divine dispensations, *new-born*, but by that baptism which 'both declareth and maketh us Christians. In which respect 'we justly hold it to be the door of our actual entrance into 'God's house, the first apparent beginning of life.'*

In this quotation from Hooker, the words, 'Neither are 'we *Christian men in the eye of the church*;' and, 'according to the *manifest ordinary course* of divine dispensations,' may obviate the objection to his views, as holding baptism to be regeneration.—It is added in Hooker, 'A scale perhaps 'to the *grace of election* already received; but to our sanctification here, a step that hath not any before it.'—He distinguishes *outward* baptism from *inward*; and contends for the necessity of the former, as well as the latter.—'And, '(because equity so teacheth,) it is on all parts gladly 'confessed, that there may be in divers cases life by virtue 'of *inward baptism*, even where the outward is not found.† We are not, however, required to subscribe all that Hooker wrote on this subject, or on any other.

'Christians have what Bishop Pearson calls a double 'birth; namely, a natural birth from Adam, and a spiritual 'birth from Christ. There cannot be two natural births, 'neither can there be two spiritual births. There cannot be 'two first entrances into a natural life, neither can there be

* Hooker, Ref. 84, 85.

† Hooker, B. v. sec. 60.

‘two first entrances into a spiritual life. There cannot be a second baptism, or a second regeneration.’*

There cannot indeed be two *first* entrances into natural life; there may, however, be two *entrances* into it; as in the case of those, who died and were raised again to life. This may correspond to the case of those, (if such there be,) who were indeed regenerated in baptism, but afterwards lost the grace then received, and lived in sin. They must receive spiritual life again, (that is, be regenerated again,) or else remain dead in sin for ever. This may help to complete the scheme of our opponents, but Calvinists do not need it.

Our Lord said to Nicodemus, “Except a man be born again, he cannot see the kingdom of God.”—“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” “Ye must be born again.”† Whence I infer without hesitation, that, whatever is meant by the term, no man can possibly, without being “born again,” either be a true Christian on earth, or inherit the kingdom of God in heaven: and consequently that he must live and “die in his sins,” and perish everlastingly. Now, is his Lordship prepared to admit this consequence, in its full extent, with relation to outward baptism? The judicious Hooker labours this point greatly; and states a variety of cases, in which men might be saved without baptism by water; and his distinction, between the inward and the outward baptism, made way for such exceptions. But of this, his Lordship appears to have wholly deprived himself, as other divines do even still more explicitly.‡ Will he then exclude from the possibility of salvation, not only along with Hooker’s unbaptized martyrs, with those who desired baptism, and could not obtain it, and with some others, especially among infants; but the whole body of the Quakers, and all those, born of Anti-pædobaptist parents,

* Ref. 85.

† John iii. 3—8.

‡ See Dr. Mant’s two Tracts.

who live and die without receiving either infant or adult baptism? Do all these perish without hope? Will he maintain, that no misapprehension in men, apparently pious and holy, will at all alter their case? Are all the children of Christians, who die unbaptized, without exception, excluded from the kingdom of heaven? Not to speak of the children of Jews, and heathens, and Mohammedans, who die before the commission of actual sin, but die unbaptized? I am by no means disposed to believe, that either his Lordship, or those other learned men, who hold, that baptism is regeneration, are prepared to admit these consequences: indeed they are in direct opposition to their avowed sentiments concerning the salvation of heathens without the gospel of Christ, or the belief of it; but their system inevitably implies it.

Some speculating Calvinists indeed have made distinctions, between *elect* and *non-elect* infants, and have said things not warranted in scripture, and shocking in the extreme to the imagination and feelings, especially of bereaved parents: but no one, who disgraced the name of Calvinist, ever advanced any thing on this subject, half so repugnant to all our ideas of the divine mercy, as this sentiment is, when carried to its legitimate and undeniable consequences. For if baptism be regeneration, and regeneration baptism; and no other regeneration is to be expected, or is even possible in this world; if regeneration be nothing beyond baptism or separable from it: most assuredly, all unbaptized persons, without any exceptions, must be shut out of the kingdom of God, both on earth and in heaven. "Verily, verily, I say unto thee, Except a man be baptized, he cannot see the kingdom of God." "Verily, verily, I say unto thee,—he cannot enter into the kingdom of God." Our Lord's peculiar, most solemn, and repeated asseveration, shews that the proposition was *universal*, and would admit of no exception. This should surely, induce some hesita-

tion, concerning that interpretation of his words, which is clogged with so dreadful, yet inevitable a consequence.

“He that believeth, and is baptized shall be saved: but “he that believeth not shall be damned.” ‘In the second ‘clause baptism is omitted; because it is not simply the want ‘of baptism, but the contemptuous neglect of it, which ‘makes men guilty of damnation. Otherwise infants might ‘be damned for the mistakes or prophaneness of their parents.’ *

Infants being incapable of either believing or disbelieving, may be saved without faith: yet they are capable of receiving baptism; therefore, supposing that *regeneration* and *baptism* are synonymous words, they cannot be saved without baptism. But if *regeneration* mean, receiving spiritual life, from Christ the second Adam, the life giving Spirit, by the power of the Holy Spirit; then infants are as capable of it as adults; and neither the one nor the other can be saved without it. And God, by whom John Baptist was “filled with the Holy Ghost from his mother’s “womb,” is able to communicate divine life by regeneration to as many of those who die in infancy, as he sees good; and he may give it to all of them, for any thing that we know to the contrary. Here nothing is expressly revealed, only he says to the believer, “I will be a God to thee, and “to thy seed;” and the believer’s children who die, before the commission of actual sin, whether baptized, or not, have done nothing to forfeit the covenanted blessing.

‘Baptism conveys the promise of those privileges and ‘blessings, which God has been graciously pleased to annex ‘to the profession of Christian faith; and as “he is faithful that promised,” a repetition of the promise is never ‘necessary, &c.’ †

* Whitby, on Mark xvi. 16.

† Ref. 85.

In what part of scripture is 'baptism said to convey the promise to those who receive it;' apart from the state of heart with which they receive it? But indeed what are 'privileges, and blessings, which God has been graciously pleased to annex to the profession of Christian faith?'—
 "With the *heart* man believeth unto righteousness, and with the mouth confession is made unto salvation."* But if the "confession of the mouth" be without the "believing with the heart" it is mere formality and hypocrisy. Will he be saved who is merely baptized, but does not believe? Will not he "who believeth not be damned," whether he is baptized or not? "Now also," that is, under the gospel, "the axe is laid unto the root of the trees; every tree, therefore, that bringeth not forth good fruit; is hewn down and cast into the fire."† If any object to this statement, that it renders baptism of no efficacy or advantage, let him receive his answer from the apostle, when replying to the same objection to his doctrine, concerning circumcision. "What advantage then hath the Jew? Or what profit is there of circumcision? Much every way, chiefly because to them were committed the oracles of God."‡ It admits those who receive it into that company, who have 'the means of grace,' and who especially have the sacred scriptures; and it gives them many and great helps to become "wise unto salvation by faith in Jesus Christ;" but nothing beyond this, simply and by itself.

'Those Christians, who in the primitive age, had fallen into error or relapsed into wickedness are never in the New Testament exhorted to regenerate themselves, or taught to wait in a passive state for regeneration by the Holy Ghost. They are called upon to be renewed, "Be renewed in the spirit of your mind;" "Be ye transformed by the

* Rom. x. 10.

† Matt. iii. 10—12.

‡ Rom. iii. 1, 2.

“renewing of your mind;” “The inward man is renewed day by day,” which indicates a progressive improvement, and not a sudden conversion. The restoring those who had departed from the truth as it is in Jesus, is not called regenerating them, but “renewing them again unto repentance.” St. John, in the Revelation, commands the churches, which held unsound doctrine, or were guilty of immoral practices, not to be regenerated, but to “repent.”*

It might be supposed from this statement, that the apostles, and primitive teachers of Christianity, were used in general to exhort unbaptized persons, Jews or Gentiles, to regenerate themselves; but that they carefully avoided this exhortation, in addressing the baptized, even when ‘fallen into error, or lapsed into wickedness.’ But where do we, in their writings, meet with the least trace of any thing, that favours this opinion? Where is there one exhortation, in any part of scripture, to men ‘to regenerate themselves?’ And, we add, where does this expression occur in the writings of modern Calvinists? The exhortation, as to the true meaning of it, and as far as it can properly be used, is contained in such words as those of the Lord by the prophet, “Make you a new heart, and a new spirit; for why will ye die, O house of Israel?”† And in those of our Lord, “Make the tree good and his fruit good.”‡ But many Calvinists shun the use even of these scriptural addresses; so far are they from exhorting persons, baptized or unbaptized, to ‘regenerate themselves!’

They who attempt exactness in discrimination, consider *regeneration*, as the immediate work of God’s preventing grace; and *conversion*, as the subsequent effect: and on this ground, they would maintain, that the ‘exhortation to regenerate themselves’ is unscriptural; but the call to “repent and be converted,” to be scriptural. God by re-

* Ref. 86.

† Ezek. xviii. 31.

‡ Matt. xii. 33.

generation works in us the will; then by his adjuvant grace, working in us the power, we “work out our own salvation with fear and trembling.” They, who do not approve or attend to these exact distinctions; call on sinners to “repent and be converted,” to repent and believe the “gospel;” and not ‘to regenerate themselves:’ and they address the baptized and the unbaptized; those who never seemed to be converted, and those who have relapsed, in exactly the same manner. Thus, St. James, without intimating any discrimination between Christians, and such unbaptized Jews as might see his epistle, says, “Submit yourselves, therefore, to God: Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh unto you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded; be afflicted and mourn and weep; let your laughter be turned into mourning, and your joy into heaviness. Humble yourselves in the sight of God, and he shall lift you up.”*

It is not meant, that any, here vindicated, think no exhortations respecting regeneration ought to be used. Parents should be exhorted, to present their children for baptism; and earnestly to pray, that they may receive not only the outward sign, but also the thing signified in baptism, namely, ‘a death unto sin and a new birth unto righteousness;’ in which prayers other Christians should fervently join them. And, as the children become capable of instruction, they ought to explain the need and nature and effects of regeneration to them; using every means, on which they can hope for the divine blessing, to bring them acquainted with it. Many similar duties are required, as of the most indispensable obligation, on sponsors, ministers, and teachers in this respect. Nay, such persons as become convinced, that regeneration is absolutely needful to salvation, should

* James iv. 6—10.

be taught to use diligently all those means by which God ordinarily effects regeneration; and to pray continually to him, to "create in them a clean heart," to "turn them that they may be turned." None should be taught or left to 'wait in a passive state for regeneration by the Holy Ghost.' What respects that progressive *renewal*, of which we judge *regeneration* to be the beginning, will fall under our consideration in another part of this book.*

SECTION I.

Circumcision, as the initiatory Sacrament of the Old Dispensation, considered in relation to this Argument.

It is generally allowed, (at least by those who oppose us, in this controversy,) that circumcision, under the old dispensation, was analogous, in many respects, to baptism under the New Testament: and indeed our most conclusive, and, I am apt to think, *unanswerable* arguments for the practice of infant-baptism, arise from this analogy.†—Was circumcision an intended intimation, that man, as sprung from fallen Adam by natural generation, was depraved; and that his natural depravity must be mortified, in order to his becoming the covenanted and accepted worshipper and servant of God? Even so baptism shews that we are naturally unclean and polluted; and must be cleansed from that natural pollution, in order to be admitted among the covenanted people of God.—Was the circumcision of the flesh an outward sign of the "circumcision of the heart to love the Lord?"‡ Baptism is the outward and visible sign, of the baptism, or regeneration of the heart by which we are brought to love God and his holy truth and will.§ Was circumcision to believers, "the seal of the righteousness of faith?" So confessedly is baptism, when rightly received.||—Were the

* See also Book I. sect. 15. On Sudden Conversion.

† See Notes, Family Bible, Gen. xvii. Matt. xxviii. 19, 20. Rom. xi. 16—21.

1 Cor. vii. 10—14. ‡ Deut. xxx. 6. § Rom. iv. 11. || Art. xxvii.

infants of God's professed people circumcised, by his express appointment? All Pædo-baptists contend that the infants of Christians ought to be baptized; and that otherwise a restriction would have been requisite, in the command to "make disciples of all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost." Did some, as Abraham, receive circumcision subsequent to faith; and others believe subsequent to circumcision; and were others indeed circumcised, but never believed, never received the circumcision of the heart?* So it is in the case of baptized Christians.—Were even the men of Abraham's household circumcised, because a part of the visible church? We judge that the outward baptism also belongs to all members of the visible church; the inward baptism, to true Christians alone.—Were many circumcised in the flesh, but uncircumcised in heart? Many Christians also are baptized outwardly, but unbaptized in heart.—And will not the whole argument of the apostle, about the Jews and circumcision, in the second of Romans, equally apply to nominal Christians?—To be unbaptized, as to outward baptism; and to have the heart renewed unto holiness, will still be far better; than to be outwardly baptized, but not regenerated by the Holy Spirit.—"For he is not a Christian, who is one outwardly, neither is that baptism which is outward in the flesh; but he is a Christian who is one inwardly, and baptism is that of the heart, in the Spirit, and not in the letter, whose praise is not of men, but of God."†

Now if this be admitted, (and on what grounds can it be denied?) all the exhortations, both of the ancient prophets, and of John the Baptist, and of our Lord and his apostles, before the publick establishment of Christianity, were addressed to persons precisely circumstanced in this respect as nominal Christians are. They were by profession,

* Jer. ix. 25, 26. Rom. ii. 28, 29. † Rom. ii. 2—29. iii. 1, 2.

and by circumcision, the people of God; and had all that benefit, whatever it were, or however termed, which inseparably attended circumcision. But, except as these ancient instructors grounded their arguments and exhortations to Jews, on the oracles of God which were committed to them; in what respect do their addresses to Jews, when calling them to repentance, to conversion, and holiness, differ from their addresses to Gentiles on the same subjects? Why then should we, in our exhortations, make any distinction between the baptized and the unbaptized?

SECTION II.

Scriptures, which speak of Regeneration, or in language which imply it, distinctly considered.

I shall now proceed to consider the several passages in the New Testament, which relate to this subject; and to examine the connection in which they stand.

The word *regeneration* (παλιγγενεσία,) occurs in the gospel of St. Matthew, probably with relation to another subject.* ‘In the day of the great restoration of all things, when the elect shall enter on a new life of unspeakable glory, even in that great and dreadful day, when the Son of man shall sit upon the throne of his majesty to judge the quick and dead, &c.’†—The following explanation also is worthy of notice: ‘By which is there understood, the perfect renovation and restoration of our whole nature; the complete abolition of sin and death.’‡ The same word occurs in St. Paul’s Epistle to Titus, in a passage which will shortly receive a particular consideration:§ but it is found no where else in the New Testament; nor are there any words, corresponding to the English terms *regenerate*, *unregenerate*, or *regenerated*.

The expressions, “born of God,” “begotten of God,”

* Matt. xix. 28.

† Bp. Hall.

‡ Leigh.

§ Tit. iii. 5.

“born of the Spirit,” “born again,” are generally allowed to convey the same meaning, as *regenerate*, or *regenerated*; and are adduced in the argument, by those who engage on both sides in this controversy. None of them occur in any part of the first three gospels, but are frequently used in the writings of St. John.—Speaking of “THE WORD,” he says, “He came to his own, and his own received him not: “but as many as received him, to them gave he power to “become the sons of God, even to them that believe in his “name, who were born, not of blood, nor of the will of “the flesh, nor of the will of man, but of God.”* It is evident that external baptism was not here intended, by being “born—of God;” of which the most remote intimation had not been given, and which, in fact, is “of the will of “man,” either that of the baptized person himself, or of him that presents an infant for baptism; and of him, who in either case admits the person to be baptized, and administers the sacrament to him. Something, originating from a higher source, and effected by a divine power, must be meant.†

Similar language is used by this Evangelist, in a connection, and with circumstances, suited to render it peculiarly interesting and impressive. Nicodemus, a Pharisee, a ruler and teacher of Israel; one of the great council of the nation, and a man of learning and distinction, convinced by our Lord’s miracles, that he was “a Teacher come from “God,” came for the express purpose of conversing with him on the subject of religion. Yet, aware of the opprobrium, to which this, if known, might expose him, he came to him by night.‡

Doubtless, he fully expected to receive some momentous and appropriate instruction, from this “Teacher come from “God;” and the manner, in which the words of our Lord, and the answers and conduct of Nicodemus, as recorded

* John i. 11—13. † John iii. 8. 1 Cor. iii. 6, 7. ‡ Judg. vi. 27.

by the Evangelists, combine to shew, that it was in the highest degree important, and to Nicodemus entirely new : but if baptism, or any thing inseparably connected with baptism, was exclusively intended ; what was there in it so peculiar and important ; especially to one well acquainted with the “ divers baptisms,”* in use among the Jews, and fully informed concerning the baptism and ministry of John ?

The words, with which our Lord, with apparent abruptness, introduced his first instruction, are used by none but himself. He “ the Amen, the true and faithful witness,”† alone says, “ VERILY, VERILY,” (Αμην, αμην,) “ I say unto you ;” and he only on most important occasions, and in respects of essential truths, not generally believed. This solemnity of introduction leads the reader to expect something peculiarly momentous ; something far remote from mere pharisaical instruction, and of a far higher and more spiritual nature. But let the words be rendered, according to the sentiment, that *baptism* is synonymous with regeneration : let them be read, “ Verily, verily, I say unto you, “ Except a man be baptized, he cannot see the kingdom of “ God ;” and to what do they amount beyond pharisaical instruction ?

The divers baptisms of the law, with those superadded by “ the traditions of the elders,”‡ and the baptism of John, were well known at that time : but Christian baptism, “ in “ the name of the Father, and of the Son, and of the Holy “ Ghost,” had not been instituted. Had Nicodemus, therefore, supposed that our Lord spoke of baptism exclusively, or indeed at all ; his thoughts must necessarily have been led to some of these existing baptisms, and to the nature, necessity, and meaning of them ; especially of John’s baptism : and, as it is highly probable that he had been

* Heb. ix. 10. διαφοροις βαπτισμοις. Gr.

† Rev. iii. 14.

‡ Mark vii. 8. Luke xi. 38. Gr.

baptized by John; he might have been led to answer; All these I have attended to, "What lack I yet?" But how different an impression was made upon his mind, will ere long be considered.

The words, "He cannot see the kingdom of God," must relate to something, wholly inapplicable to baptism.—By "the kingdom of God," it is generally agreed, that the kingdom of the Messiah was intended. This kingdom a man "cannot see," (ὁ δυνάμει ἰδεῖν,) "except he be born again." But do not all, who enter the Christian Church by baptism, on an intelligent, and credible, and sincere profession of "repentance toward God, and faith toward our Lord Jesus Christ," see the kingdom of God before they are baptized? Do none "see and enter into the kingdom of God," by genuine faith and conversion to God, who yet on one account or other die unbaptized? Must all be excluded from the kingdom of God in heaven, however in other respects entitled to it and made meet for it, who do not receive baptism; or to whom it is not rightly administered? But *regeneration*, as understood by us, is absolutely necessary, in order to "see the kingdom of God;" for "the natural man receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them; because they are spiritually discerned."* Neither can any man, either enter the "Church of the first born, whose names are written in heaven" or into heaven itself; "except he be born again."

I desire profoundly to reverence the wisdom of my Lord and Saviour, and to be silent in humble submission, when he proposes instruction in language, which I should not previously have expected: yet, I can find no instance in which so plain and simple an observance as baptism, is spoken of in language, which is suited to lead every serious, unlettered

* 1 Cor. ii. 14.

reader, at least, to suppose that something vastly more spiritual, peculiar, and uniformly “accompanying salvation,” was intended, than baptism however rightly administered. If then, our Lord designed merely to say, “Except a man be baptized, he cannot see the kingdom of God,” I must think he would explicitly have said it.

The answer of Nicodemus confirms this reasoning.—“Nicodemus saith unto him, How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?”—This is the language of ignorance and astonishment, and a disposition in some degree to cavil, or object, to what he had heard: but had he understood baptism to be spoken of; he might have desired further instruction concerning it, but he *could not* have made such a reply. He indisputably understood our Lord to mean a *new birth*, which he supposed must be like his birth of his mother, and he could not possibly imagine how this could be accomplished. Neither was our Lord’s subsequent words at all suited to rectify his error; if merely baptism, and what inseparably accompanies it, was exclusively intended. “Jesus answered, Verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”—The word *again*, (“born again,”) seems to be here briefly explained; allowedly with reference to Christian baptism. As without external baptism, (‘the outward visible sign’ of regeneration,) which was hereafter to be constituted the initiatory sacrament of Christianity, no one could be admitted into the visible kingdom of the Messiah; so, unless “born of the Spirit,” ‘the thing signified in baptism,’ no man can become a true and loyal and accepted subject of that kingdom.

Further, our Lord adds, “That which is born of the flesh, is flesh, and that which is born of the Spirit, is spirit.” St. Paul’s reasoning, in the former verses of the eighth chapter

of Romans, must convince the attentive and impartial reader, that "the flesh," as thus used, denotes human nature, as fallen in Adam, and not "born again;" and that "the spirit" signifies, a new nature, or "spiritual mind," derived from Christ, "the last Adam;—the quickening Spirit."*—"That which is born of the flesh, is flesh:" "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be," (οὐδε γὰρ δύναται) "So then they that are in the flesh cannot please God" (οὐ δύνανται)†—But "ye are not in the flesh but in the Spirit," (not, if ye be baptized,) but "if the Spirit of Christ dwell in you. Now if any man have not the Spirit of Christ he is none of his."‡ I attempt no exposition: I only intreat the reader to pause; to weigh accurately the words and the argument; and to lift up his heart to God for his gracious teaching, and then to deduce the conclusion for himself. For "that which is born of the Spirit, is spirit;" spiritual, and capable of loving, obeying, and of finding happiness in God, and perfect liberty in his service. Let it be carefully observed, that our Lord, having made one allusion to the outward sign and sacrament of baptism, entirely drops it, in his subsequent instructions: just as when he had said to the apostles "He that believeth and is baptized shall be saved;" he afterwards omits all mention of baptism in the second clause, and only adds, "He that believeth not shall be damned."§ It is then clear, that he who is baptized, but does not believe, "shall be damned;" and he that "is born of water," but "not of the Spirit," "cannot enter into the kingdom of God."

Observing that Nicodemus was still fixed in astonishment at what he heard; our Lord further addressed him, by saying, "Marvel not that I said unto thee, Ye must be born again.—The wind bloweth where it listeth, and thou

* 1 Cor. xv. 45. † B. I. sect. 5. On Impossibility. ‡ Rom. viii. 5—9.

§ Mark xvi. 15, 16.

“hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit.”—We perceive the effects of the wind most sensibly and undeniably, but we cannot direct its motions, or explain the reasons of its variations: at least men in general know little or nothing concerning them; and all must allow, that they are regulated by a *volition* and power, wholly superior to the will of man, and entirely independent on it. It may readily be perceived how aptly this illustrates *regeneration*; when considered as denoting the communication of divine life to the dead in sin; in those who “are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”* But, if understood exclusively concerning baptism, and what always accompanies it when rightly administered; there seems no more in the similitude suited to illustrate the subject, than there does in the subject itself to excite and keep up Nicodemus’s astonishment. Is not the administration of baptism *evident*, often *publick*? Are its effects universally evident, and undeniably perceived? Does not this administration, with whatever *necessarily* accompanies it, depend on the will of the baptized person in adults, of parents or sponsors in infants, and of ministers in both cases? Is there any thing peculiarly mysterious, and beyond comprehension in the transaction; except that such effects always and instantly follow, as some ascribe to it; and yet are very seldom, alas, visible in the conduct and character of those who are baptized?—But, if the effect, or rather the inward and spiritual grace, be not inseparable from the right administration of baptism; and depend entirely on the will of that God, “who bringeth the wind out of his treasures;” whether “stormy winds fulfilling his word;” or causing the “wind” (the milder wind) “to blow, and the waters to flow;”† then the illustration is most appro-

* John i. 13.

† Ps. cxlvii. 18. cxlviii. 8.

priate, and Nicodemus's amazement is satisfactorily accounted for. He was, however, still overwhelmed with wonder, and "answered and said unto Jesus, How can these things be?" Let the reader again pause, and ask himself; what, on the ground of some modern expositions of our Lord's discourse, could give any adequate cause for this exclamation? And let him ask of God, that "wisdom, which is from above," and — is without *partiality* and "hypocrisy," to enable him to return to himself the true answer.

Our Lord, however, subjoined, "Art thou a teacher," (*διδασκαλος**) "of Israel, and knowest not these things?" Nicodemus as "a teacher of Israel," might, and no doubt did, know many things concerning "the divers baptisms" of the Mosaick law; the traditionary baptisms of the Pharisees, and John's baptism: but how could this enable him to know, long before it was instituted, the nature, obligation and benefits of Christian baptism, "into the name of the Father, and of the Son, and of the Holy Ghost;" or baptism, in the name of "Jesus the Son of God?"† Or that this baptism was intended to be the initiatory sacrament of the Christian dispensation, and indispensably necessary to salvation?—Could it be wonderful that a Teacher of Israel did not know these things? Or was he deserving of reproof for not knowing them?

As, however, the Old Testament speaks, frequently and "clearly, of the heart being circumcised to love the Lord;" of "God's giving a new heart, and a new spirit;" and of these things and the effects of them, as essential to genuine religion, the spiritual and acceptable worship and service of God: it was wonderful, very wonderful, and deserving of reproof, that a "teacher of Israel," should not understand our Lord to mean, "by being born again," the beginning of that same change of heart and nature, and those subsequent effects,

* Verse 10. Gr. † Matt. xxviii. 20. Acts viii. 37.

of which Moses and the prophets had so clearly spoken. But, how immensely more *wonderful*, and meriting far *severer reproof*, is it, for teachers of Christians, and rulers in the Christian church, not to “know these things;” but to explain them away, as only denoting an external ordinance, and some supposed effects inseparably accompanying it; which yet, by their own allowance, are seldom visible in the baptized persons, either in early life, or in their following years!!

Let a man then reflect, and ask himself, as in the presence of God, and with the awful day of retribution before his mind; whether this interpretation be admissible. One word alone alludes to the outward sign, all else to the thing signified.—Let him determine, whether our explanation of being “born again,” do not better introduce, and suit his Lordship’s words, than that which he has affixed to them.

‘ They who are “born of the Spirit,” are immediately translated from the curse of Adam, into the grace of Christ; the original guilt which they brought into the world is washed away; and they receive forgiveness of the actual sins, which they themselves may have committed. They become reconciled to God, partakers of the Holy Ghost, and heirs of eternal happiness. They acquire a new name, a new hope, a new faith.—This great and wonderful change in the condition of man, is as it were a new nature, a new state of existence, &c.’*

“ When the apostle says to the Corinthians, “In Christ Jesus, I have begotten you through the gospel;” † is it not evident, that he intended that change in their character, state, and conduct, which “God had wrought” by his ministry? But did he mean baptism? “I thank God that “I baptized none of you; but Crispus and Gaius:—I “baptized also the household of Stephanus; besides I know

* Ref. 83.

† 1 Cor. iv. 15. See also Philem. 10.

“not whether I baptized any other; for Christ sent me
“not to baptize, but to preach the gospel.”*

But we will proceed to another important passage of the sacred oracles. “We ourselves also,” says the apostle, “were
“sometimes foolish, disobedient, deceived, serving divers
“lusts and pleasures, living in malice and envy, hateful
“and hating one another. But after that the kindness and
“love of God our Saviour towards man appeared, not by
“works of righteousness, which we have done, but according
“to his mercy he saved us, by the washing of regeneration,
“and renewing of the Holy Ghost; which he shed on us
“abundantly, through Jesus Christ our Saviour: that, being
“justified by his grace, we should be made heirs according
“to the hope of eternal life.”† In this scripture, baptism is doubtless referred to: and should it be admitted, that it is expressly intended “by the washing of regeneration;” it cannot also be granted, that the external sign, or any thing inseparably accompanying it, when rightly *administered*, in what way soever it may be *received*, is exclusively meant. “Baptism doth now save us: not the putting away the
“filth of the flesh, but the answer of a good conscience
“towards God.”‡

The state and character, which the apostle confesses to have once been his own, and assumes to have been that of Titus, and of all his fellow Christians; forms a striking elucidation of, *Quam longissime distet ab originali justitia*, as used in our ninth article: (“Is very far gone from original
“righteousness.”) “By the washing of regeneration,” a most blessed change had, however, taken place; which originated from “the kindness and philanthropy of God our Saviour.” The love of God, “in sending his only begotten Son into
“the world, to be the Saviour of the world, and the pro-

* 1 Cor. i. 13—17.

† Tit. iii. 3—7.

‡ 1 Pet. iii. 21.

“pitiation for our sins:” and the love of Christ, in coming to save us, and in giving himself for us, are generally exhibited, as the grand display of the love of God to our ruined race.* But here (that grand instance and proof being pre-supposed) the apostle adduces another striking instance and demonstration of it. The former was *general*; this, *particular* and *distinguishing*.—For what had caused the difference in the character and state of Paul and Titus, and their fellow Christians, from what they sometimes had been; and from what others around them still were; towards whom on that account they were exhorted to “shew all meekness?”—“Not by works of righteousness, which we have done, but according to his mercy he saved us.”—Baptism, as *received* by them, might be considered as “a work of righteousness,” an act of willing obedience, as well as a profession of repentance and faith: as such it was the outward *sign* of that ‘spiritual grace,’ by which, “God who is rich in mercy, for his great love wherewith he loved them, even when dead in sin,” had quickened them together with Christ; but it was *the thing signified* which actually saved them: and I hope to prove beyond refutation, that both Paul, and Titus, and a large proportion of their fellow Christians, had this inward and spiritual grace, previous to their baptism; even as the heart of Abraham was circumcised to love God, before he received the sign of circumcision. It may be worth while to compare St. Paul’s words, with those of St. Peter, though it may seem an anticipation of the remarks to be shortly made on them. “Blessed be the God and Father of our Lord Jesus Christ, who of his abundant mercy hath begotten us again, unto a lively hope, by the resurrection of Jesus Christ from the dead.”†

* John iii. 16. Rom. v. 7—10. viii. 30. 1 John iv. 8—10. 2 Cor. viii. 9. Eph. v. 25, 26. Tit. ii. 14.

† 1 Pet. i. 3. 13.

Here the same "is passed from death unto life," is mentioned, without the least reference to baptism.

"By the washing of regeneration." (*Δια λουτρῆς παλιγγενεσίας, by the laver of regeneration.*) This seems an allusion to the laver at the tabernacle, and the brazen sea and lavers at Solomon's temple; with the water from which the priests were washed, both at their consecration, and continually before their stated ministrations. The word *λουτρον* occurs only in this place, and one other, in the New Testament. "Husbands love your wives, even as Christ also loved the church and gave himself for it; that he might sanctify and cleanse it, by the washing of water by the word"* (*καθαρίσας τὸν λουτρῶν τοῦ ὕδατος ἐν ῥήματι*). The expression, *by the word*, should be especially noticed, as coincident with several other scriptures, which will ere long fall under our consideration; and as a distinct thing from "the laver of regeneration," if understood exclusively of baptism, of which, and of all inseparably attending it, Simon Magus was as real a partaker as St. Paul, or Titus, or any other true and eminent Christian.

"By the washing of regeneration, and renewing of the Holy Ghost, which he poured out† upon us abundantly, through Jesus Christ our Saviour."—An allusion is here evidently made to the "divers baptisms" of the law, and more expressly to the words of Ezekiel:—"Then will I sprinkle clean water upon you, and you shall be clean;" but whatever external emblems or sacramental signs or figurative promises were referred to, the internal purification was especially intended. "From all your filthiness and from all your idols will I cleanse you: a new heart also will I give you, and a new spirit will I put within you: and I will take away the heart of stone from your flesh, and I will give you an heart of flesh; and I will put

* Eph. v. 25, 26.

† Εξέχευ, Acts ii. 17, 33. Gr.

“mine own Spirit within you; and ye shall walk in my statutes, and keep my judgments and do them.”*—And let it be observed, that the prophetic promise was addressed to “the house of Israel;” who were “circumcised in flesh, but uncircumcised in heart;” which renders it the more applicable to the case of those multitudes, who have been baptized indeed with water, but give no evidence, that they are partakers of the sanctifying spirit, of Christ.

The word translated *renewing* (*ανακαινωσις*) occurs only here, and in one other text, in the New Testament—“Be not conformed to this world, but be ye transformed, in the *renewing* of our minds;”† and in that text the internal renovation of baptized persons is evidently meant. But, whether we consider, this “renewal of the Holy Ghost” to denote, the progressive renovation of the regenerate, as many contend; or the inward and spiritual grace of baptism, as others suppose; if it had uniformly and invariably attended baptism, rightly administered, it needed not to have been thus separately noted: indeed the salvation spoken of is at least as evidently ascribed to it, as to “the laver of regeneration.” The concluding verse, “that being justified by his grace, we should be made heirs according to the hope of eternal life,” strongly supports the latter interpretation; for it is manifestly spoken of, as anterior to justification, and effected, in order that the persons spoken of might be justified and so made heirs.‡ This also shews, that the thing signified in baptism, is not inseparable from the external administration: for all adults, sincerely professing repentance, and faith in Christ, are justified before they are baptized, (even as Abraham was justified before he was circumcised,) and receive baptism as the seal of that faith, which they had while unbaptized. On the other

* Ez. xxxvi. 25—27.
is used Col. iii. 10.

† Rom. xii. 2.—The participle, *ανακαινιζμενων*,
‡ See John i. 12, 13.

hand, the baptism of an adult hypocrite, neither justifies him, nor is in order "that being justified, he should be made "an heir according to the hope of eternal life."—The case in respect of infants, when baptized, will be separately considered.

In the scriptures hitherto adduced, baptism is allowedly referred to at least: but in those, which are now to come under our notice, even this is not the case. The words of the apostle James next claim our attention. "Do not err, "my beloved brethren: Every good gift, and every perfect "gift is from above, and cometh down from the Father of "lights, with whom is no variableness, neither shadow of "turning. Of his own will begat he us with the word of "truth; that we should be a kind of first fruits of his "creatures." * "Of *his own will* he begat us."† Let the reader compare this with the words of the Evangelist: "Which "were born, not of blood, nor of the will of the flesh, nor "of the will of man, but of God." "The wind bloweth "where it listeth; so is every one that is born of the Spirit,"‡ But is baptism, when most rightly administered, independent on the will of man, and dependent only on the will of God, in any way that marks it different from other voluntary actions, which man performs?—In fact, man being willing to be baptized, or the parents willing to have their child baptized; and the minister being willing to administer baptism; according to the notion, that regeneration, being begotten or born of God, means only baptism, and what inseparably attends it, it becomes necessary that God should accompany the sign with the thing signified; and the words, "Of his own will begat he us," can admit of no distinct and appropriate meaning. The apostle evidently, as the whole context shews, meant that this "was a good and "perfect gift," which God imparted when it pleased him, or

* Jam. i. 16—18.

† Βεληθεὶς ἀπεκυσεν.

‡ John i. 12, 13. iii. 8.

by his "special grace:"* in harmony with the language of St. Paul; "According to the good pleasure of his will!" "According to the good pleasure, which he hath purposed "in himself." "According to the purpose of him, who worketh "all things according to the counsel of his own will."† This counsel, or good pleasure, in respect of those, to whom St. James wrote, was effected, "by the word of truth;" the "preaching of the word of the truth of the gospel;" and in a large proportion of them before they were baptized; else they could not have sincerely professed "repentance toward "God, and faith toward our Lord Jesus Christ."‡ It should also be recollected, that the apostle here addressed Jews, who had been circumcised and had all the regeneration, (if any) which inseparably attended this ancient sacrament of regeneration; and this they had before they heard that "word "of truth," by which God "of his own will had begotten "them:" at least, as contained in the preaching of the gospel by the apostles of Christ.

The language of the apostle Peter on this subject next calls for our attention. He begins his first general epistle, (after the address, and salutation,) in this manner: "Blessed "be the God and Father of our Lord Jesus Christ, who, "according to his abundant mercy, hath begotten us again, "unto a lively hope, by the resurrection of Jesus Christ, "from the dead; to an inheritance incorruptible, and un- "defiled, and that fadeth not, reserved in heaven for you, "who are kept by the power of God, through faith, unto "salvation, ready to be revealed at the last time."§ Thanks and praise are here, with peculiar animation, rendered to "the God and Father of our Lord Jesus Christ;" for a blessing, which originated from his "abundant mercy;" "through the resurrection of Jesus Christ from the dead."

* Cat. Question before the Lord's Prayer. Col. Easter Sunday.

† Eph. i. 5. 9. 11. ‡ Acts ii. 41. viii. 12. 37. § 1 Pet. i. 3—5.

This is also acknowledged as his *work*, as well as his *gift*. No other agent is intimated: "He hath begotten us again."* The effect of God's having thus begotten them again, was "a lively hope," active, purifying, and animating, (ἐλπίδα ζωσαν,) "to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them who were kept by the power of God, through faith unto salvation." No intimation of baptism is here given; and, as the faith and lively hope of the person, "thus begotten again," are expressly mentioned; the passage is wholly inapplicable to all men, baptized or unbaptized, who are not partakers of this living hope, and that faith, through which the power of God keeps his true people "unto salvation:"† to such baptized persons, for instance, as Simon Magus, and even to those, 'who by reason of their tender age cannot perform repentance and faith.'‡ In this act of lively gratitude, to God, the sole Author of the distinguishing blessing enjoyed by himself and his brethren,§ the apostle does not so much as notice any means or instruments. Not that he excluded diligence, either in the grand concern of our own salvation, or in that of other men: but he was so occupied with the thoughts of the inexpressible love of him, who had given them divine life, and a willing mind for all holy diligence, that all other things were for the time as it were lost sight of.

In another part, however of the same chapter, he gives some instruction in that respect also; and this is coincident with what we have considered from St. James's epistle. "Seeing that ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; having been born again, || not of corruptible

* Ο ἀναγεννησας, used here alone in the New Testament.

† Luke xxii. 32.

‡ Catechism.

§ Comp. Eph. i 3

|| Αναγεννησμενοι, used here only.

“seed, but of incorruptible, by the word of God, which
“liveth, and abideth for ever.”* Here the Agent, the
Holy Spirit, is expressly mentioned; and the means also by
which he wrought, namely, “the *incorruptible* seed of the
“word of God.”†

It is evident that the apostle intended to assign the
reason, why Christians should especially “love the brethren
“with a pure heart fervently:”‡ for, “being born again,”
they became the children of God, and brethren to each
other, in a nearer and more permanent relation, than any
existing among those, who were not “born again.” “For
“all flesh is grass, and all the glory of man is as the
“flower of the grass: the grass withereth and the flower
“thereof falleth away, but the word of God endureth
“for ever.”§ The *natural* relation, originating from the cor-
ruptible seed, ceases at death, like the withering grass: but
the *spiritual* relation, originating from “the incorruptible

* 1 Pet. i. 22, 23.

† John iii. 5, 6. 8. Jam. i. 18.

‡ Compare with this, the following quotation from Chrysostom: ‘At
our regeneration, the words of God, which the faithful know,
spoken by the priest, form and regenerate him who is baptized
in the vessel of water as in a womb.’*—‘The words *spoken by the*
priest produce the effect; not the *word of God sown in the heart*,
and received by faith, through the operation of the Holy Spirit: and
the vessel or water, is the womb in or from which the new birth is
produced. Thus (in like manner) the priest saying over the bread,
“This is my body,” transubstantiates it into the body and soul, the
human and divine nature of Jesus Christ. In one sacrament the
priest makes the god, which the people are required to adore; in the
other he makes “the sons of God” by regeneration: in both the
whole is independent on the state of mind and heart, of all parties
concerned; it is the *opus operatum*, what man can do, not what God
alone can do. This is popery: let us look to ourselves; for such
passages, quoted as *authority*, or with approbation, brings us very
nearly to its borders.—The allusion also is not unlike those, which are
justly objected to, in the language of some Calvinists on regeneration.†

§ 1 Pet. i. 24, 25.

* Chrysostom, Ref. 498.

† See Mant’s Tracts.

“seed of the word of God,” “endures for ever.” All the distinctions also, derived from noble or eminent ancestors, or high birth, speedily terminate; but those which spring from regeneration will “endure for ever.” ‘It is grossly ‘contrary to the truth of the scriptures to imagine, that ‘they who are thus renewed, can be unborn again.’*

It is manifest, from this passage, and from that adduced out of St. James, that “the word of God” is *the seed of regeneration*, whether publickly preached, or used in the instructions more privately given to children and others; or, when read in the closet, the family, or the place of worship: and many most important duties depend on our attentively considering and improving these intimations. But if regeneration be uniformly and inseparably connected with outward baptism; how is it that the apostle gives not so much as a hint on that connexion?

In the next chapter, the apostle continues the argument or illustration, when he says, “As new born babes desire “the sincere milk of the word, that ye may grow thereby.”† The same “word of God,” which is “the incorruptible “seed” of regeneration, must be the food of the regenerated; the simpler parts of it, the food of the “new born babe.” They ought to desire and long for it, and will do so, that “they may grow thereby.” Similar language is used by St. Paul, in respect of scriptural instruction:‡ but neither he nor Peter at all refers to baptism, in the whole argument.

The apostle John frequently introduces this subject, in his epistles, as he had done in his gospel, and in a manner well worthy of our most exact attention. “If,” says he, “ye know that he is righteous, ye know, that every one “that doeth righteousness is born of him.”§ In this decided testimony, regeneration is spoken of, as what may be

* Archbishop Leighton. † 1 Pet. ii. 2. ‡ 1 Cor. iii. 1, 2. 3. 7. iv. 15.

§ 1 John ii. 29. Γεγεννηται, *hath been born, or begotten.*

fully known by its effects; even by the uniform righteous conduct of those who had been born again. This accords to the language of God by Ezekiel; "A new heart also
 "will I give you, and a new spirit will I put within you,
 "and I will take away the stony heart out of your flesh,
 "and will give you an heart of flesh: and I will put my
 "Spirit within you; and cause you to walk in my statutes
 "and keep my judgments and do them." * As the coming of Christ the Judge had been just before mentioned: it is most obvious to understand the words, to denote him. True Christians are "born of God," "born of the
 "Spirit," "born of Christ." Thus, according to the language of the Psalmist, "a seed shall serve him; it shall be
 "counted to the Lord for a generation:" of the prophet Isaiah, "He shall see his seed, he shall prolong his days;
 "and the pleasure of the Lord shall prosper in his hands:" and those of the same prophet, as quoted by the apostle, "Behold I, and the children which God hath given
 "me." †

But would St. John have reversed his proposition? Would he have maintained, in the same decided manner; that "every one, who doeth not righteousness is not born
 "of him?" This question is most important in the present argument concerning baptismal regeneration: for if the apostle would maintain the converse proposition; that all, who do not righteousness, are not born of God; he decides the controversy, even by the concession of our opponents, as to all those baptized persons who are not doers of righteousness; and, alas! how many they are!

The next quotation from this apostle, may assist us in determining how he would have answered the preceding question. "Whosoever is born of God doth not commit sin:

* Ezek. xxxvi. 26, 27. See also xi. 19, 20.

† Ps. xxii. 30, 31. Is. liii. 10. Heb. ii. 13.

“for his seed remaineth in him, and he cannot sin, because
 “he is born of God. In this the children of God are
 “manifest, and the children of the devil; whosoever doeth
 “not righteousness is not of God.”* “To do righteous-
 “ness,” denotes a man’s habitual conduct, not a single de-
 tached action: “Not to do righteousness,” and not to com-
 mit sin, (*αμαρτιαν ο ποιει,*) must be understood in the same
 manner, of a man’s general tenour of life. If “then whoso-
 “ever is born of God doth not commit sin;” if “he cannot
 “sin, because he is born of God:” what becomes of the
 sentiment, that by far the greater number of regenerated
 persons, regenerated in baptism, live worldly and unholy
 lives; and yet need not, nay, are not capable of, any other
 regeneration? And how can “the children of God and the
 “children of the devil” be known from each other, by the
 apostolick test, according to this doctrine? “The seed,”
 which “remaineth in those who are born of God,” doubt-
 less means the incorruptible seed of the word of God, spo-
 ken of by Peter: that *truth* of which St. John saith, “It
 “dwelleth in us, and shall be with us for ever.”† Again,
 the same apostle thus exhorts his fellow Christians: “Be-
 “loved, let us love one another: for love is of God; and
 “every one that loveth is born of God, and knoweth God.
 “He that loveth not, knoweth not God.”‡ How prominent,
 in St. John’s mind, was the idea of all Christians having
 been “born of God!” He introduces it in every thing pe-
 culiar to genuine Christianity, yet, except as recording facts,
 he never expressly mentions baptism. “Every one, who
 “loveth,” with that love which is “the fruit of the Spirit,”
 “is born of God,” even if unbaptized; but is the reverse also
 true, that every one that loveth not, is not born of God?—His
 words in the foregoing chapter may resolve this question. “We
 “know, that we have passed from death unto life, because

* 1 John iii. 9, 10.

† 2 John 2.

‡ 1 John iv. 7, 8.

“we love the brethren: He that loveth not abideth in death.”* This accords to the doctrine of St. Paul: “In Christ Jesus, “neither circumcision availeth any thing, nor uncircumcision, “but faith that worketh by love.”† Surely they who abide in death, and neither love nor know God, are not born again, in that sense, which the apostle annexes to this expression! Again, he says, “Whosoever believeth that Jesus “is the Christ is born of God: and every one that loveth “him that begat, loveth him also that is begotten of him.”‡ If then every true believer in Christ hath been born of God: and if none, as adults, receive baptism aright, but those who sincerely profess repentance and faith; then all, who ever received baptism aright, as adults, had been previously “born of God.”§ “He that believeth, and is “baptized, shall be saved.” “What doth hinder me to be “baptized?” says the Ethiopian treasurer. “If thou believest with all thine heart, thou mayest; He answered “and said, I believe that Jesus Christ is the Son of God;— “and Philip baptized him.”|| According to the testimony of St. John, regeneration, in this Ethiopian, preceded baptism, as it must do in all, who rightly receive adult baptism. How then can baptism be regeneration, or inseparably connected with it?

Again, Faith in Christ was the evidence, that men were “born of God,” and so rendered them the special objects of love, to all their fellow Christians; who, loving God, cannot but love his children.—The apostle doubtless considered that faith, of which he spake, as productive of holy obedience, according to his other testimonies concerning those who have been born of God: but, lest any should misunderstand him, he subjoins, “Whatsoever is born of God

* 1 John iii. 14. † Gal. v. 6. See also 1 Cor. xiii. 1—3. ‡ 1 John v. 1.

§ Exhort. in Office of adult baptism. Catechism. Art. xxvii.

Mark xvi. 16. Acts viii. 36—38.

“overcometh the world; and this is the victory that overcometh the world, even our faith: Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?”*—Some manuscripts read *whosoever*, &c: but that preferred by our venerable translators, is perhaps more directly conclusive on the subject. It implies, that there is “a new heart,” or nature, in true believers, distinct from that depraved nature, the remains of which still dwell in them:† and that this new nature, wherever it exists, “overcometh the world,” with all its allurements and terrors.—These in one form or other overcome all those who are not “born of God:” but “whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.” All then who are born of God, *have faith*, and all, who have this true and victorious faith, are “born of God;” and nothing in any man, baptized or unbaptized, is “born of God,” except that, which by faith, overcometh the world.—But do all who are baptized thus by faith overcome the world? Do they all, according to the preceding verses, “love the children of God;” Do they “love God, and keep his commandments; and his commandments are not grievous?”‡ If they do not: then, being “born of God,” indisputably denotes something distinct from outward baptism, or any thing uniformly accompanying it, when rightly administered; yea, something of a far more discriminating nature: so that all who are “born of God,” may be known by their holy characters; the grafted tree by its fruits, and regeneration by its visible *effects*.

If the apostle refers to baptism in the next verse, “This is he that cometh by water and blood; not by water only “but by water and blood;”§ he must be supposed to refer to the Lord’s supper also: but evidently the blessing in the

* 1 John v. 4, 5.

† Rom. vii. 17. 20. 23. Art. ix. latter part.

‡ 1 John v. 2, 3.

§ 1 John v. 6.

Lord's supper is both by the scripture, and by our church, restricted to the right receiving of it, not merely the right administration of it:* and to explain either, of the sacraments in another way, is to go back to what we hoped had been among protestants, the *exploded* doctrine of the *opus operatum*.

The apostle again introduces the same subject, and says, "We know, that whosoever is born of God, sinneth not: but he that is begotten of God, keepeth himself, and that wicked one toucheth him not."† He had mentioned a "sin unto death:" and his words clearly mean, that he who hath been born to God, does not sin the "sin unto death." I might, with a force of argument which could not easily be answered, if at all, maintain from this testimony, that none who are born of God, so turn away from God, as finally to perish. But, waving that, I would observe; that if he "who has been born," or "begotten of God,"‡ doth not commit the sin unto death; but "keepeth himself, so that "the wicked one toucheth him not:" there must be something in the state of his mind and heart different from that of other men, the effects of which are manifested in his habitual conduct; especially in those seasons of trial and temptation, in which "they, who have no root in themselves fall away."§ But is there, indeed, any kind or degree of sin, from which all baptized persons are secured? Any, from which they all, without exception, "keep themselves?" The apostasy, infidelity, and atheism, of millions of baptized persons in Europe, with all the horrid and daring crimes, which for twenty-five years have attended this apostasy, sufficiently answer this question. Must not then regeneration be something distinct from baptism, and not uniformly attending it, however administered? Or, if any will not yield this;

* 1 Cor. xi. 24--29. Art. xxviii. † 1 John v. 18.

‡ ΓΕΓΕΥΝΗΜΕΝΟΣ, ΓΕΓΥΝΘΗΣ, passive participles from the same verb.

§ 1 John ii. 19. Matt. xiii. 21. Luke viii. 13. Heb. x. 39.

must they not say, with many modern baptized persons, calling themselves Unitarians, and rational Christians, that the APOSTLE WAS MISTAKEN?

Let us place the texts adduced from this epistle, together in order: "Ye know that every one that doeth righteousness
"is born of God."—"Whosoever is born of God doth not
"commit sin: for his seed remaineth in him: and he can-
"not sin, because he is born of God." "Every one that
"loveth is born of God, and knoweth God." "Whosoever
"believeth that Jesus is the Christ is born of God."
"Whatsoever is born of God, overcometh the world." "We
"know that whosoever is born of God, sinneth not: but he
"that is begotten of God keepeth himself, and that wicked
"one toucheth him not."* In every instance, "born of God,"
is connected with "things accompanying salvation;"† and
with the most discriminating parts of genuine Christianity.
Let this be well considered; as in the presence of God,
and with the great day of retribution in full prospect, and
with prayer for the promised teaching of the Holy Spirit;
and then let the reader ask himself: Would the apostle
have said the same things concerning all those who had been
baptized, even when apostles themselves administered that
sacrament?

Every passage in the New Testament has now been considered, in which the term regeneration, or words of the same import are used: and in two only of the whole number is there any direct allusion to baptism: so little foundation is there for the assertion, that "these expressions all
'relate to a single act once performed upon every individual
'professed Christian, namely, his baptism.'‡

But there are several other expressions, which appear to denote the same change, as those which have been ad-

* 1 John ii. 29. iii. 9, 10. iv. 7. v. 1. 4. 18. † Heb. vi. 9. ‡ Ref. 84.

duced, and on which a few remarks may be made:—"You," saith St. Paul, "hath he quickened, who were dead in 'trespasses and sins.'" "God, who is rich in mercy, of 'his great love, wherewith he loved us, even when we were 'dead in sins, hath quickened us together with Christ.'"* With reference to this, the Holy Spirit, 'the Author and Giver of 'life,'† is called by the same apostle, 'The Spirit of life in 'Christ Jesus.'‡ Thus our Lord saith, "As the Father "raiseth up the dead, and quickeneth them, even so the Son "quickeneth whom he will." For he is not only "the Way, "and the Truth," but "the Life" also. "The last Adam "was made a quickening Spirit." Fallen man has *animal* life, and is capable of its pains and pleasures.§ He is also a rational creature, and capable of *intellectual* enjoyments, such as philosophers experience in the successful investigation of natural science. But he is *spiritually* dead; incapable of the joys of true religion, and consequently of those pleasures, in which heavenly felicity consists. "The Spirit of "life" departed from Adam, when he sinned; in this respect "on that very day he died;" and his descendants, without exception, continue "dead in sin," till "the Spirit of life in "Christ Jesus," "the second Adam, the Lord from heaven," return, and restore them to spiritual life. Then indeed they become "dead to sin, but alive unto God;" and "yield "themselves unto God, as alive from the dead."||

Yet, as the feelings of a man, who has, from a state of insensibility and apparent death, been recovered to life, are not pleasant but painful, though introductory to the enjoyments of his future life: so the first perceptions of those, who are "made alive from the dead," by the life-giving Spirit of Christ, are generally alarming or distressing. Fear,

* Eph. ii. 1. 3—5. *Συνεζωοποιήσατε*, made alive together with, &c.

† Nicene Creed. ‡ Rom. viii. 2—10.

§ John v. 21. 1 Cor. xv. 45. *ζωοποιεῖν*, making alive. See Ez. xxxvii. 14.

|| Rom. vi. 11, 12. viii. 2. 1 Cor. xv. 47.

shame, sorrow, remorse, are commonly first experienced : but these make way for hope, love, gratitude, and all “ the peaceable fruits of righteousness,” of reconciliation to God, communion with him, holy exhilarating contemplation, delightful obedience, and the final enjoyment of those pleasures, which are at his right hand for evermore.

The beginning of this new and divine life, is ‘ a death unto sin, and a new birth unto righteousness;’* the thing signified in baptism, the inward and spiritual grace of baptism. Let us hear how St. Paul states this : “ Buried with him in baptism ; wherein also ye are risen with him, through faith of the operation of God, who hath raised him from the dead ; and you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven all trespasses.”† “ If then ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God.”‡ In like manner, writing to the Romans, he says, “ How shall we, who are dead to sin, live any longer therein ? Know ye not, that so many of us, as were baptized into Jesus Christ, were baptized into his death ? Therefore we are buried with him in baptism ; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted with him in the likeness of his death, we shall be also in the likeness of this resurrection.”§ Here three particulars are mentioned, in allusion to the death, burial and resurrection of Christ ; to whom Christians are, in a figurative sense, conformed. They become “ dead to sin,” as “ he died unto sin once.” They are buried, as he was buried ; they arise to a new life, as he arose. “ For in that he died, he died unto sin once, but in that he liveth

* Ch. Catechism.

† Col. iii. 12, 13.

‡ Col. iii. 1—3.

§ Rom. vi. 2—6.

“he liveth unto God. Likewise reckon also yourselves to “be dead unto sin, but alive unto God, through Jesus Christ “our Lord.”* It is evident, that “ceasing from sin,”† and becoming morally incapable of “living any longer “therein;” that entire separation from a man’s former course of ungodliness, and from the pollutions of this world, and fellowship with the children of this world in their “unfruit- “ful works of darkness;” and the beginning, and progress of a new, and holy, and heavenly life, to be perfected with our risen Redeemer in his glory; are signified by this *death, burial* “and resurrection. Of these baptism is the outward sign, and in adults, it is the express and open profession. Whether any allusion was intended to *immersion*, as the mode of baptism, or not; it is manifest, that neither outward baptism, nor any thing inseparably attending it, can be exclusively meant; unless all, who are baptized with water, are so “dead to sin,” and buried from it; and so “risen with “Christ;” that they can “live no longer in sin;” but must and do “walk in newness of life,” “being alive to “God, through Jesus Christ our Lord,” and “made parta- “kers of true faith.”‡ If the profession made by adults in baptism, was indeed “the answer of a good conscience “towards God;” they would “thenceforth walk in new- “ness of life,” but not otherwise; nor would baptism otherwise save or profit them.§ Yet even true Christians need exhortations, frequent, earnest exhortations, “to walk “worthy of God, who hath called them to his kingdom “and glory;” and it is by these, that their “pure minds “are stirred up in a way of remembrance.”|| Much more then is it needful to address such exhortations, admonitions, warnings, and even expostulations, to collective bodies of professed Christians; which, in the purest times, have ever contained some tares among the wheat.

* Rom. vi. 9—11.

† 1 Pet. iv. 1.

‡ Col. iii. 12, 13.

§ 1 Pet. iii. 21.

|| 1 Thess. ii. 11, 12. 2 Pet. i. 12—15. iii. 1.

When the apostle in another place says, "As many of you as have been baptized into Christ have put on Christ:"—"Ye are all one in Christ Jesus; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise;"* did he mean to include baptized formalists and hypocrites, as the children of believing Abraham, "and heirs according to the promise?" Or did he not rather intend to express the same thing, as when he said, "By one Spirit we are baptized into one body?"† The outward baptism admits men into the visible Church: but the baptism of the Spirit, alone, constitutes them living members of Christ's mystical body on earth, and members of "the church of the first born, whose names are written in heaven."‡

It has already been stated, that circumcision was, under the old dispensation, the sacrament of regeneration, and of introduction into the visible church, in the same sense as baptism is under the New Testament, with only circumstantial variations. If then all baptized persons are regenerate, and need no other regeneration, and indeed are capable of no other: by parity of reason all circumcised persons, from Abraham to Christ's ascension, were regenerate, and needed no other regeneration, and were incapable of any other. If there be a fallacy in this reasoning, let it be fairly exposed. Yet it is as certain, as the express and repeated testimony of God can make it; that immense multitudes of circumcised persons were uncircumcised in heart, and consequently *unregenerate*. And let it be remembered, that Nicodemus, to whom Jesus so particularly and emphatically preached the necessity of being "born again," and "born of the Spirit," had this sacramental regeneration, and was instructed by our divine Teacher in this manner, before the Christian sacrament of regeneration had been appointed, or even intimated to his disciples. Indeed the apostles after-

* Gal. iii. 27—29.

† 1 Cor. xii. 13.

‡ Heb. xii. 22, 23.

wards never varied their instructions on such topicks, in addressing circumcised or uncircumcised persons: their meaning constantly was this, "Ye must be born again."

I shall here conclude the argument from scripture, concerning regeneration. I have laboured it the more; because it is of peculiar importance, in the controversy excited against modern Calvinists and the Evangelical clergy: and as in other subjects more concessions are made to them, than on this head; especially in that publication, on which I venture to make these remarks: and because it appears to me, that this is the very hinge on which the whole controversy turns. If such a regeneration as has been insisted on, be indispensably and universally needful, in order to salvation: fallen man must indeed be altogether depraved, and dead in sin: salvation must be wholly by grace; as an act in God, not only of free mercy, but also of omnipotent agency, of *new creation*, strictly speaking. This grace must be through Christ alone, and by "the Spirit of life in Christ Jesus:" faith itself (true faith) must be the gift and work of God; and the whole must be devised, begun, and accomplished, "according to the purpose of him, who worketh all things after the counsel of his own will."* Thus the great apostle of the Gentiles viewed, and viewing admired and adored, the gracious, stupendous but mysterious design, with ineffable gratitude; while he was inspired to teach all succeeding Christians, that the angelick hosts joined in this admiration and adoration. But if no such regeneration be needful; nothing but what always attends baptism, (let the lives of baptized persons in general, declare what that is;) then our other doctrines lose much of their support; an opposite system may have semblance of truth; and, as far as I can judge, in this case Christianity must *degenerate* into dead faith, dead works, and formal worship.

* Eph. i. 5. 10. iii. 11.

SECTION III.

The Doctrine of Baptism and Regeneration, as contained in the Liturgy, Articles, and Homilies of the Church of England.

‘The word Regeneration,—is in scripture solely and exclusively applied, to the one immediate effect of baptism once administered; and is never used as synonymous to the repentance and reformation of a Christian; or to express any operation of the Holy Spirit upon the human mind subsequent to baptism. And the Christians did in all ancient times continue the use of this name for baptism; so as that they never use the word regenerate, or born again, but that they mean by it baptism.’*

I trust, it has been demonstrated, that both *regeneration*, and “born again,” and “born of God,” are used in scripture, in a meaning distinct and remote from ‘the one immediate effect of baptism: and though not synonymous to the repentance and reformation of a Christian;’ as the *cause* is not the same as the *effect*; or imparting life is not synonymous to the subsequent activity, enjoyment, or suffering; yet they imply an ‘operation of the Holy Ghost upon the human mind’ separable from baptism, and in many cases, subsequent to it: unless all, in every age, who have been baptized on a formal or hypocritical profession of faith, are to be consigned to hopeless perdition, as the enemies of God; whatever evidence they afterwards have given of repentance, faith, and holiness.

The latter part of this quotation, (by which his Lordship unites the two parts of the subject,) is taken from ‘Wall on infant-baptism;’ and may properly introduce the subject of the present section. The use of the words ‘regenerate, and born again,’ is allowedly of great antiquity

* Ref. 86, 87. and Wall, in Ref.

in the Christian Church: but the clause 'continue the use of it' is not correct, because the language of the sacred writers is far from sanctioning it. In no one instance is it at all intimated in the New Testament, when the baptism of converts is recorded, that they were then *regenerated*. The two subjects are kept entirely distinct; except as in two or three instances—the outward sign is alluded to in speaking of regeneration. From what source the language of the early fathers originated is a distinct question: but it is certain that we cannot, at the same time "speak according to the oracles of God," and according to the phraseology of Justin Martyr. For instance; 'Whoever are persuaded, and believe, that those things which are said by us are true, and engage that they will live agreeably to them, are directed to fast and pray, and intreat from God forgiveness of their former sins, we fasting and praying with them. Afterwards they are conducted by us to a place where there is water; and they are regenerated, according to the same mode of regeneration, by which we ourselves were regenerated: for they are washed with water in the name of the Father of the Universe and the Lord God, and of our Saviour Jesus Christ, and of the Holy Ghost. For Christ said, "Except ye be born again, ye shall not enter into the kingdom of God."* Can this language be paralleled from any record of baptism in the New Testament?

Yet, in fact, it is far more guarded than many statements in modern divines are.† The previous profession required, and the prayers and fasting which preceded their baptism, all implying, that the *right reception*, and not merely the *right administration*, was considered as essential to the blessing: and in fact Justin himself in another passage, in good measure, avows this.—'What advantage is there in that baptism, which makes clean flesh and body only? Wash

* Ref. 297. † Ref. 83, 85.

‘your souls from wrath, and from covetousness, from envy, and from hatred; and behold the body is pure.’*

This, at least clearly shews, that in Justin’s opinion, baptism might be rightly administered; and yet be of *no advantage*, if not rightly received.

It has been the opinion of persons, eminent for wisdom, learning, and piety, both in the Church of England, and elsewhere, that the reformers from popery in general, by appealing to fathers and councils of the first four centuries as *authority*, and not decidedly and consistently adhering to their own grand principle as stated in our article;† gave their opponents an immense advantage, in all the subsequent controversies with papists, as it still does to such as oppose their doctrine, though called protestants. An amiable humility, and a deference to characters of established reputation in the church in former ages; a fear of needlessly innovating, and some remaining prejudices of education, very reasonably account for this, without deducting in the least from the high veneration, in which they should be held for wisdom and piety. But if, even in the apostle’s days, “the mystery of iniquity did already work;” it may well be supposed, that in *four* centuries, and indeed in far less time, it made rapid and destructive, but silent, progress.

In respect of the quotations from the fathers, in the Refutation; the remarks on which I do not mean, in general, to re-publish: I shall intreat the reader’s candid attention to the following thoughts on their character, writings, and authority.

Our article maintains, that ‘Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary unto

* Ref. 298. † Art. vi.

‘salvation.’* ‘There is no truth or doctrine, necessary for our justification and everlasting salvation, but that is, or may be drawn out of that fountain and well of truth.’—And a homily thus exhorts us; ‘Let us diligently search for the well of life, in the books of the New and Old Testament, and not run to the stinking puddles of men’s traditions, devised by men’s imagination, for our justification and salvation.’† The concluding words of this quotation refer to the pernicious traditions of the papists: but what was at length called popery, began very early to work in the Christian church; and very many traces of it may be discerned, in the quotations adduced in this chapter of the Refutation, which occupies 224 pages.‡ Our appeal is therefore “to the law and to the testimony;” “the law of the Lord, which is perfect, converting the soul; and the testimony of the Lord, which is sure, making wise the simple.”§ The decisions of our Church are *authority* to the whole body of the clergy, without exception; and the evangelical clergy are more disposed to appeal *to it*, than from it. But other human authority we peremptorily disclaim. We do not indeed put even the authority of our church, on the same footing, as that of the sacred Scriptures. So long as we *voluntarily* officiate as ministers of the Establishment, we are amenable to its tribunal; yet our responsibility would cease, by our receding from it: but the authority of Scripture must remain, and our responsibility for our conduct, as men and ministers, continue the same through life, notwithstanding any change in our situation or sentiments. The authority of the church is vested in its rulers, and enforced only by temporal sanctions: except as, by continuing to act as her ministers,

* Art. vi.

† Homily on the Reading and Knowledge of the Holy Scriptures.

‡ Ref. Chap. v. § Ps. xix. 7, 8. Isai. viii. 20.

while men disbelieve her doctrine, and disapprove her worship, they become chargeable with gross hypocrisy, in the sight of God: and if they do it for the sake of emolument or distinction, they are guilty of base venality, and a corrupt ambition; for which also they are responsible to God. But the authority of the Scriptures is the authority of God: to him we are responsible for our refusal to submit to it; and the sanctions are spiritual and eternal.

‘The ancient fathers of the Christian church’ may be read with benefit in various ways; their persons ought, in general, to be venerated; even their supposed mistakes are entitled to our candour; but they have no authority over our creed, any more than we have over the creed of our remote posterity. We are, therefore, in this chapter, cited before a tribunal, the authority of which we altogether disclaim: we are to be tried by a jury, every individual of which we challenge, and against whom we can bring most valid exceptions. So little agreement in sentiment is found among these fathers, that it would be a very easy task, to bring together a long catalogue of their mutual discordances: and so inaccurate were they, as to historical facts, that it would be equally easy, to make a long list of their most undeniable mistakes. Their comments upon the Scripture were often such, as would be almost universally rejected, nay despised, in these days. They were *uninspired* men, and fallible as others are: few of them had enjoyed the benefit of a religious education, or been trained up in any learning, which did not rather disqualify, than prepare them for theological studies. Copies of the Scriptures were not then multiplied as they now are: few of the fathers were capable of studying the original of the Old Testament; and some were unacquainted with that of the New. What those, who perhaps had conversed with the apostles, or who lived soon after, learned from

this source, more than we have in the Scriptures, (if they indeed learned any thing of this kind,) must have been preserved by *recollection*, and communicated by *tradition*; neither of which is greatly to be depended on, in respect of controverted points of theology. Criticism, especially biblical criticism, and the skill and habit of exactly weighing the true import of every expression, and the grammatical meaning of every sentence; and deducing conclusions from it, by logical rules, were comparatively little known among them: so that (except as they learned any thing from the uncertain source of tradition, or unless they were divinely inspired,) they had fewer helps, by far, for understanding the Scriptures, than moderns have; to whom the multiplication of books by printing, and the ease and readiness, with which any man communicates his sentiments to great numbers; and with which they may be examined, confirmed, or refuted; are to the sincere enquirer after truth inestimable advantages, to which the fathers were totally strangers. Most of them had been brought up in heathen notions, or had imbibed the principles of the philosophers; of which they retained a considerable proportion, after their conversion; and with which some of them exceedingly corrupted Christianity. They did not observe the apostle's caution: "Let no man spoil you, through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." * They were in general men of great earnestness and piety: some of them had much learning of various kinds, (for that time,) and brilliant talents: but few of them possessed that stock of theological knowledge, and that quick and accurate judgment, on disputable points, by which the least shade of difference is promptly and exactly perceived; and by which men, through exercise and habit, "discern good and evil,"

* Col. ii. 8.

“as the ear distinguishes sounds, and the mouth tastes
“meats.”

Indeed, it seems highly probable, that the Lord, fore-
knowing how prone men in subsequent times, would be to
over venerate the uninspired writers of the primitive church,
and to make them even the rivals of his holy oracles, and
a kind of *authoritative* expositors of them; was pleased
to counteract this tendency, by permitting it so to come to
pass, that we no sooner leave the apostolical writings, to
open the books of these ancient fathers, than we seem, as
it were, at once got into another climate: and the inferiority
of their productions strikes our minds, in proportion as we
enter into the spirit and views of the divine word, and relish
and delight in it. Thus, in like manner, while the Scripture
contains the best writing almost of every kind, which can be
found in ancient or modern books; and nearly all of it was
written by Israelites: it is remarkable, that this same nation
cannot be said to have produced one good writer, besides
the penmen of the Scriptures. Even Josephus is not entitled
to this character: but the value of his information, in some
parts of his writings, makes us overlook the defects of his
composition. There are indeed detached passages, even in
the apocryphal books, that are well written: some of
which are evidently borrowed from Scripture: but not one
book is free from puerilities, tautologies, ambiguities, and
obscurities, and other things inconsistent with good writing.
So that the transition from the Scripture, even to the least
exceptionable parts of the apocrypha, is similar to that, be-
fore mentioned; from the ardent, (yet argumentative,) and
persuasive language of St. Paul, or the affectionate simpli-
city of St. John, both full of Christ, his love, his salvation
and his example, to that of the fathers.

The difficulty also of distinguishing the genuine writings
of the fathers, from the works falsely ascribed to them; and

from the interpolations, which have been made in them, is allowed even by the most zealous assertors of their claim to our almost implicit credence. If then we would know, what primitive Christianity was, we must go to earlier times, than even those of the most ancient fathers of the Christian church; even to the times of the apostles, and the writings contained in the New Testament.—I would, however, in no wise be understood to mean, that the aggregate testimony of the ancient fathers of the Christian church is against our tenets; but, disclaiming all human authority, I decline attempting any evidence from the fathers, on the other side of the question. Some have done it; and in their hands I leave it.*

But, to return from this digression: when the reformers had made the concession above stated, by which the subsequent controversies were involved in perplexities and intricacies, by no means belonging to them had the appeal been exclusively to *THE WORD OF GOD*; and which invalidated, or threw a doubt and hesitation on many of their deductions, and cast a shade upon the honour of their triumphs; it might have been expected, that more evident traces of its effects would have been visible in their authoritative books. And it is truly wonderful, that *our* reformers especially, who seemed in some respects more compliant than those of other countries, have preserved the articles and liturgy in general, so free from bias derived from that source, as we actually find them. Indeed in many things, which hasty and superficial controversialists have charged with deviation from the sacred oracles to human traditions, a careful investigation of each *word* and *clause*, and the connection in which it stands, and the guards put around it, will convince the impartial enquirer, that the charge is unfounded: and lead him to admire the depth of acquaintance with the Holy Scriptures, discernible in these

* Milner's Ecclesiastical History.

venerable writings. In respect however of baptism, a few exceptions to the general rule occur; and the language customary in the church for many ages, seems to have induced the compilers to use expressions not strictly scriptural. Yet, I trust, it will appear, that the words employed on this subject, taken together, and compared with each other, by no means imply that *baptism* and *regeneration* are synonymous; or that baptism, when rightly administered, is always accompanied with regeneration.

The Case of Infants.

It is assumed that the parents and sponsors, who, as members of the church, bring infants to baptism, are themselves true Christians; and that they really desire and pray, both previously and at the time when baptism is administered, that the inward and spiritual grace of that sacrament may accompany, or follow the outward and visible sign, thus imitating those who brought their young children to “Christ, “that he should lay his hands on them, and pray for them.”* It is also assumed, that when baptism is publicly administered, the congregation likewise unite in fervent prayer for the same blessing along with the officiating minister; and that God does indeed hear and answer these prayers, and on these grounds all parties unite in thanking God for so doing.† Viewing the concern in this light, many of those called Evangelical Clergymen, suppose some gracious effect generally to attend the due administration of this sacrament of regeneration; though they do not think baptism synonymous with regeneration, or inseparable from it: and thus they are satisfied, in using the words, ‘We yield thee hearty thanks, most merciful ‘Father, that it hath pleased thee to regenerate this infant ‘with thy Holy Spirit, &c.’‡ Probably, far too much is

* Matt. xix. 13.

† Collect immediately preceding Baptism.

‡ Thanksgiving after Baptism.

assumed in this case; at least, far more than accords to the present state of things.

‘ We shall find this word used exactly in the same manner in our liturgy, articles, and homilies. In the beginning of the service of Public Baptism of Infants, we pray, that the infant brought to be baptized may be washed and sanctified with the Holy Ghost; may receive remission of his sins by spiritual regeneration; may be born again; and that the old Adam may be so buried, that the new man may be raised up in him.’*

If baptism be regeneration, or inseparable from it, why should we pray in this manner? ‘ We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon this child; wash him and sanctify him with the HOLY GHOST; that he, being delivered from thy wrath, *may be received into the ark of Christ’s Church*:’—‘ We call upon thee for this infant, that he, coming to thy holy baptism, *may receive remission of sins by spiritual regeneration*—that this infant *may receive the everlasting benediction of thy heavenly washing.*’ ‘ Give thy HOLY SPIRIT to this infant, that he may be born again.’†—The prayers themselves clearly distinguish between *baptizing with water*, which is the act of man; and *spiritual regeneration*, being “*born again*,” which is the gift and work of God, by his Holy Spirit. But, on the supposition of our opponents, all concerned ought indeed to pray, that the bishop, priest, or deacon, may *rightly administer* the sacrament; for on that every thing depends; and they have no call to pray for any thing further, because all the rest, at least as far as *regeneration* is concerned, follows by necessary consequence.

‘ Seeing now that this child is regenerate and grafted

* Ref. 87.

† Prayers, Baptismal service.

‘into the body of Christ’s Church.’ And in the concluding prayer, the priest returns ‘thanks to God that it hath pleased him to regenerate this infant with the Holy Spirit, and to receive him for his own child by adoption, and to incorporate him into his holy church;’ and it is added, that ‘God for his part will most surely keep and perform his promise, of releasing him from his sins, sanctifying him with the Holy Ghost, and giving him the kingdom of heaven and everlasting life.’

The supposition, that the blessing is vouchsafed in answer to the prayers before offered, shews most evidently, that it is not effected by the mere *opus operatum*, or necessary consequence of the right administration of baptism by the minister; who may do this *rightly*, though himself a wicked man.* The words here quoted, refer to the preceding exhortation, ‘Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive this present infant;’† and to the prayer grounded on it; ‘Regard, we beseech thee, the supplications of thy congregation; sanctify this water to the mystical washing away of sin; and grant that this child now to be baptized therein, may receive the fulness of thy grace, &c.’‡ If then faith, and the prayer of faith be entirely wanting, surely, there is no ground in this office to expect that the inward and spiritual grace of baptism will accompany the outward administration. The baptism is valid; but, even according to the *charitable hope* expressed in the office, regeneration does not necessarily accompany it; and the thanksgiving is rendered as unmeaning, or hypocritical, as the rest of the service.

In respect of the peculiar form, in which the publick baptism of infants is administered; and that profession of repentance and faith which is made by their sureties in their

* Art. xxvi.

† Exhortation after the gospel.

‡ Collect before baptism.

name, and the real doctrine of the church of England in this respect; I shall content myself with referring to the work of one nearly related to me, in which it is fully discussed, and shall merely adduce a quotation from it.*

‘ In the Catechism, it having been stated that the things
 ‘ required of persons to be baptized, are repentance whereby
 ‘ they forsake sin, and faith whereby they steadfastly believe
 ‘ the promises of God made to them in that sacrament; the
 ‘ question occurs, ‘ Why then are infants baptized, when by
 ‘ reason of their tender age they cannot perform them?’ Now
 ‘ what should we have expected as the simple and natural
 ‘ answer to this question? I remember formerly to have
 ‘ thought, that the words of the twenty-seventh article,
 ‘ The baptism of young children is in any wise to be retained
 ‘ in the church, *as most agreeable with the institution of*
 ‘ *Christ,*’ would have furnished a more obvious, and a more
 ‘ satisfactory answer, than that which is given. And so they
 ‘ certainly would have done, if it had been intended only to
 ‘ assign our authority for baptizing infants. But the answer
 ‘ makes it clear, that the question was designed to introduce
 ‘ an *explanation* of the church’s views in receiving infants,
 ‘ and considering them in the manner she does. The answer
 ‘ is, ‘ Because they promise them both,’ (both repentance and
 ‘ faith,) ‘ by their sureties; which promise, when they come
 ‘ to age, themselves are bound to perform.’—It is then avow-
 ‘ edly on the ground of this promise, and in the expectation
 ‘ of its performance, that the church admits infants to bap-
 ‘ tism: and consequently it is upon the same ground, that
 ‘ she proceeds to speak of them in the manner we are con-
 ‘ sidering.’† ‘ I do therefore consider the passage which I
 ‘ have quoted from the Catechism, as furnishing, and design-

* Answer to Dr. Mant’s Tracts, by Rev. John Scott, Hull.

† Ibid, p. 143, 144.

‘edly furnishing, the true key to the meaning of the Church,
 ‘in the language which she uses concerning infants. She
 ‘requires of them by their sureties, as she does of adults
 ‘personally, certain vows; she assumes their disposition, as
 ‘they become capable of it, to perform those vows; and she
 ‘speaks of them, as, (what they must upon that supposition,
 ‘be,) regenerate, and the children of God, by adoption and
 ‘grace.’*

‘In the service of private baptism, immediately after the
 ‘baptismal words are pronounced, it is said, ‘This child, being
 ‘born in original sin, and in the wrath of God, is now by the
 ‘laver of regeneration in baptism, received into the number
 “of the children of God, and heirs of everlasting life.”†

This quotation shews indeed, that baptism is considered
 as “the laver of regeneration;” and in other respects it co-
 incides with what has been already noticed: but, how far
 this bears upon the main point contested among us, must
 be determined by explanations given in other parts of the
 same authorized writings, especially in the articles.

The Case of Adults.

The case of the few, who in the established church re-
 ceive baptism as adults, requires a distinct consideration. In
 general, either they are previously true believers; and then
 their baptism is a profession, and seal of their faith, and a
 publick recognition of their regeneration; or they are mere
 formalists. Let the reader then judge for himself, whether it
 can be supposed, that God *uniformly* renders a *formal* and
insincere profession, (not to say, a directly *hypocritical* re-
ceiving of this holy sacrament,) effectual to the conversion
 of such characters. But let the office for adult baptism speak
 for itself.

* Answer to Dr. Mant, p. 146, 147.

† Ref. 89.

‘ The service of baptism of such as are of riper years,
 ‘ begins thus : ‘ Forasmuch as all men are conceived and born
 ‘ in sin, and that which is born of the flesh is flesh, and they
 ‘ that are in the flesh cannot please God, but live in sin, com-
 ‘ mitting many actual transgressions ; and that our Saviour
 ‘ Christ saith, None can enter into the kingdom of God,
 ‘ except he be regenerate and born anew of water and of the
 ‘ Holy Ghost, I beseech you to call upon God the Father,
 ‘ through our Lord Jesus Christ, that of his bounteous good-
 ‘ ness he will grant to these persons that which by nature
 ‘ they cannot have ; that they may be baptized with water
 ‘ and the Holy Ghost, and received into Christ’s holy Church
 ‘ and be made lively members of the same.’ And after the
 ‘ baptismal words are pronounced, the persons baptized are
 ‘ declared to be ‘ regenerate and now born again.’*

The quotation, here adduced, is taken from the intro-
 ductory exhortations. The prayers are nearly the same, as
 in the office for infant-baptism. But the gospel appointed
 to be read is, our Lord’s discourse with Nicodemus concern-
 ing regeneration : and on this is grounded an exhortation :
 ‘ Beloved, ye hear in this gospel, the express words of our
 ‘ Saviour Christ ; that “ except a man be born of water, and
 “ of the Spirit, he cannot enter into the kingdom of God.”
 ‘ Whereby we perceive the great necessity of this sacrament,
 ‘ *where it may be had.* Likewise immediately before his as-
 ‘ cension, (as we read in the last chapter of St. Mark’s gos-
 ‘ pel,) he gave command to his disciples, saying, “ Go ye
 “ into all the world, and preach the gospel to every crea-
 “ ture ; he that believeth, and is baptized shall be saved :
 “ but he that believeth not shall be damned ;” which also
 ‘ sheweth the great benefit we reap thereby. For which cause
 ‘ St. Peter the apostle, when upon the first preaching of the
 ‘ gospel, many were pricked to the heart, and said to him

* Ref. 89.

‘and the rest of the apostles, “Men and brethren, what shall “we do?” replied and said unto them; “Repent and be “baptized every one of you, for the remission of sins, “and ye shall receive the gift of the Holy Ghost; for the “promise is to you and your children, and to all that are “afar off, even as many as the Lord our God shall call. And “with many other words exhorted he them, saying, Save “yourselves from this untoward generation.” ‘For (as the ‘same apostle testifieth in another place) “Even baptism “doth now save us, (not the putting away the filth of the “flesh, but the answer of a good conscience towards God,) “by the resurrection of Jesus Christ.” ‘Doubt ye not there- ‘fore, but earnestly believe, that he will favourably receive ‘these present persons, *truly repenting, and coming unto him ‘by faith*; that he will grant them remission of their sins, ‘and bestow upon them the Holy Ghost; that he will give ‘them the blessing of eternal life, and make them partakers ‘of his everlasting kingdom.’—The portions of scripture, in- troduced into this exhortation, have already been considered, and certainly are highly appropriate. Baptism, as being “born of water,” ‘is very necessary, *where it may be had*:’ but being “born of the Spirit,” is *indispensably necessary*. The ‘great benefit derived to adults by baptism,’ is spoken of as connected with their ‘*truly repenting, and coming to ‘the Lord by faith*,’ but, if they do not ‘truly repent, and ‘come to him by faith;’ if they be hypocrites, or have only a dead faith; are we not to doubt, but that he favourably receives them, and not only at present, ‘grants them remis- ‘sion of sins, and bestows on them the Holy Ghost; but ‘that he will give them the blessing of eternal life, and ‘make them partakers of his everlasting kingdom?’ They who come to baptism, in this manner, beyond all controversy were not previously regenerate: no intimation is given in the exhortation, concerning baptismal regeneration; and hence

it may be fairly concluded, that if they live and die, without subsequent regeneration, they “cannot enter into the “kingdom of God.”

Then follow the questions proposed to the persons to be baptized; and he, who can answer them sincerely and intelligently, has “the answer of a good conscience towards “God:” he, who can only answer them hypocritically or ignorantly, has no more “than the washing away of the “filth of the flesh.”

After the adults have been baptized, it is added, “Seeing “that these persons are regenerate, and grafted into the body “of Christ.” Upon the supposition, that they approached to baptism ‘truly repenting, and coming unto him by faith,’ no doubt they are *regenerate*; but it is not said that they were *regenerated in baptism*. The expression ‘being now ‘born again,’ does not necessarily imply that this was effected at the very moment of their baptism: any more than the text, “being now justified by his blood,” (quoted by his Lordship*) means that the justification spoken of had just then taken place: but that now, at the time when the thanksgiving is offered, they are numbered among the regenerate. The language is so general, that persons of rather different sentiments may use it, without scruple: it is certain, however, that this office does not say that baptism is regeneration, or uniformly attended by it.

The Doctrine of the Articles, as it relates to Baptism.

The subject of baptism, as administered to adults, having been thus far considered; it may be proper to examine, in this place, the doctrine of our articles, respecting baptism.

* Ref. 100.

‘In the ninth article, those ‘that are regenerated,’ and those ‘that believe and are baptized,’ are mentioned as the same ‘persons. The 15th Article speaks of all Christians, as being ‘baptized and born again in Christ, and the 27th Article ‘says that ‘baptism is a sign of regeneration, or new birth;’ ‘meaning that the external form is a sign of the internal effect. ‘These are the only instances, in which the word regeneration, ‘or any expression of the same import, occurs in the articles.’*

‘Doubtless those that believe and are baptized are regenerated;’ but it does not follow, by any sound logick, that all who are baptized are regenerated, *whether they believe or not.* This article determines nothing concerning regeneration, as attending infant-baptism; but, by connecting the exemption from condemnation to them who ‘believe and are ‘baptized,’ is rather unfavourable to that opinion: and as to adults, receiving baptism without believing, or true faith, it evidently leaves them under condemnation. In the fifteenth article, ‘baptized, and born again in Christ,’ are spoken of as distinct things: so that a man may be baptized, who is not born again; and born again, who is not baptized. Else why are both mentioned? Had they been deemed inseparable, or synonymous, this would have hardly been done.—The twenty-seventh article requires a more particular consideration. But let the general explanation of the meaning of the word SACRAMENTS be first noticed. ‘Sacraments, ordained ‘of Christ, are not only badges and tokens of Christian ‘men’s profession; but rather they be sure and certain ‘witnesses, and effectual signs of grace, and God’s good ‘will towards us; by the which he doth invisibly work ‘in us, and doth not only quicken, but also strengthen and ‘confirm our faith in him.’† *Nostramque fidem in se non solum excitat, verum etiam confirmat.* If then there be no faith in him, who receives either of the sacraments, the invi-

* Ref. 91. † Art. xxv.

sible operation of God in them can neither quicken nor confirm faith: and the words, *convey grace and faith*, would more aptly have expressed the meaning insisted on by his Lordship. Whatever may be said, as to the case of infants receiving baptism; no imaginable reason can be assigned, why the case of adults should be concluded, by the doctrine of our church, not the same as to the one, as to the other of the sacraments, especially after this general explication, which equally applies to both.

‘Baptism is not only a sign of profession, and mark of discrimination, whereby Christian men are discerned from others that be not christened: but it is also *a sign of regeneration, or new-birth*, whereby, as by an instrument, they that *receive baptism rightly*, are grafted into the church: the promises of forgiveness of sins, and of adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed; *faith is confirmed, and grace increased* by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ.’* It is evident that the whole of this article, except the concluding sentence, refers to the baptism of adults. Baptism is said to be ‘*a sign of regeneration*,’ but the *sign*, and the *thing signified*, cannot be the same; nor are they even inseparably connected. ‘The promises of the forgiveness of sin, and of our adoption, are *visibly signed and sealed*,’ not efficaciously conveyed. The expression, ‘they that *receive baptism rightly*,’ refers, not to the *right administration of baptism by the priest*, but to the *right reception of it by the baptized person*. As *faith is*, in this case, *confirmed* and *grace increased*; faith and grace must have been previously possessed by those who ‘*receive baptism rightly*’: for if they had no faith, or grace, the one could not be *confirmed*, nor the other *increased*. And this

* Art. xxvi.

is, not by the *opus operatum*, or even the efficacious conveying of baptism, but ‘by the virtue of prayer.’

‘Neither is the effect of Christ’s ordinance taken away ‘by their wickedness,’ (that of the priests,) ‘nor the grace of ‘God’s gifts diminished from such, as *by faith and rightly* ‘do receive the sacraments ministered unto them.’* The distinction is here clearly made, between the *ministering*, and the *receiving aright*, of the sacraments; and the *receiving aright*, is confined to those who do it *by faith*. To those, then, who have not faith, they are null and void, as to the blessings before mentioned, or any thing beyond admission of the persons concerned into the visible church. The case of infants is distinctly spoken of, in other places: but why should not faith be as necessary in *adults*, to a right receiving of baptism, as to a right receiving of the Lord’s supper? ‘And in such only, as worthily receive the same, they have ‘a wholesome effect and operation: but they that receive ‘them, (baptism and the Lord’s supper,) unworthily, purchase to themselves damnation.’† Does this make baptism and regeneration one and the same, or inseparably connected?

‘The supper of the Lord is not only a sign of the love, ‘that Christians ought to have among themselves, one towards ‘another; but rather, it is a sacrament of our redemption by ‘Christ’s death: insomuch, that to such, as *rightly, worthily,* ‘and *with faith*, receive the same, the bread which we break ‘is a partaking of the body of Christ; and likewise the ‘cup of blessing, is a partaking of the blood of Christ.’‡ The *receiving rightly, worthily*, and *with faith*, not the external *orderly administration*, is connected inseparably with the benefit: and, as far as adults are concerned, why should it not be so in baptism?

* Art. xxvi.

† Art. xxv. of the Sacraments.

‡ Art. xxviii.

Doctrine of the Catechism concerning Baptism.

‘In the Catechism it is said, that the inward and spiritual grace of baptism is, ‘a death unto sin, and a new birth unto righteousness; for, being by nature born in sin, and the children of wrath, we are hereby made the children of grace.’*

This quotation is all, which is advanced in the Refutation, as referring to the Church Catechism: but the doctrine taught in that formulary requires a little further consideration.

“*Qu.* How many sacraments hath Christ ordained in his church? *Ans.* Two only, as *generally* necessary to salvation: that is to say, baptism, and the supper of the Lord.—These are ‘*generally* necessary to salvation,’ not *universally*: but regeneration is *universally* necessary, as it has been unanswerably shewn from our Lord’s own words.†

‘*Qu.* What meanest thou by this word *sacrament*? *Ans.* I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means, whereby we receive the same and a pledge to assure us thereof.’—The outward sacrament then is *a sign, a means, a pledge*; and nothing more. In this both baptism and the Lord’s supper are alike included.—

‘*Qu.* What is the outward visible sign or form in baptism? *Ans.* Water, wherein the person is baptized, “In the name of the Father, and of the Son, and of the Holy Ghost.”’

‘*Qu.* What is the inward and spiritual grace? *Ans.* A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.’—

Here observe, that this benefit is annexed to the ‘inward and spiritual grace;’ and not to the outward and visible

* Ref. 90.

† John iii. 3—7.

sign. He that had only the outward sign, without the inward grace, had only the exterior of the sacrament, and the shadow of the blessing: but he, who had the thing signified, had the substantial blessing itself, even if not partaker of the outward sign. And, however it might be assumed, that in most cases the outward sign and the inward grace went together; it is not here said, nor so much as clearly intimated.—‘*Qu.* What is required of persons to be baptized? *Ans.* Repentance, whereby they forsake sin, and faith, whereby they stedfastly believe the promises of God made to them in that sacrament.’—But supposing an adult should receive baptism, rightly as to the external administration; yet without repentance and faith: would he have the blessing? Let the question and answer concerning the Lord’s supper resolve this enquiry.—‘*Qu.* What is the inward part, or thing signified? *Ans.* The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord’s supper.’—But if the recipient be not a believer: then, verily, he eats and drinks his own condemnation. And what reason can be assigned, that there should be any difference in this respect, between adult-baptism, and receiving the Lord’s supper?—‘*Qu.* Why then are infants baptized, when, by reason of their tender age they cannot perform them?’ ‘*Ans.* Because they promise them both by their sureties, which promise, when they come to age, themselves are bound to perform.’—This answer has already been noted, in the remarks on the offices of Baptism: I shall therefore only add, that it seems to imply, that if the infants thus promising by their sureties, do not, when they come to age, perform the promise, as they are bound to do; they are not to be regarded as having obtained any share in the blessings above stated, as ‘the inward and spiritual grace of baptism.’ And in this too common case, of what use can it be to persuade them,

that they have actually received the blessing, while it is obvious that they do not perform the promise, on account of which they were admitted to baptism?—Here at least is no ground of concluding it to be the doctrine of our church, that *baptism and regeneration are synonymous, or inseparable.*

‘In the office of confirmation, the Bishop, after the renewal of the baptismal vow, but previous to the laying on of hands, prays thus: ‘Almighty, and everlasting God, who hast vouchsafed to regenerate these thy servants by water and by the Holy Ghost; and hast given them forgiveness of all their sins,’ evidently referring to the rite of baptism.’*

If the last clause, quoted from this prayer, ‘refers to the rite of baptism:’ then all the sins committed by the person confirmed, *even after baptism*, till the time of his confirmation, were forgiven *when he was baptized*; and thus *forgiven before they were committed*;—an absurd tenet, of which Papists on the one hand, and Antinomian Calvinists on the other, have made most pernicious use. But let it be noticed, how the prayer is introduced—‘*Then shall the Bishop say.*’ ‘Do ye here, in the presence of God, and of this congregation, renew the solemn vow, that was made in your name at Baptism; ratifying and confirming the same in your own persons; and acknowledging yourselves bound to believe and do all those things, which your Godfathers and Godmothers then undertook for you?—*And every one shall audibly answer, I do.*’† On this most solemn, and explicit, and publick profession, they are received and acknowledged as true believers: and prayer is made to God for them in these words, ‘Almighty and ever-living God, who hast vouchsafed to regenerate these *thy servants* by water and by the Holy Ghost, and hast given unto them forgiveness of all their sins: Strengthen them,

* Ref. 90.

† Confirmation-Office.

‘we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily *increase* in them thy manifold gifts of ‘grace, &c.’—The sincerity of their personal profession being assumed, it is supposed, that the profession made by them through their sureties in baptism was sincere also; according to that general charitable supposition, which runs through all these offices, and indeed other parts of the liturgy. On this ground it is likewise *assumed*, that the inward and spiritual grace of baptism attended the outward and visible sign, (or at least followed it,) and that they have been regenerated, not only ‘by water, but by the Holy Ghost;’ and that, as true believers, all their sins committed since baptism, are on this their solemn renewal and ratification of the baptismal vow, ‘forgiven them:’ and that, being already partakers of the manifold gifts of grace, they only need to be confirmed and increased in them.—But, supposing this profession, made at confirmation, to be insincere, formal, and hypocritical; (as Simon Magus’s at baptism;) and will any teacher of the Christian church say, that the persons, who make this profession, are not only ‘regenerated by the Holy Ghost,’ but also ‘forgiven all their sins?’ In how many instances, amidst the multitudes of young persons often confirmed, in *a few hours*, this profession is at least *unmeaning*; let those, who are most conversant with such subjects and scenes, determine for themselves: but except the profession be *sincerely* made; indisputably pardon of sin is not granted. Otherwise confirmation must be supposed even more efficacious than the sacrament of baptism itself: for few will maintain, that a wicked man is pardoned, receiving baptism on a hypocritical profession of faith and repentance.*

* 1 Pet. iii. 21.

Doctrine of Collects, Homilies, &c. concerning Baptism and Regeneration.

‘ In the collect for Christmas-day, again in allusion to our
‘ Christian baptism, and to a passage of Scripture already
‘ quoted, we pray to Almighty God, that ‘ we, being regenerate
‘ and made his children by adoption and grace, may daily be
‘ renewed by his Holy Spirit.’ Here, ‘ being regenerate,’ is a
translation of *regenerati*, having been regenerated by baptism.*

This collect indeed supposes, that the persons, who use it,
as the desire of their hearts in prayer, have been ‘ regenerated
‘ and made the children of God by adoption, and grace :’
neither do I consider it as ‘ a prayer for regeneration,’ as some
do ; and as even the prayer books circulated by ‘ the Society
‘ for promoting Christian knowledge,’ did a few years since :†
though this has been lately changed. The collect is, however,
totally silent as to the time when, and the means by which,
they who use it were regenerated and adopted. Baptism is not
so much as alluded to ; and something subsequent to baptism,
and of a more spiritual nature than any external observance,
may be and probably was intended.

‘ Whence we may conclude, that our reformers, who were
‘ perhaps more accurately acquainted with the doctrines and
‘ language of the New Testament, than the divines of any other
‘ age or country since the days of the apostles, did not think it
‘ consistent with the principles of the Gospel to require regene-
‘ ration from those who were already baptized. Nor do they
‘ ever apply the word regeneration to any operation of the
‘ Holy Ghost, except at the time of baptism.’‡

The *eulogium* on our venerable reformers has from me at
least unqualified approbation : but surely, the quotations al-

* Ref. 90.

Collect for Christmas day.

† Table of Collects.

Regeneration—prayer for it.

‡ Ref. 91.

ready made from some of them, and other quotations, which will shortly be made, shew that the subsequent propositions are far too large, and general; nay, as to many of the reformers, and those of peculiar eminence in the company, directly contrary to their most express statements and instructions!

‘In the homilies, we find the following passages: in speaking of churches, wherein be ministered the sacraments and mysteries of our redemption,’ it is said, ‘the fountain of our regeneration is there presented unto us; the partaking of the body and blood of our Saviour Christ is there offered unto us, (signifying baptism and the Lord’s supper:) Our Saviour Christ altered and changed the same [the practice of frequent washing among the Jews] in his church into a profitable sacrament, the sacrament of our regeneration or new-birth (that is, baptism.) He saved us by the fountain of the new-birth, and by the renewing of the Holy Ghost, which he poured on us abundantly, through Jesus Christ our Saviour, that we, being once justified by his grace, should be heirs of eternal life, through hope and faith in his blood.’

There is nothing in these quotations, at all different from the sentiments of those, who allow baptism with water to be ‘the sacrament of regeneration,’ or the outward pledge, or recognition, or means of it; but not regeneration itself, or inseparably connected with it. May it not be inferred from the first of these quotations, that ‘the fountain of our regeneration is presented to us,’ in the one sacrament, only in the same manner as ‘the partaking of the body and blood of our Saviour Christ’ is offered to us in the other?—But in the latter case, the articles expressly teach us, that the benefit is confined to those, who receive the sacrament with *faith*.*—Why then are the two sacraments placed on such different grounds; that the one should necessarily convey grace; while the other is only the means of conveying it, to those ‘who rightly and by

* Art. xxviii.

‘faith receive it?’ Baptism is not at all mentioned in the last of them, but merely ‘the fountain of the new birth.’* It is remarkable, and indeed much to be regretted, that there is no homily expressly on the subject of baptism: and it does not appear, on what account this was omitted.

The homily, however, for Whitsunday contains the following passage.—‘Where the Holy Ghost worketh, there nothing is ‘impossible, as may further appear by the inward regeneration ‘and sanctification of mankind. When Christ said to Nicodemus; “Unless a man be born anew, of water and the “Spirit, he cannot enter into the kingdom of God,” he was ‘greatly amazed in his mind, and began to reason with Christ, ‘demanding how “a man might be born when he was old.” “Can he enter,” saith he, “into his mother’s womb again, “and so be born anew?” Behold a lively pattern of a fleshly ‘and carnal man. He had little or no intelligence of the Holy ‘Ghost, and therefore he goeth bluntly to work, and asketh how ‘the things were possible to be true: whereas otherwise, if he ‘had known the great power of the Holy Ghost in this behalf, ‘that it is he which inwardly worketh the regeneration, and ‘new-birth, of mankind, he would never have marvelled at ‘Christ’s words, but would rather take occasion thereby to ‘praise and glorify God.’—‘The Father to create, the Son ‘to redeem, the Holy Ghost to sanctify and regenerate: ‘whereof the last, the more it is hid from our understanding, ‘the more it ought to move all men to wonder at the secret ‘and mighty working of God’s Holy Spirit, which is within ‘us. For it is the Holy Ghost, and no other thing, that doth ‘quicken the minds of men, stirring up good and holy motions ‘in their hearts, which are agreeable to the will and commandment of God; such as otherwise of their own corrupt and ‘perverse nature, they should never have. “That which is “born of the Spirit is spirit.” As who should say, man of

* Tit. iii. 4—6.

' his own nature is fleshly and carnal, corrupt and naught,
 ' sinful and disobedient unto God, without any spark of
 ' goodness in him, without any virtuous or godly motion, only
 ' given to evil thoughts and wicked deeds.—As for the works of
 ' the Spirit, the fruits of charitable and godly motions, if he
 ' have any at all in him, they proceed only of the Holy Ghost,
 ' who is the only worker of our sanctification, and maketh
 ' us new men in Christ Jesus. Did not God's Holy Spirit
 ' work in the child David, when of a poor shepherd he
 ' became a princely prophet! Did not God's Holy Spirit
 ' miraculously work in Matthew, sitting at the receipt of custom,
 ' when of a proud publican, he became a humble and lowly
 ' evangelist? And who can choose but marvel to consider, that
 ' Peter should become, of a simple fisher, a chief and mighty
 ' apostle? Paul, of a cruel and bloody persecutor, a faithful
 ' disciple of Christ, to teach the Gentiles? Such is the power
 ' of the Holy Spirit to *regenerate* men, and, as it were, to bring
 ' them forth anew, so that they shall be nothing like the men
 ' that they were before. Neither doth he think it sufficient
 ' inwardly to work the new and spiritual birth of man, unless
 ' he also dwell and abide in him.* In this long quotation,
 baptism is not once mentioned; nor yet in the context: nor
 indeed in the whole homily, except as the baptism of Christ
 by John, with the descent of the Holy Ghost, and the voice
 from heaven, and the form of Christian baptism, are adduced,
 in proof of the doctrine of the Trinity.

' Though inculcating perpetually, that without "holiness
 "no man shall see the Lord," is indispensably needful; yet
 ' preaching the necessity of being regenerated, as a thing still
 ' absolutely wanting to a great part of those who call themselves
 ' disciples of Christ, is using a language not conformable to
 ' that of Scripture, nor indeed of the primitive fathers, or the

* Homily on Whitsunday.

‘ offices of our own liturgy ; which declares every person who
 ‘ is baptized, to be, by that very act, regenerated and grafted
 ‘ into the body of Christ’s church.’*

There is, no doubt, a considerable difference, in the manner of address used to professed Christians in the epistles, from that employed to unbelieving Jews and Gentiles in the Acts of the Apostles. But, when the circumstances, in which men at that time embraced and professed Christianity, are duly considered : this difference will be readily accounted for, without admitting, that all baptized persons are ‘ regenerated by the ‘ Holy Spirit ;’ or ‘ by *that very act regenerated.*’ ‘ *That very ‘ act*’ is indeed *the act* of him who baptizes ; and thus, being “ born of the Spirit,” and “ born of God,” is stated to be the *act of man*. “ I, indeed,” says John the Baptist, “ baptize “ you with water unto repentance ; but he that cometh after “ me is mightier than I, he shall baptize you with the Holy “ Ghost, and with fire.”† Here a baptism, by one mightier than John, was promised, as distinct from that of John, and immensely superior to it. It was *his act* to “ baptize with “ water ;” but it was the act of his Lord, Emmanuel, to baptize with the Holy Ghost.

The primitive Christians, contrary to all the prejudices of education, and the habits of their youthful age ; contrary to all their interests, and every thing valued in life ; in the face of persecution, and often in the immediate prospect of martyrdom, professed faith in the crucified Saviour. “ What shall they “ do, who are baptized for the dead, if the dead rise not?”‡ They enlisted, as it were in the stead, and to succeed to the places, which had been filled by the soldiers, who had already fallen in the battle. It cannot therefore be reasonably doubted, but that by far the greater part of them were true believers : and it must have been evidently proper for ministers,

* Archb. Secker, Ref. 92, 93.

† Matt. iii. 11.

‡ 1 Cor. xv. 29. ὑπὲρ τῶν νεκρῶν, *over the dead.*

addressing them collectively, to speak to them as “in Christ
 “new creatures.” Let any one candidly compare this state of
 things, with that of modern times. Whole nations almost
 are Christians, (so called,) by birth and education: for they
 have no prejudices against the name and outward profession
 of Christianity, which is rather conducive to their credit and
 interest, than otherwise; and numbers glory and confide in
 these distinctions. Let him then ask himself, whether we
 ought to address such a multifarious body, of all characters,
 in the same manner as the apostles addressed their select
 companies of apparently true believers; and this, merely because
 they, when infants, received the outward form of baptism.—
 The addresses of the prophets, under the Old Testament, to
 the Jews and Israelites, who had received ‘the sacrament of
 ‘regeneration,’ even circumcision, but “were uncircumcised
 “in heart;” and that of John Baptist and our Lord, and his
 apostles, to the Jews, who were the professed people of God,
 as much as nominal Christians now are, and almost in every
 thing circumstanced like them; are certainly more suitable
 to the case, in very many instances. And let it be noted how
 strongly, and indeed *indignantly*, our Lord’s forerunner pro-
 tested against a similar confidence, in the circumcised persons,
 who came to his baptism.—“Bring forth therefore fruits
 “meet for repentance: and think not to say within yourselves,
 “We have Abraham to our father: for I say unto you, That
 “God is able of these stones to raise up children unto Abraham.
 “And now also the axe is laid unto the root of the trees;
 “every tree therefore, which bringeth not forth good fruit,
 “is hewn down and cast into the fire.”* Now, let us suppose,
 that these Jews pleaded their circumcision, as the sacramental
 sign of regeneration, and a reason why, though “uncircumcised
 “in heart,” they should be considered as Abraham’s children;
 What would he have answered?—Perhaps nearly, in the

* Matt. iii. 8—10.

words of St. Paul on a similar subject.* Suppose, that he, or one “in his power and spirit,” a genuine forerunner of Christ, when he shall come to set up his kingdom throughout the earth, should hear men called Christians, pleading their baptismal regeneration, as a reason, why, however *heretical, immoral, or ungodly*, they should be addressed, as the apostles addressed “the saints and faithful brethren at Ephesus,” and in other Christian churches, and even teaching others to do the same: would not he deem them entitled even to a more indignant reply?

Every confidence of this kind, is most offensive to God. Thus the Jews, in Jeremiah’s days, warded off conviction from their consciences, (when reproved for their sins and called on to “Amend their ways,”) by “trusting in lying words that could not profit:” therefore the prophet warned them thus, “Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, are these.”† Thus Isaiah also: “They call themselves of the holy city, and stay themselves upon the God of Israel.”‡ Indeed, whence did the rebellion against Moses and Aaron by Korah and his company originate, but from a similar confidence? “They gathered themselves against Moses and against Aaron, and said unto them; Ye take too much upon you, seeing all the congregation is *holy*, and the Lord is among them.”§ Such a confidence in externals and outward profession was in our Lord’s days, (as it must be in every age and place,) a main obstacle to their submission to him and salvation by him: therefore he expressly says to them, “I say unto you, many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outward darkness, there

* Rom. ii. 25—29. iii. 1, 2. — Luke iii. 8, 9.

† Jer. vii. 3—12.

‡ Is. xlviii. 1, 2.

§ Num. xvi. 2, 3.

“shall be weeping and gnashing of teeth.”* What then would be the end of this supposed sonship?

Stephen's address, especially, to the Jewish council, when he was full of the Holy Ghost, “Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost;† as did your fathers so do ye,” shews that he considered the unbelieving and disobedient Israelites in every age, as *unregenerate*, though they had received the sign, or sacrament, of regeneration: for neither “circumcision” nor baptism, “is that which is outward in the flesh; but that which is in the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God.”‡

In support of this, the words of the Homily are full to the point.—‘Writing to Bonifacius of the baptism of infants, ‘he’ (St. Augustine) ‘saith, ‘If sacraments had not a certain ‘similitude of those things of which they be sacraments, they ‘should be no sacraments at all. And of this similitude ‘they do, for the most part, receive the names of the self-same ‘things they signify.’ By these words of St. Augustine it ‘appeareth, that he alloweth the common description of ‘a sacrament, which is, that it is the visible sign of an invisible ‘grace; that is to say, that setteth forth to the eyes, and ‘other outward senses, the inward working of God’s free ‘mercy; and doth, as it were, seal in our hearts the promises ‘of God. And so was circumcision a sacrament, which ‘preached to the outward senses, the inward cutting away the ‘foreskin of the heart.’§

The churches, to which the apostolical epistles were written, were select companies, each adult of which had been admitted into the church, on an intelligent profession of faith; such as approved itself to the apostles and their coadjutors: and when any individual acted inconsistently with this pro-

* Matt. viii. 11, 12.

† Acts vii. 51, 52.

‡ Rom. ii. 28, 29.

§ Homily of Common Prayer and the Sacraments.

fession, he was excluded from the company, till he gave satisfactory evidence of true repentance. How different this from the modern Christian church, even in our land! All, who do not openly renounce Christianity, or join the dissenters, belong to the Established Church, whatever be their creed, or their conduct; and their children, being baptized, are so far *regenerated*, as well as others. Are then the whole body of such baptized persons, however educated, and whatever their character or avowed sentiments, to be addressed as saints, as “faithful in Christ,” as “the elect of God, holy and beloved,” according to the language used by the apostles, in writing to their “beloved children;” for whom “they were bound to thank God always, as “it was meet; because that their faith grew exceedingly, “and the charity of every one of them all towards each “other abounded?”

Yet even, in writing to these select companies, the apostles frequently gave intimations, that, while they, by the judgment of charity, addressed them, according to their profession; they themselves must not take it for granted, that they were all true believers. “Examine yourselves whether ye be in “the faith: prove your own selves. Know ye not that Christ “Jesus is in you, except ye be reprobates.”* “I am afraid “of you, lest I have bestowed upon you labour in vain.” “My little” (or dear) “children, of whom I travail in “birth again, till Christ be formed in you.” “I stand in “doubt of you.”† “Be not deceived, God is not mocked; “for whatsoever a man soweth, that shall he also reap.”‡

They also speak of those, who had departed from them, in language, which shews, that they considered them as having never belonged to them, as really born of God. “They “went out from us, because they were not of us.” “We know “that whosoever is born of God sinneth not; but he that

* 2 Cor. xiii. 5.

† Gal. iv. 11, 19, 20.

‡ Gal. vi. 7, 8.

“is begotten of God, keepeth himself, and that wicked one toucheth him not.”* The persons spoken of, as “going out from” the apostles, and sinning unto death, had, beyond all doubt, been baptized with water; but they had not been “born of God.”

It is very uncommon, (if ever done,) to exhort, either baptized or unbaptized persons, to regenerate themselves: but ought we not to instruct men in general, that all need regeneration, and cannot be saved without it? Ought they not to be shewn, the nature, and evidences, and effects of it? Supposing that the term regeneration, in this connexion, were disused, (which, according to the Scriptures and our Homilies, must not be done,) what ground do our opponents gain? They themselves allow, that a very large proportion of baptized persons lose, sinfully, their baptismal regeneration: and unless they suppose, that they will nevertheless finally be saved, without recovering it, or any thing equivalent to it; (a species of final perseverance more *antinomian* than perhaps any Calvinist ever held!) they must allow, that they differ nothing from the unregenerate, except in having once had, as the gift of God, what they have wickedly forfeited and lost; which certainly is nothing favourable in their case. We may therefore, by the allowance of our opponents, (or at least some of them,†) address such persons, as those who need repentance and conversion; and may use every warning, exhortation, persuasion, and exhortation, that we can find in the whole scripture, addressed to persons of every character and nation; provided we do but avoid the term regeneration, and others of similar import which are prohibited to us. Indeed his Lordship’s words, on this subject, come nearer to an exhortation to such men to regenerate themselves, than any words which we commonly use.—“Let them thus *renew* their minds.”‡

* 1 John ii. 19.

† See Mant’s tract on conversion.

‡ Ref. 93.

If nothing appear, in the avowed sentiments, or open conduct, of professed Christians, which is inconsistent with their profession; we certainly ought to address them, as the apostles did the primitive churches, as "saints in Christ Jesus." But are adulterers, fornicators, drunkards, profane swearers, thieves, &c. &c. to be spoken to as saints, and "elect of God, holy and beloved," merely because of their external baptism? And do not a large proportion of baptized persons, even in this favoured nation, consist of such characters? I say in this land; not to speak of other professed Christian countries, in which, we are told, the standard of morals, and the characters of the inhabitants in general, are sunk immensely lower; yet almost all regenerated, as far as infant baptism can regenerate them. Either characters of this kind do, or they do not form a part of our congregations. If they do not, it is in vain to preach, as if they were present: but if they do at any time attend, in what language ought we to address them? as saints, or as unconverted sinners?

I almost feel a disposition to glory, as one of the Evangelical Clergy, so called, in this circumstance, that our style of preaching most certainly brings forth numbers of these poor wretched sinners to attend on our ministry. A variety of circumstances and motives may concur in occasioning this, but the fact cannot be denied. As the ministers of him, who "came not to call the righteous but sinners to repentance," we must rejoice in it; even though it subjects us to a reproach, not dissimilar to that cast on him, who was called "the Friend of publicans and sinners." This circumstance, however, imposes on us an obligation of addressing one part of our congregations, in a style, not suited to those, who, in a charitable judgment, may be considered as real Christians. The author of these remarks was, for many years, chaplain to the Lock-Hospital, and twice every week, spoke to a number of patients, in separate wards, who were *in general*,

either prostitutes, or companions of prostitutes: yet they were most of them baptized persons. Now ought he to have addressed them as "saints in Christ Jesus," as "born of God," and "the children of God;" or in the language, the strongest language, of Scripture, used to the most profligate heathens, or most wicked Jews? He adopted the latter method: and he has no doubt, but a considerable number, of this apparently hopeless company, will bless God to all eternity that he did so. Some, whom he knows, as "taught by the grace of God, to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world," are "his joy and crown" at present; and he has not the smallest doubt, but many more will be so in the day of Christ.

I feel an unwavering confidence, that if the bulk of the most abandoned persons, in this Christian land, could be brought under the instruction of ministers, who addressed them, exactly in the same style of instruction, reproof, warning, exhortation, expostulation, and persuasion, in which the prophets addressed the wicked Israelites, and the apostles addressed unconverted Jews and Gentiles; the most happy effects would follow, in respect of great numbers among them. This might be done, even if the word *regeneration* were inhibited; yet the subject itself, the need, nature, source, evidences, and effects, of the change which is intended by that name, must be largely insisted on. And it may be seriously apprehended, that, even in respect of the more virtuous among professed Christians, keeping these topicks out of sight, or even in the back ground, feeds their self-preference and self-complacency; and leads them to trust in their comparative virtue, instead of relying on the mercy and grace of God in Christ Jesus: and on what account are preachers among professed Christians, to be restricted

from declaring this most important, nay, essential, part of
 “the whole counsel of God?”

‘To wait for a second regeneration—a sudden conversion—
 ‘a sensible operation of the Holy Spirit effecting a total and
 ‘instantaneous change in their hearts and dispositions. Let
 ‘them rather be admonished to take a serious, strict, and
 ‘impartial review of their past lives; let them compare their
 ‘conduct with the unerring rule of God’s written command-
 ‘ments; let them consider the folly and danger of continuing
 ‘in sin; let them determine to abandon their wicked ways;
 ‘let them earnestly and faithfully pray for spiritual aid; let
 ‘them thus renew their minds, and they may rest assured
 ‘that their pious resolutions and virtuous exertions will be
 ‘strengthened and promoted by “power from on high.”*’

‘A second regeneration,’ is a term never found in our
 sermons, or writings; as we suppose ungodly baptized persons,
 to have been hitherto unregenerate, and to need regeneration.
 ‘Sudden conversion,’ ‘sensible operation,’ ‘instantaneous
 ‘change,’ have repeatedly been considered. But does any
 Calvinist imagine a more *instantaneous*, or *entire* change,
 than that which his Lordship ascribes to baptism?†

‘Regeneration of those, who are already baptized, by
 ‘the forcible operation of the Spirit, is one of the doctrines,
 ‘by which the weak credulity of unthinking persons is im-
 ‘posed upon in the present times. It is a dangerous illu-
 ‘sion, calculated to flatter the pride and indolence of our
 ‘corrupt nature. It is an easy substitute for that “godly
 “sorrow which worketh repentance;” for that real amendment
 ‘of life which consists in mortifying our carnal lusts, in
 ‘forsaking “the sin which doth most easily beset us,” and
 ‘in an active and conscientious endeavour to obey the re-

* Ref. 93.

† Ref. 83, 84.

‘vealed will of God. Men, who fancy that they have received this second birth, consider themselves full of divine grace, are too often regardless of the laws both of God and man, affect to govern themselves by some secret rules in their own breasts, urge the suggestions of the Spirit upon the most trifling occasions, and pretend the most positive assurance of their salvation, while perhaps they are guilty of the grossest immoralities, and are treading under foot the Son of God, by the most palpable departure from the plain and simple rules of his pure and holy religion; or at least by boasting of the peculiar favour of heaven, they imitate the persons spoken of in the gospel, who “trusted in themselves that they were righteous, and despised others.” *

To make man willing, by changing his disposition, and instructing his mind, is far different from a ‘forcible operation.’ Whether the regeneration of baptized persons who live ungodly lives, by the power of the Holy Spirit, be a doctrine held only by men ‘of weak credulity and unthinking persons,’ or not; it certainly is not exclusively peculiar to ‘the present times;’ as many quotations already adduced demonstrate. It has not been hitherto proved ‘an illusion;’ when this has been done, it may be allowed to be ‘dangerous.’ The charge of ‘pride,’ may be easily made, and easily retorted; but “the day of the Lord” must shew to whom it most properly attaches. That of ‘indolence,’ has already been fully considered. Instead of ‘an easy substitute’ for that “godly sorrow which worketh repentance unto salvation, &c:” it is the parent and only source of “repentance and works meet for repentance;” and it can be known to have taken place, by no other evidence, than ‘that real amendment of life, which consists in mortifying our carnal lusts, in forsaking the sin which doth most easily beset us, and in an active and conscientious endeavour to obey

* Ref. 93. 94.

‘the revealed will of God;’ springing from faith in Christ, love to his name, and zeal for his glory. ‘Men who fancy ‘they have received this second birth, consider themselves ‘full of divine grace,’ while they are regardless both of ‘the ‘laws of God and man, &c. ;’ are doubtless deluded and dangerous enthusiasts: and, it may boldly be said, that no part of the clergy more steadily oppose these enthusiastical delusions, than those, who preach the necessity of regeneration to all, baptized or unbaptized, who do not prove that they are already regenerate, by the substantial fruits of a holy life. Regeneration is like the grafting of the tree: and if it take place, either before, or at, or after baptism, it will be shewn by its holy fruits. *Miraturque novas frondes, et non sua poma.* But if it be fancy and delusion, for a man, on account of some inward feelings, to think himself born again, and new-created unto good works, ‘while ‘guilty of the grossest immoralities:’ we think it also fancy and delusion, of the most pernicious and fatal kind, to suppose persons regenerate, who are living in the practice of gross wickedness, or an ungodly life, in any form, merely because they were baptized in infancy. If a nurseryman should be introduced into an inclosure, planted with crab-trees, covered with their worthless fruit, and having not one apple or pear on any of them; and be told, that they had all been grafted, when young plants, and needed no other grafting: he would say, It is plain the graft did not take; and it is evident, they must be grafted in a more efficacious manner, or they will still remain crab-trees. Without this, pruning, and digging, and manuring, will do nothing.—The application to our views is obvious. After having been informed by the inspired historian, or rather by the words of Gabriel, that John Baptist “should be filled with the Holy Ghost “even from his mother’s womb;” * we should not expect

* Luke i. 15.

to read, that he lived in a dissipated, sensual, ungodly, and worldly manner during the former years of his life: we should suppose, on the contrary, that even his childhood and youth would be stamped with piety, purity, and love to God and man; and in short that as “the child grew, he “would wax strong in Spirit,” and bring forth “the fruits “of the Spirit;” which accordingly he did. Birth introduces life; but if life be speedily extinct, the birth seems in vain: and if regeneration always accompanies infant-baptism, but is far more frequently lost than retained, the spiritual life must be restored, by the same life-giving Spirit, who first communicated it; or the persons concerned must continue “dead in sin,” and at length “die in their sins,” and be lost for ever.

‘Regeneration then, in its true sense, signifies an ‘inward
‘effect produced by the Holy Ghost, through the means of
‘baptism, whereby the person baptized exchanges his natural
‘state in Adam for a spiritual state in Christ. Water ap-
‘plied outwardly to the body, together with the grace of the
‘Holy Ghost applied inwardly to the soul, regenerates the
‘man; or, in other words, the Holy Ghost, *in and by the use*
‘*of water-baptism*, causes the new birth. And the words
‘regeneration and new-birth are never used in the New
‘Testament, or in the writings of our church, as equivalent
‘to conversion or repentance, independent of baptism. The
‘instantaneous conversion of persons already baptized, by the
‘resistless and perceptible power of the Holy Ghost, and
‘their being placed in a state of salvation from which
‘it is impossible for them to fall, are unfounded and mis-
‘chievous tenets, utterly irreconcilable with Scripture and
‘the doctrines of the church of England. The design of
‘Christianity is indeed to remedy the corruption and depravity
‘of human nature, and to restore it to that image of God

‘ in which Adam was created, and which by transgression
 ‘ he lost—but this is not done by sudden and violent impulses
 ‘ of the Spirit:—it must be, as I observed in the former
 ‘ chapter, the progressive result of calm and serious reflection,
 ‘ firm resolution, zealous exertion, and constant vigilance, aided
 ‘ by the co-operation of divine grace. The frame and temper
 ‘ of the mind will thus be gradually improved; the force of
 ‘ sinful temptations will grow less and less; we shall ‘ daily
 ‘ proceed in all virtue and godliness of living,’ “till we
 “come unto a perfect man, unto the measure of the stature
 “of the fulness of Christ.” *

The question here occurs; does the Holy Spirit, uniformly
 ‘ in and by the use of water-baptism, work the new birth?’
 Does he not often, nay generally, work it “by the word of
 “truth,” either before, or after, baptism? “Being born
 “again, not of corruptible seed, but of incorruptible, by the
 “word of God, which liveth and abideth for ever.” †—But
 this has already been discussed. Regeneration is the cause,
 and repentance and conversion are the effects. Regeneration
 imparts life; and where life is, there will be feeling and
 activity. Regeneration “takes away the heart of stone, and
 “gives the heart of flesh;” which is susceptible of holy fear,
 godly sorrow, ingenuous shame, remorse, contrition, hatred of
 sin, humiliation before God, longing after holiness, love, gra-
 titude, enlarged pure benevolence, and all holy affections: but
 neither in Scripture, nor in the writings of Calvinists in general,
 are the *cause* and the *effects* confounded.—‘ Almighty and
 ‘ everlasting God, who dost forgive the sins of all them that
 ‘ are penitent, create and make in us *new and contrite hearts*,
 ‘ *that we worthily lamenting our sins, and acknowledging our*
 ‘ *wretchedness, may obtain of thee, the God of all mercy,*
 ‘ *perfect remission and forgiveness, through Jesus Christ our*
 ‘ *Lord.*’ ‡ Regeneration, as giving spiritual life to the dead,

* Ref. 95.

† James i. 18. 1 Pet. i. 23.

‡ Col. Ash Wednesday.

may, indeed, must be instantaneous; though the person regenerated is seldom, perhaps never, at the moment, aware of what has taken place: but conversion may be more or less gradual, according to various circumstances; and indeed we must be converted more and more, or turned more and more from sin to God and holiness, till we become perfectly holy: and especially if any turn aside, they must again be converted from the evil of their ways.* ‘Being placed in ‘a state of salvation, from which it is impossible for them ‘to fall,’ belongs to another part of the work, and will there be fully examined.

I might here close this part of my remarks on regeneration: but, aware of the misconstruction, which is often put upon the words of those, who maintain, that baptism is not regeneration by the Holy Spirit, nor always attended with it; I deem it proper to add, that this sentiment is not accompanied with any hesitation, as to the propriety and scriptural authority of infant-baptism. It appears to me, as much the Christian parent’s duty to present his child to God in baptism, as it was that of Abraham and his descendants, to devote their male offspring to God by circumcision. The blessing of God must be expected, in the way of obedience to his commandments, and observance of his ordinances: and when all concerned in the baptism of infants, conscientiously attend to their several duties, and unite in their fervent prayers, that the children may have ‘the inward and spiritual grace of baptism;’ and when the parents and others concerned, endeavour to “train up their children in the “nurture and admonition of the Lord;” there is good ground for hope, that the blessing will be vouchsafed, either at the time, or afterwards, if the children live. And in respect to those, who die before they commit actual sin, it is a comfort to the parents to reflect, that they brought their children

* Matt. xviii. 3. Luke xxii. 32. Jam. v. 19, 20.

to the Saviour, and sought his blessing, according to his own appointment. But we must not add, that those who die unbaptized, whether by the mistake or fault of the parents or not, die unregenerate; and so “cannot enter the kingdom of God:” for this would not only inflict a cruel wound on the afflicted mind of the parents; but would imply a reflection on the mercy and goodness of God to his ancient church, to the unoffending offspring of believing Abraham, to whom he said, “I will be a God to thee and to thy seed.” Infants were not to be circumcised till the eighth day: no doubt numbers died before the eighth day; and if “the circumcision of the heart, by the Spirit,” were inseparable from that of the body, they must have died among the uncircumcised in heart, and have had their portion with them. John Baptist, being “filled with the Holy Ghost from his mother’s womb,” was doubtless regenerated before he was circumcised. And if those, whom Jeremiah called on, to “circumcise themselves unto the Lord, and take away the foreskins of their hearts,”* (a command, by the way, given to circumcised persons ‘to regenerate themselves,’) through grace obeyed the call, it is evident, that they were regenerated subsequently to their sacrament of regeneration. The same was the case of all the Israelites, who profited by the exhortations of the servants and ministers of God, before the change of the initiatory ordinance, ‘the sacrament of regeneration,’ from circumcision to baptism: and the same, is for substance the case, of all ungodly baptized persons, who at length become “new creatures,” and “walk in newness of life.” We are required to do our several duties, but the Lord must not be limited. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”†

* Jer. iv. 3, 4.

† John iii. 8.

SECTION IV.

*Quotations from the Reformers or Fathers, of our Church,
concerning Baptism and Regeneration.*

‘ This outward sign doth neither give us the Spirit of God,
‘ neither yet grace, that is, the favour of God. For if,
‘ through the washing of the water, the Spirit of grace were
‘ given; then it would follow, that whosoever were baptized
‘ in the water should receive this precious gift: but that is
‘ not so: wherefore I must needs conclude, that this outward
‘ sign, by any power or influence that it hath, bringeth not
‘ the Spirit and favour of God. That every one receiveth
‘ not this treasure in baptism it is evident: for put the case,
‘ that a Jew or an infidel should say, that he did believe,
‘ and believe not indeed; and upon his words were baptized
‘ indeed, (for no man can judge what his heart is, but we must
‘ receive him unto baptism, if he confesses our faith with his
‘ mouth, albeit his heart be far from thence,) this miscreant
‘ now thus baptized, hath received this outward sign and sacra-
‘ ment, as well as the most faithful man believing.* Howbeit, he
‘ neither receiveth the Spirit of God, neither yet any grace,
‘ but rather condemnation.’—‘ It followeth that the outward
‘ sign giveth no man any grace. Moreover, if the Spirit of
‘ God and his grace were bound unto the sacraments, then
‘ where the sacraments were ministered, there must the Spirit
‘ of grace wait on; and where they were not ministered
‘ should be neither Spirit nor grace. But that is false; for
‘ Cornelius and all his household received the Holy Ghost,
‘ before they were baptized. Here we may see that, as the
‘ Spirit of God lighteth where he will, neither is he bound
‘ to any thing. Yea, and this example doth well declare
‘ unto us, that the sacraments are given to be an outward wit-

* Should it not be *living*?

‘ness to all the congregation, of that grace, which is given
 ‘before privately to every man.’—‘When we baptize one,
 ‘that is come unto the years of discretion, we ask of him
 ‘whether he believe: if he answer, yea, and desire baptism,
 ‘he is baptized: so that we require faith of him, before he
 ‘be baptized, (which is the gift of God, and cometh of
 ‘grace,) and so it is an outward sign of his invisible faith,
 ‘which was before given him of God.’*

‘His supposition’ (Rastall’s) ‘is that all men which are
 ‘baptized with material water, are very Christian men, and
 ‘have the true faith, and are those which Paul affirmeth to
 ‘be without spot, blame, or wrinkle. But thereto I say, Nay:
 ‘for even as the outward circumcision made not the Jews
 ‘the elect people, and children of salvation; so doth not the
 ‘outward baptism make us the faithful members of Christ:
 ‘but as they were the children of God, who were inwardly
 ‘circumcised; even so they that are washed inwardly
 ‘from the concupiscence of this world, are the members of
 ‘Christ.’†

‘Christ saith—“Except a man be born again from above,
 ‘he cannot see the kingdom of God.” ‘He must have
 ‘*regeneration*: and what is this regeneration? It is not to be
 ‘christened in water, (as these firebrands expound it,‡) and
 ‘nothing else. How is it to be expounded then? St. Peter
 ‘sheweth, that one place of Scripture declareth another. It
 ‘is the circumstance and collation of places, that make
 ‘Scripture plain. Saith St. Peter, “We be born again.”
 ‘How? “Not by a mortal seed, but by an immortal.”

* Treatise on baptism, written, 1533, by John Frith, martyr. FATHERS OF THE ENGLISH CHURCH, vol. i. p. 384—386. A publication of great importance to those, who really desire to know the sentiments of the venerable reformers of our Established Church.

† A book on purgatory, in answer to Rastall and Sir Thomas More, by John Frith. FATHERS, &c. vol. i. p. 408.

‡ Meaning the papists.

‘What is this immortal seed? “By the word of the living
 ‘God,” by the word of God preached and opened. Thus
 ‘cometh in our new-birth.’*—‘We mean by a second birth,
 ‘which is spiritual, whereby our inward man and mind are
 ‘renewed by the Holy Ghost, so that our hearts and minds
 ‘receive new desires, which they had not of their first birth or
 ‘nativity. And this second birth is by the water of baptism,
 ‘&c.’† ‘St. Austin sheweth the same to be true in the
 ‘sacrament, both of baptism, and of the Lord’s body, which
 ‘he saith do profit only them that receive the same wor-
 ‘thily.’ ‘Therefore, as in baptism, those who come feign-
 ‘edly, and those that come unfeignedly, both be washed with
 ‘the sacramental water; but both be *not* washed with the
 ‘Holy Ghost, and clothed with Christ: so in the Lord’s
 ‘supper, both eat and drink the sacramental bread and wine;
 ‘but both eat not Christ himself, and be fed with his flesh
 ‘and blood; but those only which *worthily receive* the sa-
 ‘crament.’ ‘Whosoever cometh to that water, being of the
 ‘age of discretion, must examine himself duly, lest if he
 ‘come unworthily, (none otherwise than he would come unto
 ‘other common water,) he be not renewed in Christ, but in-
 ‘stead of salvation receive his damnation.’‡

No doubt in Cranmer’s writings, particularly those of his former years, there are many expressions which shew, that he supposed the inward and spiritual grace, generally attendant on the outward sign, in baptism; especially in the case of infants: but the quotations here adduced, manifestly prove that he did not think that the outward baptism was regeneration, or in all cases inseparably connected with it.

‘In such only as worthily receive the same,’ (baptism and the Lord’s supper,) ‘they have a wholesome effect of operation :

* Latimer, bishop and martyr. Ninth sermon preached before King Edward. Fathers of the English Church, vol. ii. p. 654, 655.

† Archbishop Cranmer, Fathers, &c. vol. iii. p. 291, 491, 492.

‡ Cranmer, Fathers, &c. vol. iii. p. 535.

‘and yet not that of the work wrought, (*opus operatum*,) as
 ‘some men speak; which word as it is strange and unknown
 ‘to holy Scripture, so it engendereth no godly, but a very
 ‘superstitious, sense: but they that receive the sacraments
 ‘unworthily, purchase to themselves damnation, as St. Paul
 ‘saith.’*

‘The will and imaginations of man’s heart is only to evil,
 ‘and always subject to sin and misery, and bound and cap-
 ‘tive to all manner of wickedness: so that it cannot once
 ‘think a good thought, much less then do a good deed, as
 ‘of his own work, pleasant and acceptable in the sight of
 ‘God; until such time, as the same be regenerate by the
 ‘Holy Ghost, and prevented by the grace of God. For,
 ‘as St. James saith, “Every good, and every perfect gift
 “is from above, and cometh down from the Father of lights.”
 ‘And Christ saith, “Without me ye can do nothing:” and
 ‘Paul saith, that “it is God which worketh in us both the will
 “and the deed, even of good will.” Therefore until the
 ‘Spirit of *regeneration* be given us of God, we can neither
 ‘will, do, speak, nor think any good thing, that is accep-
 ‘table in his sight. Let us therefore always pray to God,
 ‘that he will make in us a clean heart and renew in us an
 ‘upright spirit.’†—Did this good man deem no regeneration
 needful, or *possible*, except that which is common to all bap-
 tized persons?—‘Such as be baptized,’ (adults are meant,)
 ‘must remember, that repentance and faith *precede* this ex-
 ‘ternal sign; and in Christ the purgation was inwardly ob-
 ‘tained, *before* the external sign was given. So that there
 ‘are two kinds of baptism, and both necessary. The one
 ‘interior, which is the cleansing of the heart, the drawing of
 ‘the Father, the operation of the Holy Ghost: and this

* Art. xxvi. Edw. VI. On the sacraments. Fathers, &c. vol. ii. p. 334, 335.

† Clement, who was preserved from being burnt by dying in prison. Strype’s Memorials. Fathers of the English church, vol. iv. p. 296

‘baptism is in man, when he believeth and trusteth, that Christ
 ‘is the only actor of his salvation.’—‘Thus be the infants
 ‘examined concerning repentance and faith, before they be
 ‘baptized with water; at the contemplation of which faith
 ‘God purgeth the soul. Then is the exterior sign and deed,
 ‘not to purge the heart; but to confirm, manifest, and open
 ‘unto the world, that this child is God’s.’—‘A traitor may
 ‘receive the crown, and yet be true king nothing the more:
 ‘so an hypocrite and infidel may receive the external sign of
 ‘baptism, and yet be no Christian man, any the more; as
 ‘Simon Magus and others.’*—‘A man that is regenerate and
 ‘born of God, (the which thing, that every one of us be, our
 ‘baptism, the sacrament of regeneration, doth require, under
 ‘pain of damnation; and therefore, let every one of us,
 ‘with the Virgin Mary, say, “Be it unto me, O Lord,
 “according to thy word,” according to the sacrament of bap-
 ‘tism, wherein thou hast declared our adoption;—) a man
 ‘I say, that is regenerate, consisteth of two men, (as a man
 ‘may say,) namely, of the old man and the new.’†—Did this
 eminent divine consider baptism as the only regeneration; or
 as uniformly and inseparably connected with it? To ‘*require*
 ‘of us, on pain of damnation,’ is far different from ‘*con-*
 ‘*ferring* it on us at the time.’

‘Some writers of the last century run into this new-fangled
 ‘phrase, to denote conversion, or a returning from a lapsed
 ‘state, after a notorious violation of the baptismal covenant.’‡

Whether the language here referred to, concerning regene-
 ration, were ‘new-fangled,’ and invented by the writers of the
 seventeenth century; the reader, after duly considering the
 preceding quotations from much more ancient authors, must

* Hooper, bishop and martyr. *Fathers, &c.* vol. v. p. 169—171.

† Bradford, martyr. *Fathers*, vol. vi. p. 176.

‡ Dr. Nichols, Note, Ref. 87, 88.

judge. The writers, referred to, by no means considered the persons of whom they spake, as *lapsed*, except as *fallen* in Adam: for they regarded them as mere nominal Christians, unbaptized in heart, unregenerate, and needing regeneration quite as much as Jews and Gentiles do.

To these quotations from 'the fathers of our English Church,' I shall annex two passages, of a very different kind, from 'the fathers' more generally so called.

'Giving his disciples the power of regeneration to God, he said to them, Go, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

Let us listen to the sacred oracles in appreciating this quotation: "I," says John the Baptist, "indeed baptize you with water, unto repentance:—He shall baptize you with the Holy Ghost, and with fire."† "Ye," saith Christ, "shall be baptized with the Holy Ghost, not many days hence."‡ "By one Spirit," saith St. Paul, "we are baptized into one body."§ "And according to his mercy he" (God) "saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour."|| "Of his own will," saith James, "begat he us by the word of truth."¶ And Peter says, "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again." "Being born again, not of corruptible seed, but of incorruptible, by the word of God."** And again: "The like figure whereunto, even baptism, doth now save us; not the washing away the filth of the flesh; but the answer of a good conscience towards God."†† Is nothing here spoken of, except

* Irenæus, Ref. 301.

§ 1 Cor. xii. 12.

** 1 Pet. i. 3. 23.

† Matt. iii. 11.

|| Tit. iii. 4—7.

†† 1 Pet. iii. 21.

‡ Acts i. 5.

¶ Jam. i. 18.

what man can do by administering baptism? If there be, are we to adhere to "the oracles of God," or correct our scriptural sentiments, on the authority of Irenæus?

' There are two births, one is of the earth, the other of
' heaven; one is of the flesh, the other of the Spirit; one is
' of mortality, the other of eternity; one is of male and
' female, the other of God and the Church. *But each of*
' *these two takes place only once; neither the one nor the*
' *other can be repeated.* Nicodemus rightly understood the
' birth of the flesh. Do you also so understand the birth
' of the Spirit, as Nicodemus understood the birth of the
' flesh. What did Nicodemus understand? "Can a man
' "enter a second time into his mother's womb, and be born?"
' "Whoever shall say to you, that you may be born a second
' time spiritually, answer him what Nicodemus said, "Can
' "a man enter a second time into his mother's womb, and
' "be born?" I am already born of Adam; Adam cannot ge-
' nerate me a second time; I am already born of Christ;
' Christ cannot generate me a second time. As the natural
' birth cannot be repeated, so neither can baptism.*

The words printed in Italicks are, I suppose, considered as very opposite to the tenets of Calvinism. But no Calvinist thinks, that any one ought to be twice baptized, or can be twice regenerated. Some indeed consider infant-baptism as a nullity, and so baptize adults, though they have been baptized in infancy. Their opponents call them *Anabaptists*, or, *Rebaptizers*, taking their own side of the question as undeniable; they at present call themselves *Baptists*, or *Baptizers*, as if none else baptized; taking the other side of the question for granted: the more impartial name however is *Antipædobaptists*, or *persons who are against infant-baptism*. But even these do not suppose, that baptism, at

* Augustine, Ref. 421.

first *rightly administered*, should be repeated.—On the other hand, they who consider all the impenitent, unbelieving, and ungodly, among baptized persons, as needing regeneration, are decidedly of opinion, *that they never were regenerated*; so that they never think of a second regeneration.—Probably, Augustine meant merely baptismal regeneration.—‘That, which at this day, in the church, is generally called a *sacrifice*, is the *sign* of the true sacrifice.’* The Lord’s supper was meant, which was called a *sacrifice*, as baptism was called *regeneration*. But if it was a sign or representation of the true Sacrifice, it was not the true sacrifice itself. ‘If the sacraments had not a certain similitude of those things, of which they are sacraments, they would be no sacraments at all: now it is for the similitude or resemblance, that they often bear the names of the things themselves.’† These quotations from this ancient father, which were overlooked by his Lordship, give the true reason, why *baptism* was called *regeneration*; viz. because it was an outward sign of regeneration. But as the Lord’s supper, being in this, perhaps at first well meant, but incautious, way, called a *sacrifice*, soon was considered as a real ‘propitiatory sacrifice for the sins of the living and of the dead:’ so, baptism, in the same way, having been called *regeneration*, being the outward sign of regeneration, soon became the only regeneration, which was requisite, and is now by some *protestant* divines considered as such; nay, by one as the only ‘regeneration possible in this world!’‡ Thus men have substituted the sacrifice of the mass for the propitiation of Christ, as crucified for us; and the outward administration of baptism, the mere *opus operatum*, for the regeneration of the Holy Spirit. In both, the priests were highly gratified, by the dignity thus conferred upon them. Their words could convert the wafer into a true object of religious

* Augustine.

† Ibid.

‡ Mant’s Tracts, page 32.

adoration, even Christ, "God manifest in the flesh;" and their actions could make atonement for the sins of the living and the dead; and change at once "the children of "wrath," and "of the devil," into children of God, and heirs of heaven. The people also "loved to have it so:" because some external forms, with a moderate expence, according to their circumstances, saved them all trouble and uneasiness about other things in religion; and left them, with quiet stupid consciences, to live according to the course of the world, and the lusts of their own hearts.

I conclude this part of the present publication, by one more quotation, from a work lately published, to which I have already referred.

'I take my stand in this entire argument, as pleading
'the cause of holiness and practical religion, against an
'error, which threatens the subversion of both. I contend,
'if not against "a faith without works," yet against a re-
'generation without effects. Very seldom, I fear, is the
'regeneration, of which we now hear so much, seen to
'exert any salutary influence on the heart and life: but
'whether it do or not, men, it seems, are to be taught great
'practical reliance on it. Yet what can be more gross anti-
'nomianism, than to rely upon a religious distinction, which
'is unaccompanied with the purification of the heart and
'conduct?'

* The Effect of Baptism, in Answer to the Rev. Dr. Mant, by the Rev. John Scott, Hull, p. 217.

BOOK THE THIRD.

ON JUSTIFICATION, FAITH, AND GOOD WORKS.

SECTION I.

Introductory Observations.

It may be conducive to perspicuity, in what I shall have occasion to remark on these subjects, to explain in few words that doctrine which I intend to maintain and vindicate, on the several particulars, contained in the title of this book.

Justification is, in our view, *the act of God*, in dealing with men, (though in themselves guilty of many crimes, and in nothing completely obedient,) as with righteous persons and entitled to the reward of perfect righteousness: not only “not imputing sin” unto them, but also “imputing righteousness without works.”* It therefore denotes much more than *forgiveness*; even as the title to a rich inheritance, is much more, than the pardon granted to a rebel or traitor.

It is commonly said to be a *forensick term*,† taken from the proceedings of human judicatories: yet, in human courts of justice, a *pardon*, and *justification*, cannot possibly go together: for he that is justified as a righteous person, or honourably acquitted, (being one against whom no charge can be maintained, or ought to have been brought,) has no occasion for a pardon, and would be insulted by the offer of one; while in the dealings of God with his true servants, pardon and justification, though *distinct*, are *inseparable*. This act of God, “who justifieth the ungodly,” is entirely in our

* Rom. iv. 5—8. 2 Cor. v. 21.

† Ref. 98.

view, "by grace," from first to last; not only *undeserved* but *contrary to our deservings*; not only to our deservings before we began to repent, and submit, and believe, and obey; but to the end of life: as, according to the most perfect, and holy and just and good law of God; 'the best things which we 'do,' have in many respects need of pardon, and can therefore do nothing to our justification before God.

As the source of justification is the most free *mercy* and *grace* of God:* so this act of grace is granted to us, entirely for the sake of Jesus Christ; for the sake of his merits and atonement; his righteousness and sacrifice, of infinite value and efficacy, as the righteousness and the atoning sacrifice of him, who is "God manifest in the flesh." Through this redemption, and the mediation grounded on it, the dire nature and deserved punishment of sin is shewn; the justice of God is satisfied, the law of God is magnified, the holiness of God is glorified, and he appears in full and resplendent honour as "a just God and a Saviour." "He who knew no sin "was made sin for us, that we might be made the righteousness of God in him."† "Such we are in the sight of 'God the Father, as is the very Son of God himself. Let 'it be counted folly, or frenzy, or fury, whatsoever, it is our 'comfort and our wisdom: we care for no knowledge in the 'world but this; that man hath sinned, and God hath suffered; that God hath made himself the Son of man, and 'that men "are made the righteousness of God."‡—"God 'now looking on them there appears nothing but Christ; 'they are, as it were, covered over with him, as a man is 'with the clothes which he has put on; and hence in the 'next verse it is said; they are "all one in Christ Jesus," 'as if there were but that one person.'§

* Rom. iii. 24. Tit. iii. 7. † Rom. iii. 21, 22. 2 Cor. v. 21. Phil. iii. 9. See also Is. xlv. 24, 25. Jer. xxiii. 6. ‡ Hooker.

§ Locke on Gal. iii. 27.

The language of these quotations, from two persons peculiarly eminent each in his line, is peculiarly energetick and decided; and indeed more so, in some respects, than can be produced from the 'writings of modern Calvinists;' or than would even meet with the unreserved approbation of many among them; especially the language of the *judicious* Hooker.

Again, as we are justified by grace, and 'made the righteousness of God in him: so we are "justified by "faith," and faith alone.—'Faith is the only hand which 'putteth on Christ for justification; and Christ is the only 'garment which, being so put on, covereth the shame of 'our defiled nature, hideth the imperfection of our works, 'preserveth us blameless in the sight of God; before whom 'otherwise the weakness of our faith were cause sufficient 'to make us culpable; yea, to shut us from the kingdom of 'heaven, where nothing that is not absolute can enter.'*— Thus saith the apostle, "The righteousness of God, which "is by faith in Jesus Christ, unto all and upon all that "believe: for there is no difference."† The Refutation, indeed, admits and maintains a great part of that which has been hitherto advanced; but, in opposition to the doctrine contended for by his Lordship, we must also strenuously avow our full and decided persuasion, that not only our first pardon and justification, our admission into a justified state, is wholly of grace, as "made the righteousness of "God in Christ," and by faith alone; but that we are preserved unto the end in a justified state by faith, and faith alone, and not by works. So that if faith should wholly fail, nothing which we had done, or could do, would justify us, or do any thing towards it; "for we through the Spirit "wait for the hope of righteousness by faith."‡ Indeed, we must also maintain, that, in whatever sense our words or

* Hooker.

† Rom. iii. 22.

‡ Gal. v. 5.

our works may be spoken of, as justifying us; even in the day of judgment, “nothing will justify us in the sight “of God,” so as to constitute us righteous, and entitled to the reward of righteousness, except, “being found in Christ, “not having our own righteousness, which is of the law, “but the righteousness, which is through the faith of Christ, “the righteousness which is of God by faith.”* Whatever else is mentioned, we consider it, in *this one concern of justification*, as merely *evidential*, that we were partakers of the true and precious “faith of God’s elect.”†

For we hold, that no faith justifies the possessor, except that “which worketh by love, of Christ and Christians, of “God and man;” “that which overcometh the world,” both the love of the world, and the fear of all those sufferings which the men of the world can inflict upon us; and that by which “God purifieth the heart.”‡ We regard no faith as effectual for justification, which does not, in its *fruits* and *effects*, resemble that of Enoch, Noah, Abraham, Moses and others, of whom St. Paul reminds us in the eleventh of Hebrews. Though *faith alone justifies*, as alone receiving Christ “who is made of God to us righteousness,”§ yet we regard none as thus justified, who are not “in Christ “new creatures,” who do not “walk in newness of life;” “who walk not after the flesh but after the Spirit.”|| In short every true believer is born of God, new-created unto good works; a humble penitent, “doing works meet for “repentance;” an obedient servant of Christ, doing the will of God from the heart. ‘So that a lively faith may be, by ‘good works, as evidently known, as a tree discerned by ‘the fruit.’¶ In proportion to our fruitfulness so is the

* Phil. iii. 9. See also Rom. v. 17, 18. Ps. cxlii. 2. Heb. x. 38, 39.

† Tit. i. 1. 1 Pet. i. 7. 2 Pet. i. 1.

‡ Acts xv. 9. Gal. v. 6. 1 John v. 4, 5. § 1 Cor. i. 30.

|| Rom. viii. 1. 2 Cor. v. 17.

¶ Art. xii. *Ex viva fide*, a living faith.—As St. James mentions a *dead*

evidence of our justification, both to our own conscience, and before the church and to the world at present : and the true Christian's "work of faith, and labour of love, and "patience of hope in the Lord Jesus, in the sight of God "even our Father,"* when made known to the assembled world, will prove that he was indeed a believer, and "made "the righteousness of God in Christ." Most of these things will need to be resumed : but it is not necessary here to enlarge further on them. Our general meaning is clearly declared : and I advocate the cause of none, who do not admit the latter part of the statement, as fully and unreservedly as the former.

' You shall understand, that in our justification by
' Christ, it is not all one thing, the office of God unto man,
' and the office of man unto God. Justification is not the
' office of man, but of God;† for man cannot make himself
' righteous by his works, neither in part nor in the whole.
' —But justification is the office of God only, and is not a
' thing which we *render* to him, but which we *receive* from
' him : not which we give to him, but which we take of
' him, by his free mercy, and by the only merits of his
' most dearly beloved Son Jesus Christ. So that the true
' understanding of this doctrine, We be justified freely by
' faith without works, or that we be justified by faith only,
' is not, that this our own act to believe in Christ, or this
' our faith in Christ, doth justify us, and deserve our
' justification unto us, (for that were to count ourselves jus-
' tified by some act or virtue that is within ourselves.) But
' the true understanding and meaning is, that although we
' hear God's word and believe it, although we have faith,

faith, but does not in so many words oppose to it a living faith ; it has been asked, 'What do you mean by a living faith?' To which it is enough to answer, 'That which is not dead :' and to refer to our Latin article.

* 1 Thes. i. 3.

† Rom. iii. 26. iv. 5. viii. 33.

‘ hope, charity, repentance, dread and fear of God within
 ‘ us, and do never so many works thereunto ; yet we must
 ‘ renounce the merit of all our said virtues and good deeds,
 ‘ which we either *have done, or shall do, or can do*, as
 ‘ things that be far too weak and insufficient, and imperfect,
 ‘ to deserve remission of our sins and our justification ; and
 ‘ therefore we trust only in God’s mercy, and the sacrifice,
 ‘ which our High Priest and Saviour Christ Jesus, once of-
 ‘ fered for us upon the cross, to obtain thereby God’s grace
 ‘ and remission, as well of original sin in baptism, as of all
 ‘ our actual sin committed by us after our baptism ; if we
 ‘ truly repent and unfeignedly turn to him again.’ ‘ Our
 ‘ faith in Christ, (as it were) saith unto us ; It is not I
 ‘ that take away your sins ; but it is Christ only ; and to
 ‘ him only I send you for that purpose, forsaking therein
 ‘ all your virtues, words, thoughts, and works, and only
 ‘ putting your trust in Christ.’*

‘ Here you have heard the *office* of God in our justifi-
 ‘ cation, and how we receive it of him freely, by his mercy,
 ‘ without our deserts, through true and lively faith. Now
 ‘ you shall hear the *office* and duty of a Christian man unto
 ‘ God ; what we ought on our part to render unto God
 ‘ again for his great mercy and goodness.—Our *office* is,
 ‘ not to pass the time of this present life unfruitfully or
 ‘ idly, after that we are *baptized, or justified* ;† not caring
 ‘ how few good works we do, to the glory of God, and the
 ‘ profit of our neighbours.’ ‘ That faith, which bringeth
 ‘ forth, (without repentance) either evil works, or no good
 ‘ works, is not a right, pure and lively faith, but a dead,
 ‘ devilish, counterfeit and feigned faith, as St. Paul and St.
 ‘ James call it.’‡

We may now proceed to make some remarks, on pas-

* Hom. on Salvation, Part 2.

† See preceding quotation.

‡ Ibid. Part 3.

sages in the Refutation, which likewise are introductory to the main subject.

‘ Osiander relates twenty discordant opinions on justification.’ (*Bellarmino.*) ‘ Salmaron ascribes to the Lutherans ‘ twenty-two different opinions concerning justification.’*

Cardinal Bellarmine was one of the most bitter and able enemies to the Reformation, which the church of Rome ever produced; and not very scrupulous about the weapons, with which he fought the battles of that church. Osiander at first favoured and helped Luther; but at length he adopted and avowed new sentiments about justification, which after Luther’s death he falsely ascribed to him. Being opposed by the steady friends of Luther’s doctrine; he no doubt attempted to expose and vilify them and their opinions. I know nothing of Salmaron, and have not access to the book, whence the quotation is made.—It is, however, certain, that both at the æra of the Reformation, (as, indeed at other times,) various discordant sentiments were maintained, and some of them extravagant and pernicious in no small degree: yet the Lutherans, *properly so called*, immediately after the Reformation, opposed one uniform doctrine against all these discordant sentiments; which doctrine is stated in all the professions of faith made during that age, with no material difference, by the several protestant and reformed churches. Nor were the Lutherans considered as answerable for the notions of those, who sprung up in that age of innovation, “ speaking perverse things to draw away disciples “ after them,” by any but apostates and papists, and others “ who spake evil of those things which they understood “ not.”

‘ The application of this word (justification,) in the New

* Translation of note in Ref. 97. from *Bellarmino* and *Cent. Magd.*

‘ Testament is not confined to Christians. St. Paul and St. James both speak of the justification of Abraham.’*

The example of Abraham, both as justified by faith, and “as shewing his faith by his works,” is brought forward in the New Testament, as the grand exemplar and illustration of a Christian’s justification, and of the fruits and effects of that faith which justifies.† In respect of him it was first said, “He believed in the Lord, and it was accounted to him for righteousness.”‡ In what sense he was not a Christian, and yet had a Christian faith, has been already shewn.§

‘ The former apostle says of the Jews, “Not the hearers of the law are just before God, but the doers of the law shall be justified.”||

The whole passage runs thus: “As many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified.”¶ Did the apostle mean to state, that any Jews had been *actually justified* as “doers of the law?” or, merely to shew, that without obedience, yea, complete obedience in all respects, justification could not be had by the law? Thus our Lord said to the lawyer, “Thou hast answered right; this do and thou shalt live.”** Did the apostle intend to contradict what he elsewhere says? “By the deeds of the law shall no flesh be justified in his sight?” “As many as are of the works of the law are under a curse: for it is written, “Cursed is every one that continueth not in all things,

* Ref. 98.

† Rom. iv. 1—5. 9—25. Gal. iii. 6—29. Heb. vi. 13—18. xi. 8—17. Jam. ii. 22—25.

‡ Gen. xv. 6.

§ Sect. iii. On the approved characters, who lived before Christ.

|| Ref. 98.

¶ Rom. ii. 12, 13.

** Luke x. 28, 29.

“which are written in the book of the law, to do them?”* His object was to prove “both Jews and Gentiles to be “all under sin,” as introductory to his opening the doctrine of justification of grace, in Christ, and by faith in him; and this forms the clue to his whole argument.

‘Of the heathen he says, “The scripture foreseeing that “God would justify the heathen through faith, preached “before the gospel unto Abraham.”†

The preceding verses are these: “Abraham believed God, “and it was accounted‡ to him for righteousness. Know ye “therefore, that they which are of faith, the same are the “children of Abraham.” Then, after the words quoted by his Lordship, the apostle adds, “saying, In thee shall all “nations be blessed: So then they that are of faith are blessed “with faithful Abraham: for as many as are of the works “of the law are under the curse.”§ God, who inspired the scripture, foresaw and predetermined, that the Gentiles, under the gospel-dispensation, should be admitted into the church, as justified in the same way as Abraham had been justified, namely, by faith in the divine Saviour, and as “made the righteousness of God in him.” And a pre-intimation of this was preached to Abraham, when he said, “In thee shall all nations be blessed.” As the apostle says afterwards, “That the blessing of Abraham might come on “the Gentiles through Jesus Christ.” And again, “Ye “are all one in Christ Jesus: And if ye be Christ’s, then “ye are Abraham’s seed, and heirs according to the pro- “mise.”|| One single method of justification, first *explicitly* stated to Abraham, runs through the whole; and not different methods; as might from such detached quotations be concluded.

* Rom. iii. 20. Gal. iii. 16.

† Ref. 98.

‡ ελογισθη, *imputed*.

§ Gal. iii. 6—10.

|| Gal. iii. 14. 28, 29.

‘ This is the Christian faith, which these holy men had,
 ‘ and we also ought to have. And although they were not
 ‘ named Christian men; yet it was a Christian faith that
 ‘ they had; for they looked for all benefits of God the
 ‘ Father, through the merits of his Son Jesus Christ, as we
 ‘ now do. This difference is between them and us; that
 ‘ they looked when Christ should come, and we be in the
 ‘ time when he is come. Therefore, says St. Augustine, the
 ‘ time is altered, but not the faith. For we have both one
 ‘ faith in one Christ: the same Holy Ghost, that we have,
 ‘ had they, saith St. Paul.’

‘ Here St. Paul represents the Corinthian Christians as
 ‘ having been formerly guilty of great sins, but as being
 ‘ now washed, sanctified, and justified; that is, as having
 ‘ been baptized, as having abandoned their former wicked-
 ‘ ness, and as having been justified from their former guilt,
 ‘ in the name of Christ, and through the operation of the
 ‘ Divine Spirit at the time of baptism: it is evident that in
 ‘ this passage nothing is spoken of as future; the washing,
 ‘ the sanctification, the justification, were all events which
 ‘ had already taken place.’*

The verbs are all in the past time, “ Ye have been
 “ washed; ye have been sanctified, &c.”† But is there any
 sufficient authority, for substituting the words *baptized*, and
baptism, for *washed*? Or for fixing the term when the
 Corinthians were ‘ sanctified by the operation of the Divine
 ‘ Spirit, to the time of baptism?’ Such alterations of the
 words of inspiration would in *Calvinists* be considered as
 arising from a blameable attachment to system: and that
justly.—The term *Wash* was used in this figurative sense
 long before baptism was constituted the *Sacrament of re-*
generation; though not without reference to the *divers bap-*

* Ref. 99.

† 1 Cor. vi. 6. Gr.

tisms of the Mosaick law. Thus penitent David prays ; “ Wash me thoroughly from my iniquity, and cleanse me “ from my sins.”—“ Purge me with hyssop, and I shall be “ clean, wash me and I shall be whiter than snow.”* Thus Isaiah exhorts his people in the name of God ; “ Wash you, “ make you clean, put away the evil of your doings from “ before mine eyes ; cease to do evil, learn to do well.”† And in like manner, Jeremiah, “ O Jerusalem, wash thine “ heart from wickedness, that thou mayest be saved. How “ long shall thy vain thoughts lodge within thee?”‡ This last citation seems not unlike a call upon them to *regenerate* themselves.§ Thus in Proverbs also, “ There is a gene- “ ration that is pure in their own eyes, and yet are not “ washed from their filthiness.”|| Is not this as applicable to baptized persons, who confide in their baptism, as to circumcised Israelites, who confided in their legal purifications? nay, as to the Pharisees, who trusted in their traditionary washing and baptisms?

But in what manner doth our Lord himself address men of this description? “ The Pharisee marvelled, that he had not “ first washed ¶ before dinner : and the Lord said, Now do “ ye Pharisees make clean the outside of the cup and plat- “ ter : but your inward part is very wickedness. Ye fools, “ Did not he that made that which is without, make that “ which is within also?” Thus again, speaking to his disciples, when about to wash their feet, (as an emblem of a more inward and efficacious washing, as well as an example of condescending, self-abasing, self-denying love,) he said : “ He that is washed, needeth not save to wash his feet, but “ is clean every whit : and ye are clean, *but not all.*”** Nay, Judas was, for ought we know, entirely on the same ground

* Ps. li. 2. 7.

† Is. i. 16, 17.

‡ Jer. iv. 14.

§ Ez. xviii. 31. Matt. xii. 33. Jam. iv. 8.

|| Prov. xxx. 12.

¶ Εβαπτισθη, Luke xi. 38—40. Gr.

** John xiii. 8. 10.

as to baptism, with the other apostles: yet, he was not, and they were, “washed, and sanctified, and justified;” by the express attestation of our Judge and Saviour.

Even where baptism is referred to, some expression is generally, if not always, added to shew, that something more than outward baptism, however rightly administered, or any thing inseparable from it, is intended.* But the figure is employed, where no reference is made to baptism, or to what is declared by our church to be ‘the inward and ‘spiritual grace of baptism.’ “Unto him that loved us, and “washed us from our sins in his own blood.”†—In the passage, which gave rise to these remarks, the apostle was not speaking of baptism: the term *washed* is general, and implies, I apprehend, both *sanctified* and *justified*; and nothing is said, that allows any one to restrict this to the ‘time of ‘baptism.’

“Being justified by faith, we have peace with God, “through our Lord Jesus Christ.” St. Paul speaks of living ‘Christians, who in consequence of having been justified ‘through faith in Christ, have now “peace with God.”‡ The following text is still more clear, and points out the ‘difference between justification and salvation: “Being now “justified by his blood, we *shall be* saved from wrath through “him.”§ Here also justification is spoken of, as having ‘already taken place, salvation as being future; that is, ‘justification in this world, salvation in the next. Justification ‘is the remission of sins here on earth; salvation is the ‘attainment of happiness in heaven. Not a single passage ‘in the epistles, or indeed in the New Testament, in which ‘justification, or justify, when applied to Christians exclu- ‘sively, that is, as treated of, as belonging to them as such,

* Tit. iii. 5. Eph. v. 26, 27. Heb. x. 22. 1 Pet. iii. 21.

† Rev. i. 5. vii. 14. ‡ *δικαιωθετες*, Rom. v. 1. § Rom. v. 9.

‘ denotes the sentence to be pronounced at the day of judgment.
 ‘ Nor do the apostles ever tell their converts, that they will
 ‘ hereafter be justified; but always address them as persons
 ‘ who have been justified.’*

This statement, viewed as general, tends to establish our sentiments; and is well worthy of the attention of those who contend for a two-fold justification; one at the time of their first believing, and another at the day of judgment. Perhaps it is too unqualified;† and it does not appear to me consistent with what will shortly come under consideration, of our being continued in a justified state by our works. In whatever way works are spoken of, in connection with justification; it is, I apprehend, always, as evidencing and declaring our faith to be living, genuine, and justifying.

The apostle says, “*Much more* being justified by his blood, we shall be saved from wrath through him: for if when we were enemies, we were reconciled to God by the death of his Son, *much more* being reconciled, shall we be saved through his life.”‡ Does not this as fully prove that salvation is *certain* to those who are justified and reconciled, as that it is *future*? “It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather is risen again, who is even at the right hand of God, who ever liveth to make intercession for us. Who shall separate us from the love of Christ?”§

The homily, on the salvation of mankind, in strict conformity to the 12th article, speaks of ‘Good works necessarily to be done afterwards,’ (that is, after a man is justified) and the same homily uses the expression, ‘baptized or justified,’ considering justification as taking place at baptism, and consequently in this life; ‘Our office is not to pass the

* Ref. 100.

† Matt. xii. 37. Jam. ii. 24.

‡ Rom. v. 9, 10.

§ Rom. viii, 33—35.

‘time of this present life unfruitfully and idly, after that
 ‘we are baptized or justified, not caring how few good
 ‘works we do to the glory of God, and profit of our
 ‘neighbours.’*

The passage from the homily has already been adduced : but it is far from maintaining, that ‘justification takes place ‘at baptism.’ Indeed, the homily proceeds to shew, that the *faith*, which does not produce good works, is dead ; which would have been quite needless, if ‘justification took place at baptism,’ whether that of infants, ‘who by reason of their tender age,’ cannot either believe, or disbelieve ; or that of adults, whether they do truly believe, or not. The scripture, and our articles and homilies, connect justification with *faith*, and faith only.†—‘You have heard—how we receive justification of him freely, without our deserts, through *true and lively faith*.’‡ And then after two or three lines, follow the words, ‘baptized or justified.’ So far from meaning that the two words convey the same idea ; the whole context shews that they were intended to distinguish the two ; and to state that some are *baptized* who are not *justified* ; but that even those who are, must and will shew their faith and love by holiness and obedience. In respect of those who are baptized adult on a sincere profession of faith, they were “justified “by faith,” previously to baptism ; and it was to them, (as circumcision to believing Abraham,) “a seal of the righteousness of the faith, which they had” yet being unbaptized. And as to all others, they can no more be said to be justified at the time of baptism, than the descendants of Abraham could be said to have been justified at the time of their circumcision. His Lordship, however, will shew in what follows, that he considers justification as connected, (when Christians first find admission to the benefit of the

* Ref. 101.

† Article xi.

‡ Homily on Salvation, Part 3.

Christian covenant,) with *faith* as its *condition*: and therefore they who are baptized, but have not *faith*, cannot be justified when baptized, even by his own allowance.

‘Calvin acknowledges that the word *faith* is used in Scripture in various senses.’*

Calvin and Calvinists most readily acknowledge, that *faith* is used in Scripture in various senses: but in every sense, either a *real* or a *feigned*, an *effectual* or *ineffectual* belief of some testimony of God, either received by immediate revelation, or by tradition, or by the written word, is spoken of; and believing a man’s own reasonings or conjectures is not one of these senses.† But this subject has been already discussed.‡

‘St. Paul says, “Though I have all faith, and have not charity, I am nothing;” and to the Ephesians he says, “By grace are ye saved through faith:” in the former passage, Faith is declared to be an useless qualification; in the latter, nothing less than the power of attaining eternal salvation is ascribed to it, through the grace of God. An useless faith, and a saving faith, cannot be the same; and consequently the word is used by this inspired writer in different senses. The faith, which a man may possess, and yet be “nothing,” is a bare belief of the truth of the Gospel, without any love or gratitude to God for the blessings it conveys, or any practical regard to the duties it enjoins. The faith, which is the means of salvation, is that belief of the truth of the Gospel, which produces obedience to its precepts, and is accompanied by a firm reliance upon

* Ref. 103, Note.

† Ref. 102, Note.

‡ Sections 3, and 4. On the case of approved characters before Christ, and that of the Gentiles. Book i.

‘the merits of Christ. That there is a species of faith which
‘is of no value, we learn also from St. James, “Faith, if
“it hath not works, is dead, being alone.”*’

It is the general opinion of commentators, that the apostle, in the passage referred to,† at the opening of this quotation, means by “faith,” a special reliance on the promised power of God, to enable a man to work miracles in the name of Christ; which it is clear some had, who were destitute of that “faith, which worketh by love.” ‘Our Saviour seems ‘plainly to inform us, that men might prophesy, and cast ‘out devils, and do mighty works in his name, and yet be ‘workers of iniquity, and persons whom he would not own ‘at the last day.’‡ In other respects the quotation expresses the sentiments of a great majority of Calvinists: especially this sentence; ‘The faith, which is the means of salvation, is that ‘belief of the truth of the Gospel, which *produces* obedience ‘to its precepts, and is accompanied by a firm reliance on ‘the merits of Christ.’ *To produce* is very different from *to contain*, which many would substitute for it.—‘Good works, ‘which are the fruits of faith and follow after justification— ‘do *spring* out necessarily of a true and lively faith, inso- ‘much, that a lively faith may be as evidently known by ‘them, as a tree discerned by its fruit.’§ ‘No man should ‘think, that he hath that lively faith, which the Scripture ‘commandeth, when he liveth not obediently to God’s laws; ‘for all good works spring out of that faith.’||—An excellent passage is afterwards quoted in ‘The Refutation’ from the same homily, which needs not to be here reprinted, as the reader will do well carefully to peruse the whole in the Book of Homilies. If any of those who are called evangelical clergymen, do not approve of this doctrine, thus stated from Scripture and the authorized writings of our

* Ref. 103.

† 1 Cor. xiii. 2.

‡ Whitby on 1 Cor. xiii. 2.

§ Art. xii.

|| Homily on Faith, Part 3.

church; we who do, (a very large majority,) only request that we may not be confounded with them.

‘ That faith, to which so many and great things are
 ‘ ascribed in the New Testament, must by no means be taken
 ‘ for a single and simple virtue. For, in its circuit, it com-
 ‘ prises all the works of Christian piety. But wherever it is
 ‘ taken for a work distinct by itself, and disjointed from all
 ‘ other virtues; so far is the Holy Spirit from ascribing to
 ‘ it the first part, that it is placed by St. Paul himself after
 ‘ love, almost in the third place.’*

This passage from Bp. Bull exactly describes what we *disapprove*, as that before from ‘ the Refutation,’ what we *approve*. ‘ *Faith produces,*’ says the author of the Refutation; ‘ *Faith comprises,*’ says Bp. Bull. The former we Calvinists maintain; the latter we wholly reject, as inconsistent with “salvation of grace,” and justification by faith *alone*. ‘ St. Paul declareth,—nothing upon the behalf
 ‘ of man concerning his justification, but only a true and
 ‘ lively faith: which nevertheless is the gift of God, and
 ‘ not man’s only work without God. And yet that faith doth
 ‘ not shut out repentance, hope, love, dread, and the fear
 ‘ of God, to be joined with faith, in every man that is jus-
 ‘ tified: but it shutteth them out from the office of justifying.
 ‘ So that, although they be all present together in him that
 ‘ is justified, yet they justify not altogether. Neither doth
 ‘ faith shut out the justice of our good works, necessarily
 ‘ to be done afterwards, of duty towards God: (for we are
 ‘ most bounden to serve God, in doing good deeds, com-
 ‘ manded by him in his holy Scripture, all the days of our
 ‘ life :) but it excludeth them, so that we may not do them
 ‘ to this intent, that we may be made just by doing them.
 ‘ For all the good works that we do be imperfect, and there-

* Translation of Note from Bp. Bull, Ref. 105.

'fore not able to deserve our justification: but our justifi-
 'cation doth come freely by the mere mercy of God; and
 'of so great and free] mercy, that, whereas all the world was
 'not able of themselves to pay any part towards their ransom,
 'it pleased our heavenly Father, of his infinite mercy, with-
 'out any of our desert, or deserving, to prepare for us the
 'most precious jewels of Christ's body and blood, whereby
 'our ransom might be fully paid, and his justice fully sa-
 'tisfied. So that Christ is now the Righteousness of all them
 'that do truly believe in him. He for them paid their
 'ransom by his death; He for them fulfilled the law in his
 'life. So that now, in him and by him, every true Chris-
 'tian man may be called a fulfiller of the law; for as much,
 'as that which their infirmity lacked, Christ's justice hath
 'supplied.*—'Our faith in Christ, as it were, saith unto
 'us thus: It is not I who take away your sins, but it is
 'Christ only; and to him only I send you for that
 'purpose, forsaking therein all your good virtues, words,
 'thoughts, and works, and only putting your trust in Christ.†
 'Because faith doth directly send us to Christ for remission
 'of our sins, and that by faith given us of God, we embrace
 'the promise of God's mercy, and of the remission of our
 'sins, (which thing none of our own virtues and works pro-
 'perly doeth,) therefore the Scripture useth to say, that faith
 'without works doth justify.‡

'It is a childish objection, wherewith, in the matter of
 'justification, our adversaries do so greatly please them-
 'selves, exclaiming that we tread all Christian virtues under
 'our feet, and require nothing but faith, because we teach
 'that faith alone justifieth. Whereas by this speech, we
 'never meant to exclude either hope or charity, from being
 'alway joined, as inseparable mates with faith, in the man

* Homily of salvation, Part 1.

† Ibid. Part 2.

‡ Ibid. Part 3.

‘that is justified; or works from being added as necessary
 ‘duties, required at the hands of every justified man. But
 ‘to shew, that faith is the only hand, which putteth on Christ
 ‘for justification: and Christ the only garment, which, being
 ‘so put on, covereth the shame of our defiled natures, hideth
 ‘the imperfection of our works, preserveth us blameless in
 ‘the sight of God; before whom, otherwise, the weakness of
 ‘our faith were cause sufficient to make us culpable, yea,
 ‘to shut us from the kingdom of God, where nothing that is
 ‘not absolute can enter.’*—The view given, in the last re-
 mark, of faith as *producing* good works, coincides with
 these quotations; but that which states faith, as *containing*
within it all other Christian graces, is perfectly incompatible:
 for, on that supposition, it might as properly be said, that
 repentance, that hope, that love, alone, justifies us, as that
 faith alone justifies us. Undoubtedly the apostle meant by
 the faith which *abideth* along with hope and love, living
 justifying faith: but love, “the requirement of the law,”
 “the fruit of the Spirit;” “the very image of God, who is
 “love;” the very essence of heavenly holiness and happi-
 ness, is far greater than faith, though it cannot perform the
 office of faith. Faith and hope are, so to speak, the scaf-
 folding of that building, by which fallen man is to become
 an eternal “habitation of God through the Spirit:” but love
 is the building itself: and when that is finished, the scaf-
 folding shall be taken down. Now the building which shall
 remain to eternity, and for the sake of which the scaffolding
 was prepared, must be vastly greater than the scaffolding
 itself, though that was indispensably necessary.

* Hooker. This and several other quotations from Hooker were made by
 the author, in ‘The Force of Truth,’ published thirty-six years ago.

SECTION II.

On Justification, and Preservation in a justified State.

‘The general doctrine of justification thus stated, may
‘be resolved into these three parts: first, the meritorious
‘cause on account of which we are justified: secondly, the
‘condition to be performed by ourselves, to render that cause
‘efficacious: and, thirdly, the motive which led to the
‘appointment of this mode of justification. First, God is
‘said to have “set forth Christ to be our propitiation, to
“declare his righteousness for the remission of sins.” Christ
‘is our propitiation, that is, the atonement made by his death
‘is the meritorious cause of the remission of our sins, or of
‘our justification. The characteristic blessing of the Chris-
‘tian religion is, that it provides a satisfaction for sin: to
‘this inestimable benefit it has an exclusive claim: “By
“him all that believe are justified from all things, from
“which they could not be justified by the law of Moses,”
‘or by any previous dispensation. Secondly, Does this cause
‘operate necessarily, and produce our justification as its
‘unavoidable effect? No, it operates “through faith in
“his blood;” that is, the means by which it operates is our
‘faith in the death of Christ. If we have not that faith, if
‘we do not embrace the gospel when proposed to us, Christ
‘is not our propitiation; and, consequently, faith is the
‘condition to be performed by ourselves, to render the death
‘of Christ effectual to our justification. And the same thing
‘is expressed in a preceding verse: “The righteousness of
‘God [is manifested] which is by faith of Jesus Christ
“unto all, and upon all them, that believe;” belief or faith
‘is here also pronounced to be the condition of justification.
‘Thirdly, the motive which led to the appointment of this
‘mode of justification, is contained in these words, “being
“justified freely by God’s grace:” it was the mercy of God,

‘his good will towards men, which alone induced him to appoint this gracious mode of justification. It was done “freely” and gratuitously, without any merit in us, any claim on our part, when we were all sinners, when the whole world was guilty in the sight of God, and must otherwise have perished everlastingly. “Where is boasting then? It is excluded. By what law? Of works? Nay, “but by the law of faith.”’*

The clause, ‘The condition to be performed by ourselves, to render that cause efficacious,’ may perhaps by a laboured explanation, be made to bear a scriptural meaning. Yet the sacred oracles contain no words, signifying *conditions, conditional, or terms*, on this subject: and as the inspired writers fully expressed themselves without them; and, as they are liable to be misunderstood; we hope to be excused from employing them in our discussions. These words can never be scripturally used, as implying any thing more, than something, *sine qua non*. He, who repents and believes, and shews his repentance and faith to be genuine by his conduct, according to the gracious constitution of the new covenant, is a partaker of its blessings: but he who does not repent and believe, is not at present a partaker of these blessings: yet, if hereafter he shall repent and believe he will be made a partaker of them. In respect, however, of *justification*, nothing, even in this sense, can be considered as a condition, except “*faith*”; and that not of ourselves, “it is the gift of God.” In other respects, the quotation does not materially differ from our views; at least from the views of all those, the cause of whom I would at all advocate.

‘The apostle (St. Paul) in this discourse,† says Barrow, ‘implies, that no precedent dispensation had exhibited any

* Ref. 106, 107.

† Acts xiii. 38, 39.

‘ manifest overture or promise of pardon, and upon that
 ‘ account we are in a main point defective; for the light of
 ‘ nature doth only direct to duty, condemning every man in
 ‘ his own judgment and conscience, who transgresseth; but
 ‘ as to pardon, in case of transgression, it is blind and silent:
 ‘ and the law of Moses rigorously exacteth punctual obedi-
 ‘ ence, denouncing in express terms a condemnation and
 ‘ curse to the transgressors of it in any part: and so it was
 ‘ a law, οὐ δυναμενος ζωοποιῆσαι, not able to give life, Gal. iii. 21,
 ‘ or save us from death. Hence doth the apostle lay
 ‘ down this as the foundation of this whole dispute, that the
 ‘ gospel alone was the power of God through faith to the
 ‘ salvation both of Jew and Gentile, Rom. i. 16, 17, because
 ‘ in that alone was the righteousness of God by faith revealed
 ‘ to beget faith in them, even the faith by which the just
 ‘ shall live, declaring that no precedent dispensation could
 ‘ justify any man, and that a man is justified by faith, or
 ‘ hath an absolute need of such a justification as that which
 ‘ the gospel tendereth.’*

It is indeed a truth, worthy of peculiar attention, that
 ‘ the light of nature doth only direct to duty,’ (and that
 very imperfectly,) ‘ condemning every man in his own
 ‘ judgment and conscience, who transgresseth; but as to
 ‘ pardon, in case of transgression, it is blind and silent.’ But
 had they, whose names are recorded with honour in the Old
 Testament, and in the New also, no other light, than that of
 nature?—This subject has, however been sufficiently discussed.
 Yet it may well be here noted, that the apostle, in the pas-
 sage referred to, is speaking, not of the light, or *rather*
 the darkness ‘ of nature,’ but of the law of Moses, which
 assuredly was given by immediate revelation.† The legal
 sacrifices could not of themselves, and except as referring
 to Christ, take away guilt from the conscience of him who

* Note from Barrow, Ref. 107.

† Acts xiii. 38, 39.

brought them : * and there were many sins for which no legal atonement was appointed ; as murder, adultery, gross idolatry, and other capital crimes. But free and complete forgiveness, was preached in the name of Jesus, of every sin without exception ; and “ all, who believed were justified from all “ things, from which they could not be justified by the law “ of Moses.”

It is superfluous to quote the texts from the Old Testament, in which manifest overtures, or promises of pardon are found. Forgiveness meets our attention, as the grand blessing, and that from which all others flowed, from the first promise of a Redeemer† to the close of the canon of the Old Testament. Forgiveness, and salvation through this Redeemer, are the grand subjects of revelation, in every part of it ; though with more resplendent glory in the New Testament, than in the Old. The holy moral law shewed men their need of forgiveness ; the types and shadows of the ritual law, pointed out “ the Lamb of God that taketh away the sin of the world.” When David had said, “ Blessed is the man, whose transgression is forgiven, and whose sin is covered : blessed is “ the man to whom the Lord doth not impute iniquity ; ” St. Paul expounds his words to describe “ the blessedness of the “ man, to whom God imputeth righteousness without works.”‡ Abraham was justified by faith ; and St. Paul speaks of all those whom he celebrates, as having obtained a good report, “ by faith ; ” and Noah became “ heir of the righteousness, which “ is by faith : ” how then could it be said, that ‘ no precedent ‘ dispensation could justify any man ? ’ Surely the learned writer of this note had been so swallowed up, in other studies, as to have nearly forgotten the oracles of God !—Should it

* Heb. ix. 9—14. x. 1—4.

† Gen. iii. 15.

‡ Ps. xxxii. 1, 2. Rom. iv. 6—8.—See also Ex. xxxiv. 5, 6. 1 Kings viii. 34. 50. Neh. ix. 17. Ps. xxxii. 5. lxxxvi. 5. cxxx. 3, 4. Isa. i. 18. lv. 6, 7. Dan. ix. 9.

be said, that it was through the gospel, to which the preceding dispensations pointed, and not by the dispensation itself, that they were justified: then the point is, for substance conceded. "Justification unto life" was both proposed, and actually received by great numbers, under the preceding dispensations; yet not from them, but from Christ and from the gospel-covenant.

'Boasting cannot be excluded by the law of works, that is, by the law of Moses, because in that dispensation God sent no one to be "the propitiation for our sins;" no one "gave himself for us, an offering and a sacrifice to God;" there is no "Mediator between God and men;" and therefore if the works of the Mosaic law do justify, it must be on account of their own merit, and the performance of them must be attended with a ground for boasting. It is otherwise with "the law of faith," or the gospel of Christ, where boasting is excluded by denying merit to faith, and by referring all merit to Christ, from whose death the justifying efficacy of faith is wholly derived. This is a fundamental difference between the two covenants, the law of works and the law of faith, the dispensation of Moses and the Gospel of Christ.*

The Apostle argues on this subject, in the following manner: "This I say, that the covenant, that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise."—"Is the law then against the promises of God? God forbid! for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath con-

* Ref. 109, 110.

“cluded all under sin; that the promise, by faith of Jesus Christ, might be given to them that believe.”* This fully demonstrates, to all who adhere to the apostle’s decision, that there never was a law given to *fallen* man, by which life could be obtained: and that “the covenant confirmed by “God in Christ,” with Abraham, was not disannulled by the Mosaick law and the Sinai-covenant. Under the legal dispensation, Israel, as a nation, was under the covenant made at mount Sinai, which especially related to temporal and national mercies and judgments: but individuals, if believers, were justified and saved, according to the covenant made with Abraham, by faith in the promised Redeemer; and circumcision was to them “a seal of the righteousness of faith:” if unbelievers, they remained under the curse of the violated law, and without any benefit from the promised Saviour; and indeed all unbelievers, even under the Christian dispensation, do the same. The principal appointments of the ceremonial law, were sacramental prefigurations of the way of salvation by Christ; as the Lord’s supper is now a commemoration of the death of the promised Saviour. They were ‘means of ‘grace,’ and acts of worship; acceptable to God through the blood of Christ, which was typified by that of the sacrifices, when attended on in faith; but to unbelievers they were mere formality or hypocrisy. Christ was the Mediator from the first promise given to fallen Adam;† and this was more clearly shewn, by the Abrahamick covenant. Yet doubtless, the New Testament is a far clearer discovery of salvation, and the way of salvation, than any which preceded. “Our Saviour Jesus Christ hath brought life and immortality “to light by the Gospel.”‡ But from the beginning, all believers were saved in the same way; and in heaven they doubtless join in the same song, “Worthy is the Lamb that “was slain, and hath redeemed us to God with his blood:”

* Gal. iii. 16—22. † Gen. iii. 15. ‡ Φωτισαυτος, 2 Tim. i. 10. Gr.

even “the Lamb slain from the foundation of the world.”* — ‘The *dispensation of Moses*, contained the types and ‘promises of a Saviour:’ but “*the law of works*” simply means, ‘the requirement and the sanction of the law.’

‘Upon the subject of ‘the Efficacy of the Mosaick Atonement as applied to cases of moral transgression,’ vide ‘Dr. Magee’s Discourses, V. i. p. 308. ‘The learned author ‘admits that “the blood of bulls and of goats could not take “away sins,” but as connected in the eye of faith, with that ‘more precious blood-shedding which can “purge the conscience from dead works to serve the living God.” If ‘therefore we consider the Mosaick dispensation, as independent of the Christian, if we suppose Moses to have ‘delivered the law to the Jews, and Christ not to have died ‘for the sins of mankind, the legal sacrifices would have had ‘no atoning power with respect to moral guilt. The efficacy ‘of all propitiation for sin is derived from the merits and ‘sufferings of Christ.’ †

The concluding sentence is precisely what I would abide by, on this subject. But the law of Moses was given with direct reference to Christ and his propitiation. “For Christ “is the end of the law for righteousness to every one that “believeth.” ‡ When, ‘in the eye of faith,’ the legal sacrifices were connected with ‘that more precious blood-shedding,’ the ancient worshippers, through these ‘means of grace,’ received the blessing of Abraham; they were “justified by “faith.” But after Christ had come, and offered his all-sufficient atonement, they who rejected him, and cleaved to the legal sacrifices, were, without exception, excluded from the benefit: “The wrath of God abode upon them.” It is in this view that St. Paul speaks respecting of them in his epistles. The ceremonial law was now become as a cancelled

* Rev. v. 9, 10. xiii. 8.

† Note, Ref. 109.

‡ Rom. x. 4.

deed or bond; its institutions were no longer sacramental 'prefigurations of good things to come;' and they were no longer to any of the worshippers 'means of grace,' or accepted acts of worship.*

"The Lord hath laid on him the iniquity of us all;" "Who his own self bare our sins in his own body;" "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him;" "Of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption." There is, as it were, a mutual transfer of the sins of men to Christ, and of Christ's righteousness to men; so that God no longer imputeth their trespasses unto them," and he is "the Justifier of him which believeth in Jesus." Christ being himself "without sin," voluntarily underwent the punishment due to sin; and we enjoy the benefits of his righteousness and passion, in being "reconciled to God," and made "heirs of salvation."†

'God gives us all these benefits of the new covenant as certainly for the sake of Christ and his righteousness, as if we had satisfied him, and merited them ourselves; and thus far Christ's righteousness is ours in its effects, and imputed to us, in that we are thus used for it, and shall be judged accordingly.'‡

These two quotations form, separately, and in connexion, an excellent statement of the doctrine, concerning the imputation of our sins to Christ, and of his righteousness to all true believers.

'It has been observed, that justification is a forensic term. We are to suppose a moral agent called before a

* Gal iv. 9, 10. v. 1—3. Eph. ii. 15. Col. ii. 16, 17. Heb. viii. 13. x. 26.

† Ref. 110, 111. ‡ Allen, Preface to the two covenants, Ref. 111.

‘competent tribunal, to answer whether he has obeyed the
 ‘laws which were prescribed to him as the rule of his
 ‘conduct: if upon examination it shall appear, that he
 ‘has obeyed the laws, he has a right to the sentence
 ‘of justification; but if it shall appear, that he has not
 ‘obeyed them, he is subject to the sentence of condemnation.
 ‘Strictly speaking, reward is not included in the idea of
 ‘justification.’*

It has been remarked, that, in human affairs, *justification* and *pardon* never go together, nor can they possibly be conjoined in the same person: yet in the Lord’s method of “justifying the ungodly,” “justifying the believer in Jesus,” they are inseparable; all who are forgiven are justified, and all who are justified are forgiven.†—‘Strictly speaking, reward is not included in the idea of justification.’—Now, all the credit, protection and advantage, attached to a good citizen and loyal subject, are the reward of justification, in human affairs; and all the honour and happiness which God confers on those, who enjoy his full and everlasting favour, are the reward connected with justification, in the concerns of religion.

‘This is what St. Paul means, when he says, “to him
 “that worketh, is the reward not reckoned of grace, but of
 “debt.” Uniform obedience being the duty of every man,
 ‘a single transgression would destroy the right to justification,
 ‘and “in many things we offend all.” ‘Since then justifi-
 ‘cation, is due to no one on the ground of works, or uni-
 ‘form obedience, to whomsoever justification is granted, it
 ‘must be an act of grace. It rested with God to declare
 ‘upon what condition he would grant this act of grace, and
 ‘we have seen that it pleased him to appoint faith in Christ
 ‘as this condition; and therefore, as St. Paul says in the

* Ref. 111, 112. Note 2. † Acts xiii. 46, 47. Rom. iv. 4—6. v. 16.

‘ next verse, “to him that worketh not,” (that is, who has
 ‘ not by his works obeyed the law under which he formerly
 ‘ lived) “but believeth on him that justifieth the ungodly,
 ‘ his faith is counted for righteousness;” and soon after he
 ‘ says, “Therefore it is of faith, that it might be by
 ‘ grace.”*

This passage concedes a great deal in the argument concerning justification.

‘ Faith then stands in the place of righteousness, or uniform obedience: and through the mercy of God obtains
 ‘ for the transgressor that justification as an act of grace,
 ‘ which his own uniform obedience, had it taken place,
 ‘ would have obtained for him as a debt of justice, but which
 ‘ he could not claim, because he had not been uniformly
 ‘ obedient.’†

According to this statement, faith itself may seem to constitute our righteousness, and is instead of uniform obedience. This is not, however, his Lordship’s deliberate sentiment.—
 ‘ The spring of it, mercy; the meritorious cause, the merits
 ‘ and atonement of Christ; the condition of it, faith on our
 ‘ part.’‡ Christ’s righteousness transferred to us, and made ours in its effects, (according to quotations made in the preceding pages,) ‘stands in the place of our righteousness,
 ‘ or uniform obedience:’ and faith merely forms that relation to Christ, by which “we are made the righteousness of God
 ‘ in him.”

‘ A claim from works, and grace through faith, are incompatible. A man cannot obtain justification upon both
 ‘ grounds, works and grace.’

‘ We find the same doctrine, as far at least, as the condition of justification is concerned, clearly asserted in the

* Ref. 112.

† Ref. 112, 113.

‡ Ref. 147, 148.

‘epistle to the Galatians; “A man is not justified by the
 “works of the law, but by the faith of Jesus Christ; even
 “we,” (that is, we Jews, who were born under another
 ‘covenant with God) “have believed in Jesus Christ, that
 “we might be justified by the faith of Christ; and not by the
 “works of the law: for by the works of the law shall no
 “flesh be justified.”*—“That no man is justified by the law
 “in the sight of God, it is evident: for, The just shall live by
 “faith; And the law is not of faith; but, The man that doeth
 “them shall live in them:”† meaning, that the promises of
 ‘the law are not made upon the condition of believing, but
 ‘upon condition of doing. This doing must be undeviating
 ‘obedience, for “Cursed is every one that continueth not in
 “all things written in the book of the law to do them;”‡
 ‘and all having violated the law, no one can be justified by
 ‘it. “But the scripture hath concluded all under sin, that
 ‘the promise which is by faith of Jesus Christ might be given
 “to them that believe.”§ The scripture hath pronounced
 ‘every individual of the human race to be guilty of sin, that
 ‘the promise of justification and life through faith in Christ,
 ‘might extend to all, both Jews and Gentiles, who shall
 ‘comply with the condition of sincerely believing in his
 ‘name.’ ||

This accords for substance to our views, and indeed establishes the grand doctrine for which we would contend; though we might in a few particulars not choose to adopt the language employed in it.

‘This doing must be *undeviating* obedience, &c.’ Does not this passage fully coincide with all that sober Calvinists advance, concerning *an impossible law*? ¶ I would also intreat the reader to bear in mind the expression, ‘who shall comply with the condition of *sincerely* believing in his

* Gal. ii. 16. † Gal. iii. 11, 12. ‡ Gal. iii. 10. § Gal. iii. 22.

|| Ref. 113, 114. ¶ Sect. 5. Book I. On Impossibility.

‘name:’ for if the faith which justifies must be *sincere*; much of the reasoning on our not being continued in a justified state by faith, falls to the ground of course.*

‘Irenæus, lib. i. cap. 23, says, that Simon—taught, that ‘men were saved according to his grace, and not according ‘to just works’ (Trans.) ‘which is a clear proof how early ‘the doctrine of justification was corrupted, and that sal- ‘vation by grace without good works was considered as an ‘heretical doctrine. Irenæus lived in the second century, ‘and his authority cannot be questioned. This corruption ‘is the more remarkable, as St. Paul seems to have guarded ‘against it.’†

No sober man will deny, or can doubt, but that St. Paul and all the apostles entered most solemn protests against the error, as congenial to the corrupt nature of man, as it is contradictory to the true spirit of Christianity,‡ that any man can be finally saved by grace through faith without good works: § and I would plead for no Calvinist, or evangelical minister so called, who does not unite in this solemn protest, decidedly and frequently. Indeed, we may well conclude that to be the apostolical doctrine, against which the same objections are advanced as were made against the doctrine of St. Paul; of which the same perversion is made by men of corrupt minds, as of his doctrine; and which produces the same holy fruits in all who truly believe, as those manifested in the lives of the primitive Christians.

But the testimony of Irenæus, concerning Simon Magus, is, I apprehend, not in the least to the point.

‘He, Irenæus, says, that one of the doctrines of Simon ‘Magus was, that those who trust in him and his Helena, ‘should have no further care, and that they are free to do

* Ref. 130. 138.

† Ref. 117, Note.

‡ Rom. vi. 1, 15. iii. 8.

§ Eph. ii. 8. 10.

‘ what they like; for that men are saved according to his
‘ grace, but not according to just works.’*

‘ Those, who trust in him, and his Helena,—are saved
‘ by his grace;’ that is, by the grace of Simon Magus: not
by the grace of God, or of Christ.—*Simon Magus* is the
only masculine antecedent; and this was clearly the meaning
of Irenæus. It is indeed next to incredible, that any man
should openly avow such presumptuous and pestilent blas-
phemies: but it is almost equally incredible, that any one
should invent them if he did not.

‘ This man (Simon) was glorified by many as god; and
‘ taught, that it was he himself, who indeed appeared among
‘ the Jews, as the Son; but in Samaria, descended as the
‘ Father; and he came to the other nations as the Holy
‘ Spirit. But that he was the sublimest virtue, that is, the
‘ Father, who is above all things; and he endured to be called,
‘ whatever men call him (or god.) This person led about
‘ with him a certain woman called Helena; one who hired
‘ out herself for gain, (*quæstuariam*,) whom he himself had
‘ redeemed from Tyre, a city of Phœnicia; saying, that she
‘ was the first conception of his mind, the mother of all, by
‘ whom, in the beginning, he had conceived in his mind to
‘ make angels and archangels.’†

Irenæus might well consider Simon Magus’s doctrine, as
heretical and abominable: but that any man of *learning*
and of a serious mind, should venture the assertion, that
Calvinists accede to this heresy, to Simon Magus’s heresy,
about faith in him and his Helena, is most extraordinary,
and might seem almost as incredible, as the things recorded
concerning this wretched man.

‘ The quotations which have been produced in the three

* Ref. 515.

† Note translated, Ref. 515.

‘ preceding chapters, from the writings of the ancient fathers,
 ‘ and from the works of Calvin, not only prove that the peculiar
 ‘ tenets of Calvinism are in direct opposition to the doctrines
 ‘ maintained in the primitive church of Christ, but they also
 ‘ shew that there is a great similarity between the Calvinistic
 ‘ system and the earliest heresies. The assertion of Simon
 ‘ Magus, who is mentioned in the Acts of the Apostles, and
 ‘ called by ecclesiastical historians the first Christian heretic,
 ‘ that “ men are saved according to his grace, and not according
 ‘ to just works,” contains in it the essence of Calvinism; and
 ‘ it clearly appears that Irenæus considered this as an heretical
 ‘ opinion.’*

‘ The original of this train of heretics,’ (Valentinus, Basilides, Saturninus, the Manichees, and others) ‘ is to be fetched
 ‘ from Simon Magus, whose assertion was: that Christ had
 ‘ neither come, nor suffered any thing of the Jews. Where-
 ‘ fore, making himself the Father, Son, and Holy Ghost, he
 ‘ affirmed, that he had appeared, only in shew, (*putativè*,)
 ‘ in the person of the Son, and so that he had suffered as the
 ‘ Son among the Jews; that in truth he suffered not, but
 ‘ in appearance only.—Now what Simon Magus said of himself
 ‘ when he made himself the Son, those who followed said of
 ‘ Christ.’ That is, they said, that Christ did not suffer in
 reality, but in appearance only. Hence it is manifest,
 that Simon meant, ‘that men are saved by his grace, and
 ‘ not according to just works.’ He was the Messiah, by whose
 grace, and that of his Helena, men must be saved; and might
 be saved, if they trusted in them, however wicked they had
 been, and still continued.

As to this charge against Calvinists; I do not at all think,
 that all the authority and learning, and rank of any man,
 or any number of men, on earth, will ever influence one
 reflecting person to regard it as entitled to the least credit,

* Ref. 571.

or even to much notice; so that a formal confutation of it is quite superfluous.

‘ Many of the ancients, and among them Augustine, think
 ‘ that the Epistle of James, and the First of John, and that
 ‘ of Jude, and that which is called the Second of Peter,
 ‘ were written against those, who, corruptly interpreting Paul’s
 ‘ epistles, said that faith without good works was sufficient
 ‘ for salvation.’*

There can be no doubt, but many things in these epistles were written against the sentiments here mentioned; whether the persons, who held them, inferred them from a perverse interpretation of St. Paul’s epistles, or not.

‘ St. James uses the word faith, not in the sense in which
 ‘ it was used by St. Paul when speaking of justification,
 ‘ but in the sense in which it was used by those whose opi-
 ‘ nions he is combating, namely, bare belief, without pro-
 ‘ ducing inward purity or practical obedience: this is evi-
 ‘ dent, by his attributing the faith, of which he is speaking,
 ‘ to devils. By works, he means not the ceremonial works
 ‘ of the Mosaick law, which were rejected by St. Paul, but
 ‘ works of benevolence and conformity to the will of God,
 ‘ as appears from the illustration of “a brother or sister who
 ‘ is naked and destitute of daily food,”† and from the ex-
 ‘ amples of Abraham and Rahab,‡ who gave proof of their
 ‘ faith by their actions. And by the word justify he does
 ‘ not mean, as St. Paul did, justification or remission of past
 ‘ sins at the time of admission into the Christian covenant,
 ‘ but the continuance in a state of justification, which would
 ‘ be followed by salvation; and here again he conforms himself
 ‘ to the language of those whose error he is refuting. In
 ‘ reasoning upon this point, he says, “Can faith save

* Bp. Bull, Ref. 118.

† Jam. ii. 15, 16.

‡ Jam. ii. 22—25.

“him?”* Implying, that the faith spoken of is insufficient
‘for salvation.’†

Is there any ground in Scripture, for the marked distinction between *ceremonial works*, and *works of moral obedience*, as to this grand question, ‘How shall men be justified before God?’ It may be important to remark, that Bishop Bull, and even Dr. Taylor of Norwich, expressly admit, and even positively assert, that there is no ground for such a distinction. ‘That Paul treats concerning even the
‘moral works of the Mosaick law, (however some may say the
‘contrary,) is too manifest from his own words. (Rom. iii. 20.
‘vii. 7, &c.) The disputation of the apostle, therefore, beyond doubt, belongs to the works even of the moral law.’‡
—‘By works excluded from justification or salvation, he
‘doth not mean only ceremonial works, or ritual observations
‘of the Mosaick constitution: for he expressly excludes
“works of righteousness” or righteous works. (Tit. iii. 5.)
‘Now this sets aside, not only ceremonial works, but all acts
‘of obedience properly moral.§—Ceremonial works, he observes, do not come into the apostle’s proof, or his quotations from the Old Testament, or his reasonings upon
‘them.’||—Abraham’s justification preceded the ceremonial law, and even the appointment of circumcision: yet he was not justified by works, in any degree, but by faith exclusively. His Lordship has before stated,¶ that we cannot be justified before God by obeying the moral law, unless through life we obey it perfectly: ‘a single transgression would destroy
‘the right of justification, and in many things we offend
‘all.’ Thus the apostle says: “If there had been a law
“given, which could have given life, verily righteousness
“should have been by the law. But the Scripture hath con-

* Jam. ii. 14.

+ Ref. 118, 119.

‡ Bp. Bull, H. A. vii. 2. *Translated*.

§ Taylor’s Key. c. xii.

|| Ibid. Rom. iii. 20.

¶ Ref. 111, 112.

“cluded* all under sin, that the promise by faith of Jesus Christ might be given to them that believe.”† The ceremonial law was indeed principally concerned in the disputations excited by the Judaizing teachers: and this apart from the question concerning justification, with which it was closely connected, involved another question, of great importance at that time; viz. Whether the Gentile converts were bound to become Jews, (as well as Christians,) by receiving circumcision, and obeying the ritual law of Moses, and whether the Jewish converts were still bound to observe the legal ceremonies.—The instances of Abraham and Rahab, ‘who gave proof of their faith by their actions,’ and who were not under the ceremonial law, fully proves that works of moral obedience were, indeed, exclusively intended by St. James: but it by no means follows, that works of ceremonial obedience were exclusively meant by St. Paul.

‘But if it be insufficient for salvation in the world to come, it is insufficient to keep a person in a state of justification in this world; and accordingly the apostle soon after says, “By works a man is justified, and not by faith only;”‡ ‘that is, faith only will not preserve a man in a justified state; it must be accompanied by works, for “Faith without works is dead.” ‘It is evident that the faith here spoken of may exist without works: and in that case it is of no avail to salvation.’§

Would “dead faith,” then ‘bare belief, without producing inward purity, or practical obedience, the faith of devils,’ bring a person into a state of justification? His Lordship has repeatedly marked the difference between true living faith, and this worthless assent to the truth;§ and has ascribed

* ΣΥΝΕΚΛΕΙΣΕΝ. Shut up together as close prisoners. Luke v. 6. Rom. xi. 32.

Gal. iii. 23. Gr. † Gal. iii. 21, 22. ‡ Jam. ii. 24.

§ Ref. 119.

|| Ref. 103—105.

justification to the former exclusively. Yet here, by a strange inadvertency, he supposes that a man is brought into a state of justification by a dead faith, which, however, is insufficient to keep him in that state! Dead faith can be ‘accompanied’ only by formal and dead works: and will this dead faith and these dead works combined, either justify a man or ‘preserve him in a justified state?’—Would James have granted that the faith, which he had spoken of as *vain*, was sufficient to bring a man into a justified state? and that the vain men, of whom he speaks, were once justified believers? and justified by this dead faith? Or is it supposed, that living faith, having justified the possessor, expires or ‘degenerates into dead faith?’ As *continuance*, and preservation in a justified state, are not mentioned by the apostle, we may conclude, that he did not intend to convey that sentiment.

Thus St. Paul says, “Because of unbelief, they were broken off, and thou *standest by faith.*” * “For *by faith ye stand.*” † And St. Peter, “Who are kept by the power of God *through faith* unto salvation.” ‡ St. Paul speaking of justification by faith evidently meant, that faith alone formed a sinner’s relation to Christ, and so, through his righteousness and atonement, justified him before God: but this justifying faith “works by love,” and produces the fruits of holy obedience: and St. James evidently meant, that no faith, which was not productive of good works, could justify a man before God, being dead and worthless. There is therefore a sound sense, in which a man may be said “to be justified by works, and not by faith only.” His works must shew, that his faith is living; and justify him, as a professed servant of God, from every charge or suspicion of hypocrisy: and they will be adduced as evidence of his having been a true believer, at the day of judgment.

* Rom. xi. 20.

† 2 Cor. i. 24.

‡ 1 Pet. i. 5.

St. James, however, does not say, that a man is “justified before God” by works; and probably he meant, evidentially before the church and the world. But St. Paul and St. James are perfectly agreed, that nothing “availeth in Christ Jesus,” (or for justification,) “but faith which worketh by love.”*

‘Whenever St. Paul, in speaking of justification, uses the word, works, or deeds, he invariably adds “of the law;” he frequently says, “a man is not justified by the works of the law,” but not once does he say, a man is not justified by works: so scrupulous is he upon this point, that he repeats the expression, “works of the law,” three times in one verse. The works, therefore, which he rejects from any share in justification, are the ceremonial works of the law, for which the Judaizing Christians contended.’†

This can only mean, that the two words, *justify* and *works*, without some addition, do not occur in the same sentence in St. Paul’s writings: and yet even this is not quite correct. “If Abraham were justified by works, he hath whereof to glory.”‡ Here works are completely excluded from justifying Abraham; and ceremonial works, or works of the law, could not be intended; for the law was not yet given.—“To him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness.” *Working* of every kind is here excluded expressly, from *justification by grace*, and therefore from justification by faith; and “worketh not” is explained by “ungodly.”—“Even as David also describeth the blessedness of him unto whom God imputeth righteousness without works.”§ Are not works of all sorts here excluded from that justification of which the apostle was discoursing?

* Gal. v. 6.

† Ref. 120—See an express denial of this by Bp. Bull, and Dr. Taylor, in the preceding pages.

‡ Rom. iv. 2.

§ Rom. iv. 4—6.

The same is manifestly shewn, though not in exactly the same words, in many other places. “By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.”* Here *works* of every kind, are excluded from having *saved* us; and a new creation unto good works is considered as a part of our salvation. Works of every kind must then be excluded from any share in our justification.—“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace.”† “Not by works of righteousness, which we have done, but according to his mercy he saved us.”—“That, being justified by his grace, we should be made heirs according to the hope of eternal life.”‡ No distinction is here made between one sort of works and another; or rather, “works of righteousness” properly means ‘obedience to the moral law.’—“Therefore by the deeds of the law shall no flesh be justified before God, for by the law is the knowledge of sin.”—By what law is “the knowledge of sin?” By the moral, or by the ritual law? “I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet.”§ Now, what law said, “Thou shalt not covet?” The ceremonial, or the moral? Indeed all the apostle’s preceding discourse had been concerning the violations of the *moral* law, without one reference to the *ceremonies*, as even Dr. Taylor maintains. It was by referring to scriptures, not at all connected with the ritual law, that the apostle brings his argument to this conclusion: “We know that what things soever the law

* Eph. ii. 8—10.

† 2 Tim. i. 9.

‡ Tit. iii. 4—7.

§ Rom. vii. 7. Gr. ἐπιθυμίαν. οὐκ ἐπιθυμήσεις. Coveting, Thou shalt not covet.

“saith, it saith to them that are under the law, that every
 “mouth may be stopped, and all the world become guilty
 “before God. Therefore by the deeds of the law shall no
 “flesh be justified in his sight: for by the law is the
 “knowledge of sin.”* But, why must ceremonial works ex-
 clusively be meant, by the “works of the law?” No good
 reason can be assigned for such a limitation. Though ce-
 remonial observances introduced the subject in the second
 chapter of Galatians; yet the apostle afterwards says, “I
 “*through the law*, am dead to the law:” which accords to
 his language elsewhere, when he says, “I was alive without
 “the law once, but when the commandment came, sin re-
 “vived and I died;”† where the moral law exclusively is
 meant, beyond all doubt: and he adds, “If righteousness
 “come by the law, then Christ is dead in vain;” which equally
 holds good of the moral as of the ritual law.—“As many
 “as are of the works of the law are under the curse: for
 “it is written, Cursed is every one, that continueth not in
 “all things written in the law to do them.”‡ Now the
 passage, to which the apostle refers, wholly treats of sins
 against the moral law, without a single intimation of the
 ceremonies.§ “The works of the law,” therefore, do not
 exclude works of obedience to the moral law.—It was the
 tenth commandment, “Thou shalt not covet,” which slew
 the self-righteous hopes of Saul of Tarsus.—Even real good
 works, “the fruits of the Spirit,” (and let it be noted, that
 none else are called *good works*, in the New Testament,)
 can do nothing towards our justification.—‘Good works,
 ‘which are the fruits of faith, and follow after justification,
 ‘cannot put away our sins, and endure the severity of
 ‘God’s judgment.’ || ‘And also you have heard the ancient
 ‘authors’ minds of this saying, Faith in Christ only jus-

* Rom. iii. 9—20.

† Comp. Rom. vii. 7—9, with Gal. ii. 19—21.

‡ Gal. iii. 10.

§ Deut. xxvii. 15—26.

|| Art. xii.

‘tifieth man, so plainly declared, that you see, that the true
 ‘meaning of this proposition, or saying, We be justified by
 ‘faith in Christ alone, (according to the meaning of the
 ‘ancient authors,) is this: We put our trust in Christ that
 ‘we may be justified by God’s free mercy, and the merits
 ‘of our Saviour Christ only; and by no virtue or good
 ‘works of our own that is in us, or that we can be able to
 ‘have, or to do, for to deserve the same: Christ himself
 ‘only being the meritorious cause thereof.’*

Let it not be thought, that we exclude good works from
 our system.† These have their place, and that of the
 greatest importance, yea, of absolute necessity: but it is not,
 as to our justification, in the least degree, except as evi-
 dencing our faith to be living and justifying.—‘It may seem
 ‘somewhat extreme, which I will speak; therefore let every
 ‘one judge of it, even as his own heart shall tell him, and
 ‘no otherwise. I will but only make a demand: if God
 ‘should yield unto us, not as unto Abraham; if fifty, forty,
 ‘thirty, twenty, yea, or if ten good persons can be found
 ‘in a city; for their sakes, that city should not be de-
 ‘stroyed. But and if he should make an offer thus large:
 ‘Search all the generations of men, since the fall of our
 ‘father Adam; find one man, that hath done one action,
 ‘which hath passed from him pure, without any blemish,
 ‘or stain at all; and for that man’s only action, neither men
 ‘nor angels shall feel the torments which are prepared for
 ‘both. Do you think, that this ransom, to deliver men
 ‘and angels, could be found among the sons of men? The
 ‘best things which we do, have something in them to be
 ‘pardoned; how then can we do any thing meritorious, or
 ‘worthy to be rewarded?—We acknowledge the dutiful ne-
 ‘cessity of doing well; but the meritorious dignity of doing

* Homily of salvation, Part 3.

† See quotation from Hooker a few pages back.

‘ well we utterly renounce. The little fruit which we have
 ‘ in holiness, it is, God knoweth, corrupt and unsound; we
 ‘ put no confidence at all in it; we challenge nothing in the
 ‘ world for it; we dare not call God to reckoning, as if we
 ‘ had him in our debt-books. Our continual suit to him is
 ‘ and must be, to bear with our infirmities, and to pardon
 ‘ our offences.’* In this quotation the judicious Hooker
 goes even beyond our sentiments. The word *unsound*, seems
 too strong to be applied to the real good works of believers,
 “the fruits of the Spirit,” yet these are grievously defective.
 “The fruits of the Spirit,” in themselves are most holy:
 but, as the most excellent wine, when put into a cask, which
 has not been fully cleansed, loses much of its fine flavour,
 and contracts a disagreeable taste from the vessel, through
 which it has passed: so is it with the “fruits of the Spirit”
 as produced by us.—We must therefore still contend, that
 all works of man are wholly excluded from any share in
 our justification: and, whatever difference there may be in
 other respects, between moral and ceremonial works, there is
 none in this grand concern.

‘ Calvin concludes, that if works have any share in jus-
 ‘ tification, there is boasting in works: this by no means
 ‘ follows; for we do not say that works have any intrinsic
 ‘ merit, but that they are the appointed condition of justifi-
 ‘ cation. The same objection would hold against the doctrine
 ‘ of justification by faith, for we are not allowed to boast of
 ‘ faith, or to consider it as possessing any intrinsic merit.’†

We bear it with calmness, when faith, or even repentance,
 is called the *condition* of salvation; though we think the
 language inappropriate and *unscriptural*: but we must de-
 cidedly oppose the idea, of our works, in any sense,
 being ‘the appointed condition of justification:’ not

* Hooker.

† Note, Ref. 120, 121.

merely, because 'there is boasting in works,' but also, because it is *antiscriptural*. No one passage, either in Scripture, or in the authorized writings of our church, can be adduced, in support of the sentiment. The language of St. James implies no such thing. "Seest thou, how faith wrought with his works, and by works faith was made perfect? And the scripture was fulfilled which saith, Abraham believed in God, and it was imputed to him for righteousness; and he was called the friend of God." "As the body, without the spirit is dead, so faith without works is dead also." Working and moving, evidence a man to be alive, and distinguish him from a dead corpse: but they are not the *condition* of his being made alive, in any measure or degree. How far this note accords with his Lordship's statement, in the preceding pages,* others must judge. 'The faith, which is the means of salvation, is that belief of the truth of the gospel, which produces obedience to its precepts.†' Now, if faith justifies, and obedience or good works are produced by faith, how can these *subsequent* works be the condition of the *precedent* justification? 'Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God; forasmuch as they spring not of faith in Jesus Christ: neither do they make men meet to receive grace,—yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.‡' Works, then, before faith are worthless, and cannot be the appointed condition of justification: and works done after faith are too late; for the man who doeth them has been previously justified. Some indeed put *works* and *faith* on precisely the same ground, as to justification, each being a *condition, sine qua non*. But if justification *before God* be intended by St. James, when he says, "Ye

* Ref. 107—113.

† Ref. 103.

‡ Art. xiii.

“see how that by works a man is justified and not by faith only.”* Εξ ἔργων must imply much more than this, as ἐκ πίστεως does when used in the same way.† St. Paul repeatedly contrasts ἐξ ἔργων with ἐκ πίστεως, shewing that both cannot stand together. How then can both be joint conditions of the same justification?

‘Abraham seems to have been justified three times: first, ‘when by the command of God he left his own country; ‘Heb. vi. 6: secondly, when he believed God’s promise of ‘numerous descendants; Gen. xv. 6: and thirdly, when he ‘obeyed God’s command to offer his son;‡ Jam. ii. 21.’

Can this accord with justification being uniformly spoken of as a past transaction, in respect of believers?§ But, according to the general doctrine of those, who are decided in respect of justification by faith alone, justification is a *permanent*, not a *transient* act of God. A believer’s justification may be more clearly manifested to the soul by God, at one time, than at another; and it may be more clearly evidenced, by the man’s conduct among men at one time than at another. It is, however, an abiding state of acceptance with God; but whether ever finally lost or not, is a distinct question. No doubt, Abraham was justified when he believed, and obeyed, and left, at God’s command, his country and his father’s house: but this was not declared, as far as we know, till a considerable time afterwards, when “he believed in the Lord, and it was imputed to “him for righteousness.”|| His faith was afterwards especially evidenced, when he obeyed the hard command of offering Isaac as a burnt-offering: but it is not said in the history, that he was then *justified*. His faith was, however, the

* Jam. ii. 24. † Comp. Rom. iii. 30. iv. 2. 16. v. 1. Gal. ii. 16. Jam. ii. 24, 25. Gr. ‡ Ref. 121, Note. § Ref. 99—102.

|| Gen. xv. 6. Rom. iv. 3, 9. Jam. ii. 23.

spring and motive of his obedience, and was most illustriously displayed. He had before been justified, in the sight of God; and by this triumphant work of faith and labour of love, his justification was evidenced, and declaratively recognized, and published to mankind, for the instruction of all future generations.

‘Both St. Paul and St. James speak of the justification
 ‘of Abraham: the former ascribes it to faith, referring to a
 ‘passage in Genesis.*—The latter ascribes it to works, and
 ‘as it were to shew that his doctrine was not contrary to
 ‘that of Paul, he refers to the same passage,—“Was not
 “Abraham our father justified by works, when he had offered
 “Isaac his son upon the altar? Seest thou how faith
 “wrought by his works, and by works was faith made per-
 “fect? And the scripture was fulfilled which saith, Abra-
 “ham believed God; and it was imputed to him for
 “righteousness.”† God foreseeing that the faith of Abraham
 ‘was of that true and lively nature, which would produce
 ‘obedience, whenever an opportunity offered, “imputed it
 “to him for righteousness;” and accordingly he did obey
 ‘upon the very trying occasion of God’s commanding him
 ‘to “offer Isaac his son upon the altar;” his “Faith
 “wrought with his works;” that is, his faith produced this
 ‘act of obedience; by it, his “Faith was made perfect;”
 ‘and it was proved that he possessed the genuine principle
 ‘of human conduct, a conformity to the will of God; he
 ‘was therefore “justified by works,” for if he had not
 ‘done this work, or at least expressed a sincere readiness
 ‘to do it, he would not have been justified, disobedience
 ‘to the commands of God being incompatible with a state
 ‘of justification. Hence it follows that faith, which pro-
 ‘duced works, was the faith which justified Abraham, and

* Gen. xv. 6. Rom. iv. 3.

† Jam. ii. 21—23.

‘consequently the faith which St. Paul meant, when, in
 ‘arguing upon justification by faith, he appealed to the
 ‘justification of Abraham. St. Paul’s assertion therefore
 ‘is this; Abraham was justified by faith, which produced
 ‘works: St. James’s is, Abraham was justified by works,
 ‘which proceeded from faith. These assertions are in sub-
 ‘stance the same; and St. James, in pointing out the true
 ‘nature of Abraham’s faith, only intended to correct the
 ‘error of those, who had misinterpreted the doctrine of St.
 ‘Paul. This instance of Abraham’s justification; the still
 ‘earlier examples of Noah, Enoch, and Abel; and the more
 ‘recent ones of Gideon, David, and the prophets under the
 ‘Mosaic œconomy, mentioned by St. Paul upon another oc-
 ‘casion, mark the uniformity of God’s dealings with mankind
 ‘in every period of the world, and establish these funda-
 ‘mental and universal principles of the divine dispensations,
 ‘that “without faith it is impossible to please God;” and
 ‘that “faith without works is dead.”*

“God, who knoweth the hearts,” not only *foresaw*, but
saw at the time, ‘that the faith of Abraham was of that
 ‘true and lively nature, which would *produce* obedience,
 ‘whenever an opportunity offered. Upon the very trying
 ‘occasion of God’s commanding him to “offer Isaac his son
 “upon the altar,” his “faith wrought with his works;” that
 is, ‘his faith *produced* this act of obedience, by it his “faith
 “was made perfect.” All this, for substance, is the view
 that Calvinists in general would give of this passage—‘Dis-
 ‘obedience to the commands of God being incompatible
 ‘with a state of justification.’ No doubt, deliberate habitual
 disobedience is here meant, for “in many things we offend
 “all.”—Abraham’s conduct, in denying his wife, and saying,
 “My soul shall live because of thee,”† implied no small
 degree of unbelief and distrust, and reliance on a creature;

* Ref. 121—123.

† Gen. xii. 13.

and was not '*conformity* to the will of God.' And this conduct he repeated, after he had been declared to be justified; but long before he was called on to sacrifice Isaac.* In other respects the statement in these pages, as reconciling the doctrine of the two apostles, is to me satisfactory. The language, *produce, produced*, (not *contains*,) should be especially noticed.

'It is scarcely possible to imagine a more gross perversion of any doctrine, than that which we have been now considering. St. Paul meant, that *ceremonial* works were not necessary *before* justification; whereas these men pretended St. Paul's authority for maintaining that *moral* works were not necessary *after* justification. Ceremonial works are not necessary to obtain justification in this world; therefore, say they, moral works are not necessary to obtain justification or salvation in the world to come.'†

Nothing can be a more gross perversion of any doctrine, than to maintain, that a *dead* and *barren* faith is sufficient to justification and salvation; because the scripture teaches us that we are justified and saved, by a *living, operative, and fruitful* faith: But did St. Paul mean, that *moral* works were needful before justification, though *ceremonial* works were not? And needful, in *order to justification*? If so, where were the moral works of the Corinthians to whom St. Paul preached the gospel? "Such were some of you; "but ye are washed, but ye are sanctified, but ye are "justified, in the name of the Lord Jesus, and by the "Spirit of our God."‡—Indeed, his argumentative language is peculiarly energetick. "To him that worketh not, but "believeth in him that justifieth the ungodly, his faith is "counted for righteousness. Even as David also describeth "the blessedness of the man, unto whom God imputeth

* Gen. xx. 2—11.

† Ref. 123.

‡ 1 Cor. vi. 9—11.

“righteousness without works.”* And again, “What shall we say then? that the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness of faith. But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone.”† Was any true believer ever excluded from justification, because he had not previously done moral works? And what are *moral* works? Doubtless acts of obedience to the *moral* law of God. But “the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.”‡ And therefore (according to our article) all ‘works which spring not from faith in Christ,—we doubt not have the nature of sin.’§

‘Therefore say they, *moral* works are not necessary to obtain *justification*, or salvation in the world to come.’ *Justification* has before been shewn, by his Lordship to belong to *this* life, and is distinguished from *salvation*.|| ‘Justification is the remission of sins here on earth. Salvation is the attainment of happiness in heaven. Not a single passage can be found in the Epistles, or indeed in any part of the New Testament, in which justification, or justify, when applied to Christians exclusively, that is, when treated of as belonging to them as such, denotes the sentence to be pronounced at the day of judgment. Nor do the apostles ever tell their converts, that they will be hereafter justified, but always address them as persons who have been justified.’¶ Yet his Lordship here speaks of ‘obtaining *justification* in the world to come!’—Had he forgotten what he had written? Or has he in reserve some

* Rom. iv. 3—5.

§ Art. xii.

† Rom. ix. 30—32.

| Ref. 100—102.

‡ Rom. viii. 7, 8.

¶ Ref. 100.

method of reconciling the two passages, which at least appear to be irreconcilable?

‘Faith alone is sufficient; meaning, instead of a true and lively faith productive of obedience, a bare assent to the truth of the gospel, without any practical regard to its precepts. They vainly hoped that this spurious faith would keep them in a state of justification in this life, and finally procure them salvation in the next.’ *

His Lordship hath fully shown, that such a faith as is here described cannot *justify*.† But how could men be kept in a state of justification, who, having only a dead faith, never were justified? Dead faith is no better in this respect, than direct unbelief: “he that believeth not the Son shall not see life, but the wrath of God abideth on him;”‡ and in this state he must abide, unless he believe with a true and lively faith.

‘God is pleased to grant remission of all past sins, for the sake of his blessed Son, on account of faith alone: but he requires from those, whom he thus graciously receives into his favour, an implicit obedience in future: If they disobey, the pardon is cancelled, the state of acceptance is forfeited, and liability to punishment ensues.’ §

Habitual disobedience proves a professed believer’s faith to be dead and worthless. If he never had any other faith, he never was pardoned; and therefore his pardon cannot be cancelled. It need not here be argued, whether a true and lively faith ever *fails*, or degenerates into dead faith: yet the language of Scripture is very expressive, respecting forgiveness of sins. “As far as the east is from the west, so far hath he removed our transgressions from us.”|| “I

* Ref. 123.

§ Ref. 124.

† Ref. 104, 105.

|| Ps. ciii. 12.

‡ John iii. 36.

“ will forgive their iniquity, and I will *remember their sin*
 “ *no more.*”* “ The iniquity of Israel shall be sought for,
 “ and there shall be none; and the sins of Judah, and they
 “ shall not be found; for I will pardon them whom I re-
 “ serve.”† “ Thou hast cast all my sins behind thy back.”‡
 “ He will subdue our iniquities, and thou wilt cast all their
 “ sins into the depths of the sea.”§—What is sunk in
 shallow water, may be got up again; but that which sinks
 to the bottom, in the depths of the sea, will never more be
 brought forth.—Thus also the apostle, in full coincidence
 with the prophets, “ There is no condemnation to them that
 “ are in Christ Jesus, who walk not after the flesh but after
 “ the Spirit.”|| And thus likewise the Lord of both
 prophets and apostles; “ They shall not come into con-
 “ demnation, but are passed from death unto life.”¶ They
 who “ in time of temptation fell away,” had “ no root
 “ in themselves:” the intruder, at the marriage-feast, had
 not the wedding-garment: and “ the foolish virgins took
 “ their lamps, and took no oil with them: but the wise took
 “ oil in their vessels with their lamps.”** Some essential
 difference between the *wise* and the *foolish*, is thus marked
 in their *setting out*, which made way for the different event
 which took place respecting each of them. ‘ The servant,
 ‘ whose debt was forgiven by his Lord, but who afterwards
 ‘ refused to forgive his fellow-servant, was severely rebuked,
 ‘ and delivered to the tormentors to suffer punishment, for
 ‘ that very debt which had been forgiven.’†† And how far
 this instance of a cancelled forgiveness, which is *single*, no
 other being so much as intimated in scripture, and that merely
 a circumstance in a parable, is to preponderate against all the
 texts before quoted, the reader must determine. Expositors

* Jer. xxxi. 34. Heb. viii. 12. x. 17.

† Jer. l. 20.

‡ Is. xxxviii. 17. § Mic. vii. 19. || Rom. viii. 1. ¶ John v. 24.

** Mat. xiii. 20, 21. xxii. 11—13. xxv. 2—5. †† Ref. 124.

in general think, that circumstances of this kind, are to be explained according to the clear import of other Scriptures, and not used to decide controverted points of doctrine. The language also of him, who owed the immense sum of ten thousand talents, when he confidently says, "Have patience with me, and I will pay thee all;" which he had not the smallest prospect of doing, was very dissimilar from that of the publican, "God be merciful to me a sinner!"—And his harsh treatment of his fellow-servant, is as little like the effect of that "faith, which worketh by love;" as his undertaking to pay the whole debt was like the contrition and humility of a true penitent. If, however, a true believer loses his living faith, and commits sins, and does not deeply repent; his pardon no doubt is cancelled, and he will finally perish: nay, if he fall into sin, or grow negligent in his duty; he will lose "the joy of God's salvation," and be exposed to alarms, and rebukes, and sharp corrections till he become zealous and repent.

'To the much agitated question, therefore, whether works be necessary to justification, we answer, that if by justification be meant the first entrance into a state of justification, works are not necessary; if by justification be meant the continuance in a state of justification, works are necessary.*

Dead faith, by his Lordship's own statement, does not justify: and a lively holy faith will preserve the believer in a justified state. Concerning this the scriptural language is very decided; "By faith ye stand."† "We walk by faith."‡ "Above all taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked."§ "Fight the good fight of faith, lay hold on

* Ref. 124.

† 2 Cor. i. 24.

‡ 2 Cor. v. 7.

§ Eph. vi. 16. 1 Tim. vi. 12.

“eternal life.” “The life, which I now live in the flesh, “I live by the faith of the Son of God.”* All the obedience, victories, and perseverance of ancient worthies, enumerated in the eleventh chapter of Hebrews, were effected *by faith*. “We through the Spirit,” says the apostle, “wait “for the hope of righteousness by faith.”† Certainly that “faith, which does not work by love,” can accomplish nothing of this kind: neither can it give ‘the first entrance ‘into a state of justification.’ But faith, which “worketh “by love,” will manifest itself by “the work of faith, and “labour of love, and patience of hope,” and “patient continuance in well-doing.”‡ Yet to the very last, it is by faith *alone*, that we abide in a justified state; because, to the last, we are in ourselves sinners; our best days are days of imperfect obedience; our best actions are imperfect, defective, if not defiled; and our dying prayer must be, “God be merciful to me a sinner.”§ Forgiveness is only, by the blood of Christ, and by faith in him; and therefore faith alone saves the sinner from first to last: though not a faith which is *solitary* or alone in him, who is saved; but one, which produces good works, as certainly as a good tree brings forth good fruit. || “But ye, beloved, building “up yourselves on your *most holy faith*, praying in the “Holy Ghost, keep yourselves in the love of God; looking “for the mercy of our Lord Jesus Christ, unto eternal “life.”¶

‘By this distinction, we support the fundamental principle ‘of the gospel—justification by faith in Christ; and at the ‘same time secure the main purpose of our Saviour’s incarnation and death, “who gave himself for us, that he “might redeem us from all iniquity, and purify unto him-

* Gal. ii. 20.

† Gal. v. 5.

‡ 1 Thes. i. 3. Rom. ii. 7.

§ Note, Ref. 81.

|| Art. xii.

¶ Jude 20, 21.

“self a peculiar people, zealous of good works;” we shew
 ‘the consistency of justification by faith alone with the ne-
 ‘cessity of personal righteousness and holiness; we vindicate
 ‘the mercy of God and the atonement of Christ, while we afford
 ‘the strongest possible sanction to the cause of moral virtue.’*

By the simple distinction between lively or *living* and *dead faith*, all this is far more completely answered; many other difficulties are removed; apparent inconsistencies reconciled, and pernicious inferences obviated.

It cannot be doubted, but that his Lordship, in the pages below referred to,† has decidedly the best of the argument, in those points, (Whether *faith*, and *the merits of Christ* mean the same thing?) respecting which he differs from Dr. Pearson, Christian Advocate in the University of Cambridge.—But this is not our present concern.

‘Whoever will examine the numerous passages of
 ‘Scripture, in which the word faith occurs, without any
 ‘adjunct, will find that something is always understood.
 ‘Faith must have an object. Faith is of itself an imperfect
 ‘expression, though perhaps from its frequent use, and the
 ‘obviousness of the person or thing signified, it is scarcely
 ‘noticed as such. ‘The name of faith,’ says Hooker,
 ‘being properly and strictly taken, it must needs have re-
 ‘ference unto some uttered word as the object of belief.’‡

This note contains an important instruction. Faith bears the same relation to revealed truth, which the eye does to light. Without the one, the other must be useless; and God would never have created eyes, if he had not created, or purposed to create, light. ‘The uttered word is the object of belief.’—“The sure testimony of God,” is that which faith credits and trusts; and thus the simplest believer is made “wise unto eternal salvation, by faith in Jesus Christ.”

* Ref. 124, 125.

† Ref. 124—128.

‡ Note, Ref. 127.

But all other faith, in matters of religion, must either be mere *opinion*; or credit given to human testimony, reasoning, or authority.*

‘The word believe, in all its various inflexions, occurs many hundred times, but, if I mistake not, the word belief occurs only once, in the New Testament.’†

There was, it seems, only one place, in which it was convenient to translate the word πιστις, *belief*: for it is the same word, which is in other places rendered *faith*.

‘No man, says the learned and judicious Hooker, can attain belief by the bare contemplation of heaven and earth, for that they neither are sufficient to give us as much as the least spark of light, concerning the very principal mysteries of our faith.’‡

If this be well grounded, as no doubt it is, what are we to think of that statement concerning faith, which has lately been considered? §

‘That belief or faith may exist, unaccompanied by any of the Christian virtues and graces, appears from the case of Simon Magus, already referred to, who is said to have “believed,” and yet “his heart was not right in the sight of God;” he was “in the gall of bitterness, and in the bond of iniquity.”’||

It is readily allowed, nay strenuously insisted on, that “dead faith” may thus exist, and often does: but not “the faith which worketh by love,” “overcometh the world,” and ‘may be as evidently known by good works, as a tree is discerned by the fruits.’ To this faith all the blessings of salvation are constantly promised, in the same inspired

* Comp. Ref. 112. † Ref. 129. ‡ Ibid. § Note, Ref. 102, 103.— See also Sect. iv. Book I. On the case of the Gentiles. ¶ Ref. 130.

writings, which at other times used the word in so much lower a sense.* And no other faith is spoken of as *justifying*, either in the scripture, or in our articles.†

‘As it is here supposed,‡ that this faith might in fact be separated from love, it cannot signify the same as in the Epistle to the Romans, where it is such an assent to a divine declaration as produces a suitable temper and conduct.’§

Does the apostle here speak of *justification* by faith? And did not the pious Doddridge, intend, by referring to the epistle to the Romans to shew, that this was not the *justifying* faith there spoken of?||

‘We have therefore this apostle’s authority, not only for maintaining the possibility of faith existing without charity, and its utter inefficacy in that case, but also for considering charity as superior to faith when they “abide” together. Nor is it difficult to comprehend the reason of this superiority; for surely it is more easy to convince the understanding of the truth of the gospel, than to correct the selfishness of our nature, and to impress our minds with the principles of divine love, or piety towards God, and of universal benevolence towards men, so as to practise both, in the degree required by our holy religion, namely, to “love God with all our heart, and soul, and strength,” and “our neighbour as ourselves.”¶

In what respects *love* is greater than even true faith has before been shewn:** and no doubt, it is far more easy to prevail with men to adopt a new creed, than to lead a new

* Comp. John iii. 14—18. 36. v. 24. with ii. 23—25. xii. 42, 43.

† Gal. v. 6. Jam. ii. 20—26. 1 John v. 4, 5. Art. xii.

‡ 1 Cor. xiii. 2.

§ Note, Doddridge, Ref. 130.

¶ Rom. iii. 22. 26. 30. iv. v. 1, 2.

¶ Ref. 131.

** On Ref. 102.

life. Man's arguments and persuasions, especially when recommended by selfish motives, will do the former, but God alone, by a new creation, can effect the latter. "We are his workmanship, created in Christ Jesus unto good works."* And lest any one should be deceived, for lack of a right understanding thereof, it is diligently to be noted, that faith is taken in the Scripture, two manner of ways. There is one faith, which in Scripture is called a dead faith, which bringeth forth no good works; but is idle, barren, and unfruitful. And this faith, by the holy apostle St. James, is compared to the faith of devils, which believe God to be true and just, and tremble for fear; yet they do nothing well, but all evil. And such faith have the wicked and naughty Christian people, which confess God, as St. Paul saith, in their mouths, but "deny him in their deeds, being abominable, and without the right faith,† and to all good works reproveable."—It consisteth only in believing the word of God, that it is true. And this is not properly called faith. But as he that readeth Cæsar's Commentary, believing the same to be true, hath thereby a knowledge of Cæsar's life, and notable acts, because he believeth the history of Cæsar, of whom he looketh for no help or benefit: even so he, who believeth all that is spoken of God in the Bible is true; and yet liveth so ungodlily, that he cannot look to enjoy the promises and benefits of God; although it may be said, that such a man hath a faith and belief to the words of God; yet it cannot be said, that he believeth in God.—Another faith there is in Scripture, which is not, as the aforesaid faith, idle, unfruitful, and dead, but worketh by charity, &c.—

* Eph. ii. 10.

† Tit. i. 16. *Ἀπιστίας*, from *Ἀπιστεω*, John iii. 36. Rom. xi. 30. xv. 31, Gr. Words from this root, sometimes convey the idea of unbelief, and at others, of disobedience. Heb. iii. 18. 1 Pet. ii. 7, 8. Gr.

‘ This faith doth not lie dead in the heart, but is lively and
 ‘ fruitful in bringing forth good works.’*—Now this faith
 certainly cannot consist without charity: and we have no
 controversy with any man, about another kind of faith. This
 faith both justifies, and preserves a man in a justified state:
 but the ‘ utter inefficacy,’ of the faith spoken of by his
 Lordship, renders it as insufficient to *justify* a man at first,
 as to preserve him afterwards in a justified state. Why
 should it not? It is dead, and can do nothing.†

‘ Having understood that baptism was essential to entitle
 ‘ him to the blessings of this new and merciful dispensation,
 ‘ of the divine authority of which he was fully persuaded, he
 ‘ would eagerly apply to some one of those who were com-
 ‘ missioned to baptize; and baptism, administered according
 ‘ to the appointed form to a true believer, would convey
 ‘ justification; or in other words, the baptized person would
 ‘ receive remission of his past sins, would be reconciled to
 ‘ God, and be accounted just and righteous in his sight.
 ‘ Baptism would not only wash away the guilt of all his
 ‘ former sins, both original and actual, and procure to him
 ‘ acceptance with God; but it would also communicate
 ‘ a portion of divine grace, to counteract the depravity of
 ‘ his nature, and to strengthen his good resolutions.’‡

‘ Baptism, administered according to the appointed form
 ‘ to a true believer, would convey justification.’—If the bap-
 tized person was previously a true believer, he was pre-
 viously justified; but if he were not ‘ a true believer,’ would
 it in that case convey justification? Or is the faith of this
 true believer, like that of him, whose sincere faith drops
 suddenly down into a bare belief of the gospel?§ And will
 it, on this supposition, convey justification, and the blessings

* Homily on Faith, Part. 1.

† Ref. 104.

‡ Ref. 132.

§ Ref. 138.

afterwards spoken of? Baptism, where it may be had, is *essential* to “the *obedience* of faith,” which must be incomplete, where this sacred ordinance is neglected; and the Lord’s supper is essential in exactly the same way; but are either of them ‘*essential* to entitle a man to the blessings of ‘the new and gracious dispensation?’ Are they so essential, that no one can be saved without them? If so, we are both justified and saved by *baptism*, or by the *Lord’s supper*, and *not by faith*. Faith is essential, because without faith no adult can be justified; and because all who believe are justified: but can this be said of baptism? “In Christ Jesus, “neither circumcision availeth any thing nor uncircumcision, “but faith which worketh by love.”* Eagerness either for baptism, or any other external observance, often arises, especially in persons newly brought under concern about their souls, from misapprehension; and leads to an ungrounded confidence of being in a state of acceptance, though not partakers of faith working by love; of which neither their tempers nor conduct give any clear evidence. We ought indeed to “make haste, and delay not to keep God’s commandments:” yet the apostle’s exhortation concerning the Lord’s supper stands thus: “Let a man examine himself, “and so let him eat of that bread, and drink of that cup.”† And why it should not be the same, in respect of baptism, as received by adults, does not appear: but being ‘eager to ‘be baptized,’ under a persuasion, that it is essential to salvation, counteracts the exhortation. Concerning such an eagerness we read nothing in the New Testament, except the Ethiopian treasurer be supposed a case in point. His situation, however, was peculiar: he had for the first time heard a Christian minister, and, having before manifested a pious, enquiring, humble, and teachable disposition, he was

* Gal. v. 6.

† 1 Cor. xi. 28.

at once fully convinced, that, "Jesus was the Christ, the Son of God." He was journeying to a far distant land, remote from the ministers of Christ, where none would be found to administer baptism; and, before he parted with his kind instructor, "He says, See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest: and he answered and said, I believe that Jesus Christ is the Son of God."* Now, nothing can be more clear, than that if his profession was sincere, (as no doubt it was,) he was "justified by faith," *before he was baptized*: and that his baptism was a profession of his faith, "and a seal of the righteousness of the faith, which he had yet being *unbaptized*."† But if he had not truly believed, would his baptism have conveyed justification? The unbaptized true believer, therefore, is "justified by faith," before he is baptized; and his baptism is the profession of his faith, the recognition of that profession, his admission into the church of Christ, and a pledge to assure him of the blessing. Saul was earnest in prayer, but not about baptism; for he needed urging by Ananias to arise and be baptized. The centurion and his friends were eager to hear the word of salvation from Peter; not to be baptized: and after their faith had been attested by the pouring out of the Holy Spirit upon them, the apostle proposed that they should be baptized, without any request on their parts.—The earnestness of the jailor to learn "what he must do to be saved," and to hear "the word of the Lord," is strongly marked; but nothing is said of his eagerness to be baptized.‡ The 'eagerness to be baptized,' among those increasing numbers in this land, who are taught that infant-baptism is a nullity; is in many places

* Acts viii. 36—38. † Rom. iv. 11.

‡ Acts ii. 38, viii. 36—38. x. 44—48. xvi. 29—34. xxii. 16.

producing effects more dangerous to the established church, to say no more, than almost any of those things which our alarmists insist on.

‘Faith therefore, including repentance for former offences, was, as far as the person himself was concerned, the sole requisite for justification. No previous work was enjoined; but baptism was invariably the instrument, or external form, by which justification was conveyed.’*

True faith is always attended by repentance; but not, I apprehend, *included* in it; for then we might as properly be said to be justified by repentance as by faith:—but where is ‘baptism’ said to be ‘invariably, the instrument or external form by which justification was conveyed?’ Or what proof can be brought in support of this assertion?

‘It is plain that these men were justified by faith, and by faith only. Here arises the important question, whether a person thus converted, baptized, and justified, must necessarily continue in a state of justification? Certainly not. Upon what then did his continuance depend? Upon his belief of the doctrines, and obedience to the precepts of the gospel: that is, upon the performance of the conditions of the covenant into which he had entered by the holy rite of baptism, and which he had engaged to observe. If he really performed these conditions, he continued in a state of justification; and if he persevered to the end of his life, his salvation was secured. But if he did not perform these conditions, he was no longer in a state of justification, but again became liable to God’s wrath: and if he died in his sins, his apostasy from the truth would be an aggravation of his guilt and punishment.’†

All who had *true* faith were justified by faith alone; but

* Ref. 132, 133.

† Ref. 133—136.

if any man had not true faith, no profession, either at baptism, or in any other way, could justify him. The term *necessarily* is not expressive of our ideas; which are simply, that God has promised, through Christ's intercession, and according to his everlasting covenant, to *preserve* the true believer from finally losing his justified state. It must here be observed, that wherever his Lordship speaks of justification by faith alone, he evidently means true and *living* faith; but when he comes to speak of continuance in a justified state, he as uniformly, by some inadvertency, substitutes *dead* faith, which none of us think will either continue a man in a justified state, or bring him into it. We only hold that *the same faith*, which justifies, will continue the person in a justified state; unless it fails, or degenerates into a dead faith; which we suppose (either truly or erroneously) it never does. Even the highest supralapsarian Calvinist never supposes that a dead faith will continue a man in a justified state, or ensure his perseverance: for in fact he has nothing, in which to persevere, except formality and hypocrisy. And few maintain any other perseverance, than that of "patient continuance in well doing;" of "bringing forth fruit with patience;" or of being brought back from every deviation by rebukes and stripes, with deep repentance, weeping, and supplication.—The evangelical clergy, it may confidently be said, have in general, as deep an abhorrence, as any of their opponents can have, of the detestable sentiment, that a justified person may, without danger, live according to the inclinations of the carnal mind. No doubt, a few extravagant enthusiasts have spoken this language, and even language more shocking, than I should choose to transcribe: but why are all Calvinists to be answerable for the tenets of a few individuals, whom they, with all earnestness protest against? So far indeed are the evangelical clergy from countenancing this sentiment, that a

large proportion of them do not so much as hold the doctrine of final perseverance, even when stated in the most guarded manner.—I should deem it an important end answered by this publication, if I might be admitted, (as one by years, experience, and observation, in some measure competent,) to explain to our accusers and opponents what we do, and what we do not maintain: for *misapprehensions* of the most serious nature give occasion to *accusations* and censures, which we by no means merit. That we believe and avow some, and many things, which numbers do not, is true, and we do not wish to shrink from the fair investigation of our sentiments: but those charges, or clamours, by which we are chiefly rendered obnoxious in the eyes of the publick, are wholly ungrounded; as all will find who bestow the pains to read our publications. They, whose cause I am concerned to plead, maintain that none can possess scriptural proof, or assurance, of his justification, except as his faith produces holy fruits: that none can preserve this assurance, except by “patient continuance in well doing:” that none, having by sin, lost this assurance, can regain it, except by renewed and deep “repentance, and “works meet for repentance:” that, in order to possess and preserve assured hope, we must, after the apostle’s example, “keep under the body, and keep it in subjection,” “crucify “the flesh with its affections and lusts,” and press forward in our Christian course: and that God who appoints the end, appoints also the means, by which alone it can be attained. Exhortations, instructions, warnings are to be used by ministers; watching, prayer, self-denial, and in many cases, fasting, by the Christian himself. The ministers, who neglect the means which they ought to use, have no reason to expect, that their supposed converts will persevere: nor have any professed believers, who neglect the means appointed for them, the least right to expect, that they shall be “kept

“by the power of God, through faith unto salvation.”—Thus God knows concerning every individual, how long he will live; yet this implies the knowledge also, that each person will *use* or *neglect*, certain means for the continuance of life. If a man’s death come on him by his wilfully refusing sustenance, or by taking poison; God foreknew this also, and took it into the account. Our Lord certainly knew the time appointed for his crucifixion: yet he used various precautions, to defeat the machinations of his enemies, till his time was come; and by these precautions the event was kept off till the appointed time.

‘St. Paul tells the Romans and Galatians, that they have
‘been justified; and yet he gives them rules for their con-
‘duct, the observance of which he represents as essential to
‘their salvation. But had he considered their justification as
‘necessarily continuing; had he conceived salvation in the
‘next world as inevitably following justification in this, all
‘advice would have been superfluous; nor could he have
‘felt or expressed any anxiety for the future welfare of the
‘converts. Nay, he speaks of “some, who having put
“away a good conscience, concerning faith had made ship-
“wreck.” ‘These men must have lost that state of justifi-
‘cation which they once had, and have failed of salvation.’ *

This is introduced by a long note, consisting mainly of quotations, from Bishop Bull and Dr. Whitby; but containing nothing materially different from the text: and as these writers are not *authority*, their opinions may be passed over. St. Paul indeed says in general to the Romans, “Therefore being justified by faith, ye have peace with
“God, through our Lord Jesus Christ:”† but surely no one will infer from this, that he considered it as infallibly certain, that every professed Christian at Rome was in a justified

* Ref. 136, 137.

† Rom. v. 1.

state, at the time when he wrote this epistle! Having not been at Rome, he had no personal acquaintance with the Christians in general residing in that city:* but he knew that all true believers were justified; and in the judgment of charity he supposed them to be what they professed to be. He does not however say, even in this general sense, to the Galatians, that they were justified: nay, he plainly tells them, that “he stood in doubt of them.”—It would have been impossible, in writing to collective bodies, to draw lines of distinction between individuals, all professing the same faith, except by distinguishing true faith from all counterfeits; and by calling on them, to beware, lest they deceived themselves.† When they had been admitted into the church by baptism, they continued a part of it, unless excommunicated. The collective body must then be addressed as believers; and the warnings, and cautions, and calls to self-examination, sufficiently proved *to them*, that the apostle did not mean, they should individually take it for granted, that they were, without exception, what they professed to be. But had he spoken of their *past* justification, nay, of their *final* salvation, in as absolute and unqualified terms, as he did of those who sailed with him, when he said, “There shall be no loss of any man’s life among you;”‡ it would not at all have been superfluous, to shew them, by what means, and in what way, this absolute promise, or declaration, must be accomplished. For we find him presently after saying to the very same persons, when the seamen would have quitted the vessel, and left

* The apostle indeed sent salutations to about twenty persons by name at Rome. But some of these had been his converts, when he preached in other places; or his fellow labourers, or fellow prisoners; or they were his relations, or had been his helpers; yet they were at that time, when he wrote his epistle, at Rome. This does not then at all prove, that he was acquainted with the Christians statedly constituting the church at Rome.*

† Gal. v. 2—5. vi. 3. 7, 8.

‡ Acts xxvii. 22—24, 31.

* Rom. xvi. 1—16.

the rest to their fate; "Except these abide in the ship, ye cannot be saved."—Probably, the apostle felt no anxiety about the event, as to the preservation of the lives of those who sailed with him, though he deemed it proper thus to caution them; for their lives were individually secured by promise. But he felt much anxiety about those, whom, in the judgment of charity, he addressed as Christians: because he did not certainly know, that every one of them was a true Christian, and interested in the promises, which, we suppose, secure true Christians. He loved them as children, and he was cast down at every thing, which made him fear, lest any of them should be found to come short of salvation.—He who supposes, that a belief respecting the divine decrees, exempts a man from anxiety, on his own account, or that of those whom he loves, except as it induces reliance on God, and submission to his holy will, has little experimental acquaintance with the subject; and will not readily enter into the apostle's feelings, when he says, "My little children, of whom I travail in birth again, till Christ be formed in you."* As for those, who "had made shipwreck of their faith;" before it is allowed, that they 'had lost the state of justification, which they once 'had;' it must be proved, that they ever had any better faith than that of the stony ground-hearers; who "believed for a time, but having *no root* in themselves, in time of temptation fell away."†

' This is acknowledged by Dr. Doddridge:—Several of the Jewish Christians discovered a disposition to rest in an external and empty profession of religion, probably from an abuse of the doctrine of justification by faith.' (Pref. to St. James's Epistle.)‡

* Gal. iv. 15—20.

† Luke viii. 15. 1 John ii. 23—25.

‡ Note, Ref. 137.

This was the case with others, as well as the Jewish Christians, and always has been, more or less, in every age. A proud self-righteous rejection of the scriptural doctrine concerning justification, and a licentious perversion of it, have at all times been as the Scylla and Charybdis, in this part of Theology: and the Holy Spirit alone can safely guide us, at an equal distance from the rock on the right hand, and the whirlpool on the left. "I lead
"in the paths of righteousness, in the midst of the paths of
"judgment."*

'He' (St. James) 'does not mean to assert, that *sincere faith* alone will not justify a man when first converted to the gospel, by procuring him remission of the sins committed by him previous to his conversion; but that when a man has been converted and justified, a *bare belief of the gospel* will not keep him in a state of justification.'†

Are then '*sincere faith*,' and '*a bare belief of the gospel*,' the same thing? If they are not, why is the one used, when justification is spoken of; and the other substituted, when continuance in a justified state is mentioned? Let the terms be reversed: He does not mean to assert, that a *bare belief of the gospel* alone will not justify a man, when first converted to the gospel, by procuring him remission of sins committed by him previously to his conversion; but when a man has been converted and justified, *sincere faith* will not keep him in a justified state. Every one sees the glaring absurdity of such a proposition: but this arises solely from the use of the two different terms, as if denoting the same thing. A bare belief of the gospel never justified any man, and therefore cannot keep him in a justified state. If any one loses a justified state, it is because he loses true and living faith, and retains only a dead faith.

* Prov. viii. 20.

† Ref. 138.

‘ He describes a dead charity, and by it exemplifies a
 ‘ dead faith; as that charity is a mere pretence, which shews
 ‘ itself only in words of courtesy and compassion, without
 ‘ affording any real assistance to a suffering fellow-creature;
 ‘ so that faith is dead and useless, which consists in a naked
 ‘ assent to the truth of Christianity, without the performance
 ‘ of those works which are enjoined by its author. Not
 ‘ only the understanding is to be convinced, but the will
 ‘ and affections, the spring of human actions, are to be in-
 ‘ fluenced and regulated.’*

This quotation is full to the purpose, and needs no further remark. “Faith which worketh by love,” must have its seat in the will and affections, and be an active principle of obedience.

‘ It is certain by God’s word, that children which are
 ‘ baptized, dying before they commit actual sin, are un-
 ‘ doubtedly saved. (Publick Baptism of Infants.)’

There is no ground of doubt, of infants, the children of believers, devoted to God in baptism, dying before they commit actual sin, being saved: but whether all infants who are baptized, and none else, dying before they commit actual sin, are thus saved, involve questions of a very complicated nature, on which the Scripture gives no light. Our Rubrick assumes, that the profession and engagements made in the name of the baptized infant, and implied in the act of the parents, who offer their child to baptism, are sincere: and therefore speaks of the infants, as the children of believers; but it is properly silent as to others. Yet, when we consider the various circumstances, which may prevent the baptism of infants, born of believing parents; and that the children of believing Abraham, to whom circumcision was given, as the seal of the covenant, (by which the Lord engaged to be “a

* Ref. 138, 139.

“God to him and to his seed,”) must not take place before the eighth day; (and many would previously die;) we cannot be authorized to confine the salvation of those, who die in infancy, to such as are baptized. A few presumptuous, extravagant, Calvinists, have spoken shocking things of the damnation of infants: but to consign the innumerable multitudes of those, all over the world, and in every age, who die before they commit actual sin, and die unbaptized, to eternal damnation, is far more shocking. Such Calvinists may suppose some of these children to be elect, and saved: but the sentiment that none dying when infants, except such as have been baptized, are saved, excludes *them all*. On both sides, however, it is a presumptuous intrusion into things unseen and unrevealed; and a practical forgetfulness of the words of God by Moses: “The secret things belong to the LORD our God; but those things which are revealed belong to us and to our children for ever, that we may do all the words of this law.”*

‘That many persons, duly baptized in their infancy, and confirmed in their youth, fall into wilful and habitual wickedness, even while they retain a belief of the general truth of the gospel, is a fact which will not be disputed; and it will also be readily acknowledged, that such persons, although baptized and born again in Christ,’ do not remain in a state of justification. How then is that state to be recovered? By repentance and faith. They must feel “Godly sorrow which worketh repentance,” and a lively faith that their sins will be pardoned through the merits of Christ; and God will then be pleased, for the sake of his blessed Son, to accept their repentance and faith, and they will become again justified from all their offences.’†

* Deut xxix. 29. † Ref. 141, 142.

The subject of baptism has been so fully discussed, in the preceding chapter, that it is the less necessary here to resume it. The invariable union of *baptism* with *regeneration*, of which it is the outward and visible sign, has in no wise been proved: but the union of *baptism* with *justification*, of which it is not so much as the outward sign, is never mentioned in Scripture, nor in express terms in our liturgy or articles. If conferred only in baptism, all who die unbaptized must die in an unjustified state: and if baptized children shew no tokens of faith and grace, as they grow up; it is a mere contest about words, to argue, Whether they never were justified, or whether they have fallen from a justified state. For though it is not allowed by his Lordship concerning *regeneration*, it is concerning justification; that 'they, who do not remain in that state,' must *recover it*, and they must 'become again justified,' exactly in the same manner, as if they never had been justified.—'Justification in baptism,' cannot in the case of infants be justification *by faith*, with which alone Scripture and our article connects justification before God.

'Repentance therefore, and faith, if sincere, will in all cases procure justification; but obedience must be added, to preserve the state of justification when obtained.'*

True faith will always be *accompanied* with repentance; but this cannot properly be said to *procure* justification; otherwise we should be justified as well by repentance as by faith; which is not the language either of the Bible or the Prayer-book. 'Obedience must be added,' to prove 'our faith sincere;' and for many other important ends: "But by faith we stand." No faith *can* justify which *cannot* also continue the possessor in a justified state; unless it *fail*, or degenerate into a dead faith.

* Ref. 142.

‘ No one, by the evangelical covenant, obtained and ratified by the shedding of the blood of Christ, can obtain remission of sins, or justification, without faith and repentance; no one can keep and preserve justification when received, without the fruits of faith and repentance.’*

This note may at first seem equivalent to what has above been admitted. But it is Bishop Bull’s doctrine, that repentance, faith, and works all justify alike, and none of them in any other sense, than as a *sine qua non*: while we would maintain that neither repentance, nor works, in any degree or sense, help to justify; but only that repentance always accompanies justifying faith; and that the ‘fruits of faith and repentance,’ always follow: even such as spring from a lively penitent faith, and by which ‘it may as certainly be known, as a tree by its fruits.’ These are indispensably needful to prove the sincerity of our faith; to evidence that we are justified, and in order to our continuance in a justified state; not as *added* to our faith, as a distinct means of this continuance, but as manifesting our faith to be justifying and saving. “Seest thou how faith wrought with his works, and by works was faith made perfect.”† Perfect as a tree is when covered with its valuable fruit. Though living and growing before, it was not in its perfect state.

‘ These adults are not required to perform any good works previous to baptism, but simply to profess their faith in the blessed Trinity, and to promise future obedience to God’s holy will and commandments: they are then baptized, and by this spiritual regeneration they receive remission of all their former sins, both original and actual. Here is an exact conformity to the practice of the primitive Christians. But though an adult, when baptized, may have a firm belief in the truth of Christianity, and a real intention to

* Translation of Note from Bp. Bull, Ref. 142.

† Jam. ii. 22.

‘obey its laws; yet, from the corruption of his nature, and
 ‘the enticements to sin, he may afterwards not lead a life
 ‘agreeable to the precepts of the gospel; he may “for a
 ‘while believe and in time of temptation fall away.” And
 ‘in that case his faith, though at first it might deserve to
 ‘be called a true faith, afterwards loses that character; and
 ‘if he dies while he continues an impenitent sinner, he
 ‘will not be saved, although he once had justification in
 ‘this world. Having failed to fulfil the conditions of the
 ‘covenant, into which he had voluntarily entered and which
 ‘he expressly promised to fulfil, he can have no claim to
 ‘its privileges and benefits. But if he repents, and returns
 ‘to a true and lively faith in the merits of Christ, his sins
 ‘are pardoned, and his justification is renewed.’*

‘These adults simply *professing* faith, &c, and *promising*
 ‘obedience—are then baptized, and by this spiritual regene-
 ‘ration they receive remission of all their former sins, both
 ‘original and actual.’ Is then the simple profession,
 though ignorant or insincere, and the promise of future
 obedience however formal and unmeaning, sufficient to ensure
 the forgiveness of all past sins? Is the outward sign of
 baptism, even if administered to hypocrites, ‘*spiritual rege-*
 ‘*neration?*’ I can hardly conceive, that this was deliberately
 intended: but the language marks no distinction between
 a sincere and an insincere profession and promise; and cer-
 tainly leads to the conclusion, that all, even if concealed Jews,
 or infidels, or atheists, who make the profession and promise
 are, by the *opus operatum*, spiritually regenerated and
 actually pardoned! I only mean, by these remarks, to shew
 that in matters of such vast importance, on which everlasting
 happiness or misery is suspended, more *distinguishing* and
cautious language is needful. It has been shewn, that they
 who are baptized, on a sincere profession of faith, have

* Ref. 143, 144.

previously been regenerated and justified. Let any man, who thinks himself able, attempt to answer the argument there used.* It is observable, that justification when lost may be *renewed*, though regeneration cannot: but they, who have sinned away regeneration, must still be addressed as regenerate. I can see no reason for this distinction, unless the *opus operatum* of baptism is actually *regeneration*.

‘Repentance and faith are the only things required for baptism, or justification.’†

In the former chapter it was ‘baptism or regeneration;’ here it is, ‘baptism, or justification.’ Is then *baptism* not only *regeneration*, but *justification* also? The answer in the catechism on which this is grounded, says no such thing. ‘Question. What is required of persons to be baptized? Answer. Repentance, whereby they forsake sin, and faith, whereby they stedfastly believe the promises of God made to them in that sacrament.’ There is not a word about justification, nor even concerning regeneration.

‘As by baptism, says Bishop Bull, all sins committed before the grace of the gospel is received, are washed away; so in the Lord’s supper the remission of all sins, which are committed after baptism and regeneration, is sealed to those who are truly penitent.’‡

Why not ‘sealed’ in baptism, as well as in the Lord’s supper? Baptism, says our article ‘is also a *sign* of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly, are grafted into the church; the promises of the forgiveness of our sins, and of our adoption to be the sons of God by the Holy Ghost, are visibly *signed* and *sealed*.’§ Is remission of sins in adults

* On Adult Baptism, Book II.

† Ref. 145.

‡ Ref. 144.

§ Art. xxvii.

more inseparably connected with baptism, than with the Lord's Supper? If hypocrites, coming to the Lord's Supper, eat and drink their own *condemnation*; do hypocrites, coming to baptism, receive *salvation*? Surely both are signs and seals, and nothing more: they are signs and seals to the believer, but not to the unbeliever whatever be his profession. It 'is sealed to those who are truly penitent:' then it is not so much as sealed to the impenitent. But suppose a believer, who had fallen into sin, now truly penitent, yet so circumstanced, that he could not receive the Lord's Supper; or even so mistaken, that he thought himself not required, or allowed, to do it; would he not be pardoned, though he did not receive the outward pledge and seal of his forgiveness?

'Our church, in the beginning of its daily service, calls 'on its members to confess their sins, and assures them that 'God pardoneth and absolveth all them that truly repent, 'and unfeignedly believe his holy gospel. Wherefore we 'pray and beseech him to grant us true repentance, and his 'Holy Spirit, &c.*

This certainly proves, that our church considers repentance and faith, as needful in order to pardon and justification; and a holy life for the rest of our days, as needful to final salvation: and it also implies, that true repentance and faith, and all the holy fruits of repentance and faith, are the *gift* of God; else why do we pray for them every time we meet in publick worship?

'It is the doctrine of our church, that baptism duly 'administered *confers* justification.'†

Baptism *rightly received seals* justification; as Abraham's circumcision "sealed to him the righteousness of the faith

* Ref. 145, 146.

† Ref. 147.

“which he had, yet being uncircumcised:” but God alone *confers* justification,’ and faith alone *receives* it. If our church does indeed teach, ‘that baptism duly administered *confers* justification;’ we should be glad to know in what part of her liturgy, articles, and homilies, this is found.

‘Let us attend to the words of this article* in the Latin, which is much clearer than the English: *Tantum propter meritum Domini, ac Servatoris nostri, Jesu Christi, per Fidem, non propter opera, et merita nostra, justi coram Deo reputamur*: observe, that faith is not opposed to works, but the merit of Christ is opposed to the merit of our works—*propter meritum Christi—non propter opera et merita nostra*—and it is *per Fidem*, not *propter Fidem*. We are here said to be justified on account of the merit of Christ, through our own faith, and not on account of our own works or deservings. Our works never can have any merit towards procuring pardon of our sins, from their own intrinsic worth; they cannot justify, or tend to justify us. Nor has our faith any merit of this kind; we are not said to be justified *propter meritum Fidei*, or *propter Fidem*, but *per Fidem*. The blood of our Lord and Saviour Jesus Christ is the meritorious cause of our justification; but it operates through our faith, and through our faith only. If faith be wanting in those to whom the gospel is made known, the merits of Christ are of no avail to them; and if they have faith, no other previous condition is required.’ Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the homily of justification.†

I quote this passage, as conveying our sentiments. But

* Art. xi.

† Ref. 147, 148. Comp. Ref. 112.

if we be justified by faith only, and ‘if no previous condition be required;’ how can ‘baptism confer justification,’ on those who have previously believed, and consequently been justified?

‘This is the only reference in the thirty-nine articles; and the compilers of them seem to be aware that the doctrine of justification by faith alone, though founded in scripture, and necessary to be maintained in opposition to Papists, yet is liable to misrepresentation, and required fuller explanation, than is consistent with the brief declarations used in articles of religion. They therefore send us to the Homily, in which the subject of justification is treated at large; and in which the true doctrine concerning the unworthiness of man, and the worthiness of Christ, is clearly and strongly expressed.’*

After this introduction, his Lordship quotes a passage from the Homily; but omits the beginning, which I beg leave to prefix.

‘Because all men be sinners and offenders against God, and breakers of his law and commandments, therefore can no man by his own acts, works, or deeds, (seem they never so good,) be justified, and made righteous before God: but every man is of necessity constrained to seek another righteousness or justification, to be received at God’s own hands, that is to say, the forgiveness of his sins and trespasses, in such things as he hath offended. And this justification, or righteousness, which we so receive of God’s mercy, and Christ’s merits, embraced by faith, is taken, accepted and allowed of our God, for our perfect and full justification. For the more full understanding hereof, it is our parts and duties ever to remember the great

* Ref. 149.

‘mercy of God, how that, (all the world being wrapped in
 ‘sin by breaking the law,) God sent his only Son, our
 ‘Saviour Christ into this world, to fulfil the law for us, and
 ‘by shedding his most precious blood, to make a sacrifice
 ‘and satisfaction, or (as it may be called) amends to his
 ‘Father for our sins, to assuage his wrath and indignation
 ‘conceived against us for the same. Insomuch, that infants,
 ‘being baptized and dying in their infancy, are by this sa-
 ‘crifice washed from their sins, brought to God’s favour, and
 ‘made his children, and inheritors of his kingdom of heaven.
 ‘And they, which in act or deed do sin after their baptism,
 ‘when they turn again to God unfeignedly, they are like-
 ‘wise washed by this sacrifice from their sins, in such sort,
 ‘that there remaineth not any spot of sin, that shall be
 ‘imputed to their damnation. This is that justification or
 ‘righteousness which St. Paul speaketh of, when he saith, No
 ‘man is justified by the works of the law, but freely by
 ‘faith in Jesus Christ.’*

‘Infants, being baptized, and dying in their infancy, are
 ‘*by this sacrifice,*’ (not *by baptism,*) ‘washed from their
 ‘sins.’ There is no intimation, that sins before baptism are
 washed away, by any other washing, than sins after baptism;
 but both by the sacrifice of Christ.—In another part of the
 same homily, we read thus:—‘The apostle toucheth specially
 ‘three things, which must go together in our justification.†
 ‘Upon God’s part, his great mercy and grace: upon Christ’s
 ‘part, justice; that is, the satisfaction of God’s justice, or

* Homily on Salvation, Part 1.—Both the article, and his Lordship, call this ‘The Homily of Justification:’ yet in the Book of Homilies, it is called ‘A Sermon on the salvation of mankind by only Christ our Saviour, from sin and death everlasting:’ and there is no homily called ‘The Homily of Justification.’ It does not appear, how or when, the title was altered.

† Rom. iii. 19—26. x. 4.

‘ the price of our redemption, by the offering of his body,
 ‘ and shedding of his blood, with fulfilling the law perfectly
 ‘ and throughly: and upon our part, true and lively faith,
 ‘ in the merits of Christ.’ ‘ St. Paul declareth here nothing
 ‘ upon the behalf of man, concerning his justification, but
 ‘ only a true and lively faith, which nevertheless is the gift
 ‘ of God, and not man’s only work without God. And yet
 ‘ that faith doth not shut out repentance, hope, love, dread
 ‘ and the fear of God, to be joined with faith, in every man
 ‘ that is justified; but it shutteth them out from the office of
 ‘ justifying. So that they be all present together in him
 ‘ that is justified; yet they justify not altogether. Neither
 ‘ doth faith shut out the justice of our good works, neces-
 ‘ sarily to be done afterwards, of duty to God; (for we are
 ‘ most bounden to serve God, in doing good deeds, com-
 ‘ manded by him in his holy Scripture, all the days of our
 ‘ life;) but it excludeth them, so that we may not do them
 ‘ to this intent, to be made just by doing them.’—‘ Christ is
 ‘ now the righteousness of all, that do truly believe in him.
 ‘ He for them paid their ransom by his death. He for them
 ‘ fulfilled the law in his life. So that now, in him, and
 ‘ by him, every true Christian man may be called a fulfiller
 ‘ of the law; forasmuch as that which their infirmity lacked,
 ‘ Christ’s justice hath supplied.’*—If good works had, in
 the judgment of our reformers, been needful for this special
 purpose, in order to continue a justified man in a justified
 state: they would surely have given some hint of this, when
 directly speaking of the necessity of good works in a justi-
 fied person, and the good works done after justification.—
 They are *needful* for important purposes, yet not for this;
 at least in the sense contended for in the Refutation. But
 I trust that what his Lordship has said concerning this ho-

* Homily on Salvation, Part 1.

mily, as introducing his quotation from it, will induce all *his readers* to study the whole of it, and those connected with it, carefully and diligently, for themselves.

‘ This saying, that we be justified by faith alone, freely
 ‘ and without works, is spoken for to take away clearly all
 ‘ merit of our work, as being unable to deserve our justifi-
 ‘ cation at God’s hands, and thereby most plainly to express
 ‘ the weakness of man, and the goodness of God; the great
 ‘ infirmity of ourselves, and the might and power of God;
 ‘ the imperfection of our own works, and the most abundant
 ‘ grace of our Saviour Christ; and therefore wholly to
 ‘ ascribe the merit and deserving of our justification unto
 ‘ Christ only, and his most precious blood-shedding.’*

The *saying* here referred to, stands thus in the Homily:
 —‘ These and other sentences, that we be justified by faith
 ‘ only, freely, and without works, we do read often times
 ‘ in the best and most ancient writers; as besides Hilary,
 ‘ Basil, and St. Ambrose, before rehearsed, we read the same
 ‘ in Origen, St. Chrysostom, St. Cyprian, St. Augustine,
 ‘ Prosper, Oecomeneus, Proclus, Bernardus, Anselm, and
 ‘ many other authors. Nevertheless, this sentence is not
 ‘ so meant by them, that the said justifying faith is alone
 ‘ in man, without true repentance, hope, charity, dread
 ‘ and fear of God, at any time or season.’—I have not read
 all, or even the most, of these ancient writers; and so am
 not competent to judge on the subject: but it is the express
 declaration of our reformers, (who were deeply versed in
 these studies, especially Cranmer, to whom this homily is
 generally ascribed,) that they all maintain justification by
 faith, *only, freely, and without works*; in exactly the same
 sense, as far as I can perceive, in which the evangelical
 clergy at present do.

* Quotation from Part 2. of Homily on Salvation, Ref. 150.

‘ Although this doctrine be never so true, (as it is most
‘ true indeed,) that we be justified freely, without all merit
‘ of our own good works, (as St. Paul doth express it,) and
‘ freely, by this lively and perfect faith in Christ only, (as
‘ the ancient authors used to speak it:) yet this true doctrine
‘ must be also truly understood, and most plainly declared,
‘ lest carnal men should take unjust occasion thereby to live
‘ carnally, after the appetite of the world, the flesh, and the
‘ devil.—The true understanding of this doctrine, we be justi-
‘ fied freely by faith without works, or that we be justified by
‘ faith in Christ only, is not that this our own act to believe
‘ in Christ, or this our faith in Christ, which is within us,
‘ doth justify us, and deserve our justification unto us: (for
‘ that were to count ourselves to be justified by some act or
‘ virtue that is within ourselves:) but the true understanding
‘ and meaning thereof is, that although we hear God’s word,
‘ and believe it; although we have faith, hope, charity, re-
‘ pentance, dread and fear of God within us, and do never
‘ so many works thereunto; yet we must renounce the merit
‘ of all our said virtues of faith, hope and charity, and all
‘ other virtues and good deeds, which we either have done,
‘ shall do, or can do, as things that be far too weak, and in-
‘ sufficient, and imperfect, to deserve remission of our sins,
‘ and our justification; and therefore we must trust only in
‘ God’s mercy, and that sacrifice which our High Priest and
‘ Saviour Christ Jesus, the Son of God, once offered for us
‘ upon the cross, to obtain thereby God’s grace and re-
‘ mission, as well of our original sin in baptism, as of all
‘ actual sin committed by us after our baptism, if we truly
‘ repent, and turn unfeignedly to him again.’*

After this quotation, it follows, ‘ So that St. John Bap-
‘ tist, although he were never so virtuous and godly a man;
‘ yet in this matter, of forgiving sin, he did put the people

* Quotation from the same Homily, Ref. 150, 151.

‘from him, and appointed them unto Christ, saying thus
‘unto them: “Behold the Lamb of God, which taketh
“away the sin of the world.”

‘As great and as godly a virtue as the lively faith is,
‘yet it putteth us from itself, and remitteth or appointeth
‘us unto Christ, for to have only by him remission of our
‘sins or justification.’*

It follows, ‘So that our faith in Christ, (as it were) saith
‘unto us thus: It is not I that take away your sins, but it
‘is Christ only; and to him only I send you for that
‘purpose, forsaking therein all your good virtues, words,
‘thoughts, works, and only putting your trust in Christ.’

‘We put our faith in Christ, that we be justified by him
‘only, that we be justified by God’s free mercy and the
‘merits of our Saviour Christ only, and by no virtue or
‘good works of our own, that is in us, or that we can be
‘able to have, or to do, for to deserve the same; Christ
‘himself only being the cause meritorious thereof.’†

To these most excellent quotations from ‘the Homily on
‘salvation,’ another may be added, from the Homily of faith.
‘First, thus faith doth lie hid in the heart, but is lively and
‘fruitful in bringing forth good works. Secondly, that
‘without it can no good works be done, that shall be ac-
‘ceptable and pleasant unto God. Thirdly, what manner
‘of works they be, that this faith doth bring forth.’—‘The
‘soul, that hath a lively faith, in it, will be always doing
‘some good work, which shall declare that it is living, and
‘will not be unoccupied. Therefore, when men hear in the
‘Scripture so high commendations of faith, that it maketh
‘us to please God, to live with God, and to become the

* Quotation from the same Homily, Ref. 152.

† Homily on Salvation, Part 3.

‘ children of God : if then they fancy, that they be set at
 ‘ liberty from doing all good works, and may live as they
 ‘ list, they trifle with God, and deceive themselves. And it
 ‘ is a manifest token, that they be far from having a true
 ‘ and lively faith : and also far from knowing what a lively
 ‘ faith is.’

‘ Let it be observed, that in this quotation, faith and good
 ‘ works are mentioned together, as not being the meritorious
 ‘ cause of justification. The expressions of ‘ faith only,’ and
 ‘ faith without works,’ were not intended to exclude the
 ‘ necessity of works as the condition of salvation, but were
 ‘ directed, as in the xith article, against the Popish doctrine
 ‘ of human merit. Our reformers excluded the merit of
 ‘ faith, as well as the merit of works; but they were par-
 ‘ ticularly anxious, upon every occasion, to exclude the pre-
 ‘ tended merit of works; as being the grand pillar which
 ‘ supported the church of Rome.’*

The part of the preceding quotation from the Homily,
 here particularly intended, is this : ‘ In respect of merit, and
 ‘ deserving, we forsake as it were altogether again, faith,
 ‘ works, and all other virtues?’

The reformers certainly meant to oppose ‘ the Popish
 ‘ doctrine of human merit;’ for that doctrine was then
 openly avowed *by few, except Papists* : but their statements,
 as strongly and decidedly, oppose all the more refined
 methods of introducing the same doctrine, used by modern
 nominal Protestants, as they do those of the Papists.

‘ Nor do ours, when they say, ‘ we are justified by faith
 ‘ alone,’ mean any other thing than what I have now
 ‘ spoken, ‘ that on account of Christ,’ (or ‘ for the sake of
 ‘ Christ,’ *propter Christum,*) we obtain remission of sins,

* Ref. 152, 153.

‘and not on account of our own worthiness, (*dignitatem.*)
 ‘The little word, (*particula,*) alone, does not exclude con-
 ‘trition, or other virtues, that they should not be present;
 ‘but denies them to be causes of reconciliation, and transfers
 ‘the cause to Christ alone.’*

This note from Melancthon, the most cautious of the reformers, contains the precise sentiments of the evangelical clergy: and few of them would decline subscribing it, if that would conduce to obviate misconceptions concerning their doctrine.

‘Others moved subtler questions, as, Whether obedience
 ‘was an essential part of faith, or only a consequent of it.’
 ‘This was a nicety scarce becoming divines.’†

In this very point, which Bishop Burnet speaks of in so slighting a manner, the whole argument concerning justification is most deeply concerned; and no one of the reformers from popery, either in Britain, or on the continent, failed to mark that very distinction which is here scouted. If good works are an essential part of justifying faith; then we may as properly be said to be justified by good works, as by faith; and we are not justified till we do good works: and how many good works, and what continuance and eminence in them, are *essential* to faith and justification, is not easily discovered. But if good works be a ‘consequent of faith,’ or rather, produced by living faith; then we are justified at the time of believing; and our subsequent good works evidence our faith to be genuine. “Seest thou how
 “faith wrought with his works, and by works was faith made
 “perfect? And the Scripture was fulfilled, which saith,
 “Abraham believed God, and it was imputed to him for
 “righteousness; and he was called the friend of God.”‡

* Translation of Latin Note from Melancthon, Ref. 153.

† Quotation from Bp. Burnet in Note, Ref. 153, 154. ‡ Jam. ii. 22, 23.

Abraham's justification by faith is recorded in the fifteenth of Genesis, the work here spoken of, not till the twenty-second.* But though this was deemed by Bishop Burnet, 'a nicety scarce becoming divines:' he himself deigns to determine it, and directly contrary to the decision of the reformers! 'When they settled the notion of faith, they divided it into two sorts: the one was a persuasion of the truth of the gospel; but the other *carried with it* a submission to the will of God; and both hope, love, and obedience *belonged* to it.† Then they were an *essential* part of it. We have seen in several quotations, that our reformers constantly spoke of faith as being attended by good works, in the justified man, and good works as 'springing from' living faith; but never once of its *belonging* to it: and to this language the Refutation itself generally adheres. This is the evident doctrine of the Scriptures, and of our articles; it consists completely with justification by free grace in Christ, through faith alone; and it is fully sufficient to exclude perversion, as far as words can do it,

'Cranmer took great pains to state this matter right; and made a large collection of many places, all written with his own hand, both out of antient and modern authors, concerning faith, justification, and the merit of good works; and concluded with this, That our justification was to be ascribed only to the merits of Christ; and that those who are justified must have charity as well as faith, but that neither of these was the meritorious cause of justification.‡

This passage concerning Cranmer, with the quotation from him, as made from Bishop Burnet's history, is alone a sufficient answer to the rest of the note from Burnet.—'Neither of these, *faith* or *charity*.' Is charity then 'an es-

* Rom. iv. 1—5.

† Note on Ref. 154.

‡ Note, Ref. 154.

stantial part of faith, or a consequent to it?" "Nothing availeth
"in Christ Jesus, but faith, which worketh by love."*

'But even in their zeal to renounce and stigmatize this
'obnoxious doctrine, our Reformers observed some degree
'of caution; for neither in our articles, nor in our liturgy,
'is it said, that faith, without good works, will justify; and
'the word faith in the xith article, 'we are justified by
'faith only,' means a true and lively faith, which neces-
'sarily produces good works.'†

Does his Lordship, or do any of our opponents, suppose,
that the evangelical clergy, or indeed that Calvinists in ge-
neral, or any considerable number of them deny this; and
in their 'zeal against the obnoxious doctrine' of justification
by works, forget this caution, and this distinction between
dead and living faith? Indeed it is impossible to say, what
extravagant and abominable sentiments, some, who are classed
among us, by themselves, and by our opponents, may hold:
but, once for all, I must declare, that I should abhor the
idea of pleading in behalf of any, who suppose justification
attached to a dead faith, and consistent with an unholy life.
Much as I detest Popery, I would prefer the creed of a
Papist, to that of so gross an Antinomian. It is possible,
that, amidst all the rubbish of Popery, there may be some
precious ore: but there can be nothing but abominable
wickedness, in that man, who deliberately, expressly, and
avowedly lives in sin, and encourages others to do the same,
by so vile a perversion of "the grace of God into licen-
tiousness."

'If any one shall say that the good works of a justified
'man do not truly deserve eternal life, let him be accursed.'‡

* Gal. v. 6.

† Ref. 155.

‡ Council of Trent, from Hooker, Note, Ref. 155.

Horrible as this is; yet saying, 'Let us sin without fear or remorse, because God is infinitely merciful, the atonement and righteousness of Christ are of infinite value, salvation is wholly of grace, by faith, and not of works;' is even still, in my mind, more horrible. The former may be the offspring of ignorance: but this is the wilful deliberate perversion of doctrinal knowledge, by the avowed depravity of a licentious heart.

'And indeed in the very homily, from which the above quotation is taken, it is said, 'None are to consider themselves justified, who are destitute of repentance, love, and obedience.' If none be to consider themselves justified, who are destitute of repentance, love, and obedience, it follows that repentance, love, and obedience, are necessary in a justified person, that is, in a person who has been justified, in order that he may continue in a state of justification '*.

Much more, on this, and the preceding page, might be quoted with approbation. The concluding clause about 'continuing in a state of justification,' refers to a subject, which has been fully considered.

It seems to me wonderful, that no other necessity of good works is expressly mentioned by our opponents, except that which is connected immediately with *self-love*: as if, were it but possible for us to be justified, and preserved in a justified state, and thus get to heaven, without them; though we might not *prefer this*, we should, at least, have little objection to it. Whereas I am confident, that there is not a true believer on earth, nor ever was, nor will be, who would prefer going to heaven, if practicable, in the neglect of good works, to being made abundantly fruitful in them. Christ, "gave himself for us that he might redeem us from

* Ref. 156.

“all iniquity, and purify us unto himself a peculiar people, “*zealous of good works.*”* True repentance is inseparable from living faith. Every true penitent hates sin, for its own hatefulness; and loves holiness, for its own loveliness; yea, he “hungers and thirsts after righteousness.” And every justified person has the law of God written in his heart. He loves God supremely, and longs to love him perfectly. He loves his neighbour greatly, and longs to love him as wholly and absolutely as he loves himself. He loves “the household of faith.” He would gladly do good to men, and in every way glorify God: and while he is cheered, amidst the frowns and scorns of an ungodly world, by the assurance of a gracious recompence for “his work “and labour of love;” yet if any good were practicable by him, for which he was sure, never to be the better himself, either in this world or in the next, he would not decline it; because he loves God, and man, and holiness; Nor would he, in his better judgment, commit sin, if he could possibly be assured, that he should in no way suffer by it; because he abhors all sin as the greatest of evils. “How shall we “who are *dead to sin*, live any longer therein?”† “His “seed remaineth in him, and he cannot sin, because he is “born of God.”‡ A tender mother will not decline the most self-denying attention to her darling child; merely, because she does not expect to receive wages for her labour and trouble, as a hireling nurse would do: nor would she injure it, even if she could be assured of escaping all punishment. Love would suffice in both cases. A servant works for his hire, and a slave from fear of punishment; each alike from mere self-love, even when they dislike both their master and their work; and commonly they will do no more, than is necessary for this selfish purpose: but a dutiful affectionate son will labour, with alacrity, from love to his

* Tit. ii. 14.

† Rom. vi. 2.

‡ 1 John iii. 9.

father; and because he accounts his father's interest, credit, or comfort, in some respects, his own; nor will he need to be deterred by fear of punishment, from doing those things, which he knows will grieve and displease his kind and honoured parent. This is the precise difference between "the spirit of bondage" and "the spirit of adoption:" now Christians, "have not received the spirit of bondage again to fear,—but the Spirit of adoption, whereby they cry, Abba, "Father:" and thus, by producing filial confidence, reverence, and love, "the Spirit himself witnesses with their spirits, "that they are the sons of God." Under this sacred constraining influence; the question is not, 'How much must I do, to escape punishment,' or to obtain salvation? but "What can I render to the Lord for all his benefits;" What can I further do to glorify God my Father, and to adorn and recommend the gospel of my beloved Saviour? In what way can I do most good for his sake, to his brethren and my brethren; after his admired example? or how promote the best interests of mankind, even of mine enemies and persecutors? "Here am I, send me." "Employ me, O my gracious Lord and Father, in whatever way thou seest good; and I shall count every "labour of love," which thou wilt enable me to perform, an additional favour conferred on me.'—This was David's judgment and feeling, when he brake forth in these words: "Now therefore, O "LORD my God, we thank thee, and praise thy glorious "name. But who am I, and what is my people, that we "should be able to offer so willingly after this sort? For "all things come of thee, and of thine own have we given "thee."* Beyond doubt, this is the spirit, with which the blessed inhabitants of heaven, "serve God day and night;" and find that service their liberty and pleasure: and how can they be "meet to be partakers of the inheritance of the

* 1 Chron. xxix. 13—18.

“saints in light,” who have not, in a measure, the same main-spring of activity, and who are not capable of delighting in the same employments and services here on earth?

The Scripture, in exhorting believers to good works, by no means exclusively addresses their self-love, in any form, but the higher principle of love to God and man. “Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.”* “Teach the young women to be sober, to love their own husbands, to love their children, to be discreet, chaste, keepers at home, obedient to their own husbands; that the word of God be not blasphemed.” “Sound speech that cannot be condemned; that he who is of the contrary part may be ashamed, having no evil thing to say of you.” “Exhort servants to be obedient to their own masters, and to please them well in all things, not answering again, not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.”† “That with well doing ye may put to silence the ignorance of foolish men.” “That, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.” “That, whereas they speak evil of you, as evil doers, they may be ashamed, that falsely accuse your good conversation in Christ.”‡ No doubt a gracious recompence is frequently connected with exhortations to duties, especially such as are peculiarly self-denying; and our faith must be shewn by our works, in order that it may be approved to be living and genuine; but the general style of scriptural exhortation, especially in the New Testament, proposes motives taken from the honour of the gospel, the glory of God, the love of Christ, love of the brethren, and good

* Matt. v. 16.

† Tit. ii. 5. 8. 10.

‡ 1 Pet. ii. 12. 15. iii. 16.

will to mankind at large; rather than from any thing immediately connected with the salvation of the persons exhorted; except as some doubt is intimated, that they are in danger of deceiving themselves.—And it is thus, that the exhortations of the apostles are *stamped evangelically*, and distinguished from heathen morality.

‘I can shew a man that by faith without works lived,
 ‘and came to heaven: but without faith never man had
 ‘life. The thief, that was hanged when Christ suffered, did
 ‘believe only, and the most merciful God justified him.
 ‘And because no man shall say again, that he lacked time
 ‘to do good works, for else he would have done them; truth
 ‘it is, and I will not contend therein: but this I will surely
 ‘affirm, that faith only saved him. If he had lived, and
 ‘not regarded faith, and the works thereof, he should have
 ‘lost his salvation again.’*

Only faith saved the thief upon the cross, and only faith saves any man; for the will and the power of doing good works, is a part of his salvation. “His name shall
 “be called Jesus; for he shall save his people from their
 “sins.”† “By grace are ye saved, through faith.”—“We
 “are his workmanship, created in Christ unto good works,
 “which God hath before ordained, that we should walk in
 “them.”‡ Thus they are necessary to salvation; for salvation would be wholly incomplete without them, or, at least without the disposition to love and perform them. If salvation from wrath and guilt, could be separated from salvation from sin; the person thus saved would to eternity bear the image of the devil, be utterly incapable of happiness, and in himself very miserable, though exposed to no positive punishment.—It may pass, in a general discourse, to speak of the thief

* Homily of Works, quotation from Chrysostom, Ref. 157.

† Matt. i. 21.

‡ Eph. ii. 8—10.

upon the cross as saved without works: but, in fact, his faith was shewn by his works, in a highly satisfactory manner. "He confessed Christ before men," even when he hung upon the cross, surrounded with insulting enemies, and forsaken by his disciples.—"With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."* He humbly acknowledged that he deserved the excruciating death, which he was suffering: "We indeed justly;" and this was an indication of deep repentance, and patient submission to the will of God. He declared, that Jesus "had done nothing amiss:" and if so, then he was "Christ the Son of the living God." He rebuked his fellow sufferer, and expostulated with him, as "not fearing God," even when suffering death for his crimes; which was an act of zeal for the honour of the reviled Saviour; and of love to the soul of his fellow-sufferer.—"Behold he prayeth!" He "called on the name of the Lord Jesus," "Lord, remember me, when thou comest into thy kingdom."† But "whosoever calleth on the name of the Lord shall be saved."—Each of these circumstances was sufficient, to distinguish his faith in Christ, from a dead and inefficacious assent to the truth of the gospel. Indeed, it may be questioned, whether he did not do more honour to Christ, during the short space allotted him, than many Christians do in a long course of years.

This statement may shew, that some of us at least are as unwilling as our opponents can be to admit, that *solitary* faith, faith which is not attended with true repentance, and productive of good works, is sufficient for salvation. 'It is *dead being alone*;' and can no more justify a man, than an amputated hand can work, or an eye separated from the head can see. Had the thief merely said, however con-

* Rom. x. 10. See also Matt. x. 32, 33. Luke xii. 8, 9.

† Luke xxiii. 39—43.

fidently, 'I believe that Jesus is the Messiah;' it might have been thought, that he did not understand the nature of the Messiah's kingdom; but had the same worldly notions of it, which the Jews in general entertained. But what could a dying malefactor expect from a crucified Messiah, as to this world? He did not say, "If thou be the Christ, save thyself "and us:" but, "Lord, remember me, when thou comest "into thy kingdom." It is manifest that, being "taught "of God," he believed in Jesus, as "the Author of eternal "salvation," as "the Saviour of the lost;" and that he understood the spiritual nature of his kingdom, more clearly, than the apostles themselves at that time did; who could not conceive, how his "coming into his kingdom," could consist with his dying on the cross. He called on Jesus, (with desire, and some feeble hope at least,) for salvation from wrath and sin, and for the blessings of his heavenly kingdom; while he confessed himself to be so atrociously wicked that he deserved crucifixion from man, and condemnation from God. He hoped for eternal salvation from one expiring on a cross. Thus he honoured Christ, who did not disappoint his expectations. Had he been taken down from the cross, and lost this faith, or not shewn it by his subsequent works, 'he should have lost his salvation again.' But the question is, whether such a faith is ever lost. "I "have prayed for thee, that thy faith fail not."

'The reference to the homily upon justification, was in 'the articles of 1552; but our reformers in 1562, as a 'farther caution, added the xiith article, no part of which 'was in the article of 1552, and which may be considered 'as explanatory of the species of faith, of which they intended to speak in the preceding article, the word faith 'being there used without any epithet. In the xiith article 'it is said, 'Albeit that good works cannot put away our

‘ sins, yet are they pleasing and acceptable to God in Christ,
 ‘ and do spring out necessarily of a true and lively faith;
 ‘ the Popish doctrine of human merit is here again con-
 ‘ demned, for the purpose of declaring, that though good
 ‘ works possess no power to atone for sin, yet they are
 ‘ pleasing and acceptable to God, and arise necessarily out
 ‘ of a true and lively faith. This article, therefore, plainly
 ‘ shews, that the faith, by which in the preceding article we
 ‘ are said to be justified, is a faith productive of a holy
 ‘ and virtuous life, and not a faith which bringeth forth no
 ‘ good works, but is idle, barren, and unfruitful, consisting
 ‘ only in believing in the word of God.’*

The addition of the 12th article was made, with great wisdom and propriety; and without it, the system would have been incomplete, and nothing can more exactly express our sentiments than it does.—The doctrine of human merit is indeed popish; but it is held in some form or other, by a vast proportion of nominal Protestants, and by persons of various religions all over the world. Our articles and homilies were levelled against the *sentiment*, by whomsoever held, and not exclusively against the *Papists*. Their opinions are like those of the Jews, in the time of our Lord and his apostles; and the opinions of vast multitudes, in every age and nation, in this respect resemble their’s.

‘ If, however, the framers of our articles had said, ‘ We
 ‘ are not justified by faith only,’ instead of saying, as
 ‘ they have done, ‘ we are justified by faith only,’ they
 ‘ might, as we have seen, equally have pleaded the authority
 ‘ of an apostle for the assertion. Both propositions are true;
 ‘ and the seeming contradiction between them, arises from
 ‘ the different senses in which the word faith is used.’†

Had the framers of our articles said, ‘ We are not jus-

* Ref. 157—159. † Ref. 159.

‘tified *in the sight of God* by faith alone;’ they would have found much difficulty in adducing any scriptural authority in their favour. What they have said sufficiently proves, that they understood St. James, as not meaning any thing inconsistent with the doctrine of St. Paul, in this argument; though, probably, they would not all have made out the agreement, in exactly the same manner, any more than we now do.

‘St. James says that a man is not justified by faith only, but St. Paul does not expressly say that a man is justified by faith only; his words are, “by faith without the deeds of the law.” In no part however of his epistles does he mention any thing but faith as necessary to justification, because, when he speaks of the justification of Christians, he always means the justification conferred by baptism.’*

The apostles never say, in so many words, that we are justified by faith *only*, or *alone*: and the language of our article, in which this is expressly stated, is a decided proof, in what sense the framers of it understood the apostolical language.—“Because when he, &c.” In what part of St. Paul’s epistles does he so much as hint, that the justification of which he speaks, is ‘the justification conferred by baptism?’ Or where does he mention baptism, in connexion with justification? Assertion is easy, but proof is wanting, and very clear and conclusive proof in such a case as this.—If, as Pædobaptists in general contend, the infants of believing parents were baptized, in the days of the apostles; could these infants be justified *in baptism* and *by faith* at the same time?†

‘These men believing, but not obeying the gospel, have

* Note, Ref. 159.

† See Catechism, on Sacraments, 6th and 7th Question and Answer.

‘ the faith meant by St. James, which does not justify; but
 ‘ they have not the faith meant by St. Paul, which does
 ‘ justify. But if a person of this description become con-
 ‘ vinced of the evil of his ways, be sincerely penitent, and
 ‘ feel* a true and lively faith in Christ, he is then justified
 ‘ from all the sins he has committed, being accounted
 ‘ righteous before God for the merit of our Lord and Sa-
 ‘ viour Jesus Christ.’†

This is accurately stated, according to our sentiments. Whether faith ever *rises* from a dead to a living faith, shall not here be disputed. We hope it is often exchanged for a living faith. Of this there is much clearer and fuller proof, than that a living faith ever degenerates into a dead faith.

‘ True Christian faith, and good works pleasant and ac-
 ‘ ceptable to God, are in their own nature inseparable.
 ‘ True faith produces good works as naturally as a tree
 ‘ produces its fruit: good works, wherever they exist, must
 ‘ proceed from faith, their only genuine source. And hence
 ‘ it happens, that the one is often mentioned in Scripture
 ‘ without the other, although the other is implied or sup-
 ‘ posed.’‡

This is admitted by both parties, and needs no further remark: provided the word *produce*, be adhered to; and *contained*, or any other term to the same effect, be not substituted.

‘ Faith, or a general belief of the truth of Christianity,
 ‘ is not necessarily connected with good works. True
 ‘ Christian faith and good works are inseparable.’§

I know not, that any evangelical clergyman dissents from

* See Book I. Sect. 12. On Internal Feelings.

† Ref. 159, 160.

‡ Ref. 160, 161.

§ Note, Ref. 160.

this statement: if such there be, let them plead for themselves.

‘ St. Paul says, “ They who by patient continuance in “ well-doing, seek for glory, and honour, and immortality, “ shall inherit eternal life.” Here is not a word concerning ‘ faith; but it is supposed, for nothing but faith can cause ‘ a patient continuance in well-doing with the hope of ever- ‘ lasting happiness.’*’

Where nothing occurs, to which we should materially object, I take a pleasure in selecting a few passages, which meet my cordial approbation, and I think that of my brethren in general.

‘ There are, however, more passages in the epistles ‘ which attribute justification and salvation to good works, ‘ than to faith.’†

Final salvation is frequently *connected with* good works, though not *attributed* to them: but, except the passage in St. James, which has been repeatedly considered, I do not recollect one, in which *justification* is attributed to good works, in any sense, or in any degree; or even intimately connected with them.—It is added in a note, ‘ That is, the ‘ continuance in a state of justification:’ but justification, and continuance in a justified state, are not the same. We, however, read nothing, in any part of Scripture, about ‘ continuance in a state of justification;’ except the following texts refer to it: “ By whom also, we have access by faith “ into this grace wherein we stand, and rejoice in hope of “ the glory of God.” “ While we were yet sinners, Christ “ died for us. Much more then being justified by his “ grace, we shall be saved from wrath through him.”‡ “ That, being justified by his grace, we should be made

* Ref. 161.

† Ref. 161.

‡ Rom. v. 2. 8, 9.

“ heirs according to the hope of eternal life.”* “ Who
 “ are kept by the power of God, through faith unto sal-
 “ vation.”†—There is indeed one passage, which may be
 thought more favourable to the sentiment; “ If ye continue
 “ in the faith grounded and settled, &c:”‡ but even here,
 their continuance in a state of reconciliation is connected
 with their *continuance in the faith*, not with *good works*.

‘ The authors of these epistles were therefore chiefly
 ‘ anxious, by the use of plain and intelligible language, to
 ‘ induce their converts to walk worthy of the vocation
 ‘ wherewith they were called, by an upright and holy life;
 ‘ to make professed believers in the gospel real Christians.’§

Were then the churches, to which the apostles wrote,
 constituted of professed believers, who were not ‘ real Chris-
 ‘ tians?’ This, alas! is to a great degree, the case in modern
 times, now that whole nations profess to believe in Christ;
 while the bulk of them do not so much as appear to live
 as it becometh Christians; but surely it was not thus, with
 the select companies, collected into churches, by the apostles
 themselves. And if the epistles were written to ‘ make pro-
 ‘ fessed believers real Christians:’ where are we to find those
 fuller instructions, by which real Christians were led further
 into the knowledge of the deeper and more mysterious parts
 of Christianity? The laboured discussions of St. Paul in his
 epistles to the Romans, the Galatians, and the Hebrews,
 were evidently intended to settle the minds and judgments
 of the persons addressed, in all the great truths of Chris-
 tianity; to explain and confirm the grand doctrines of the
 gospel; not only to ‘ induce the converts to walk worthy of
 ‘ their vocation;’ but also to rectify their errors, to recal
 them from their wanderings, to guard them against de-

* Tit. iii. 7.

† 1 Pet. i. 5.

‡ Col. i. 21—23.

§ Ref. 162.

ceivers, and to lead them forward in the knowledge of Christ: "that they should no more be children, tossed to and fro with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, might grow up into him in all things, which is the head, even Christ."* I think no man can attentively read the first chapters of the epistles to the Ephesians, the Colossians, and the Thessalonians, without being convinced, that the persons to whom they were sent, were already 'real Christians,' who gave decided proof of living faith, by "the work of faith, the labour of love, and the patience of hope." Even those to the Corinthians and the Galatians, in which much warning and reproof are contained, proceed on the supposition that the most of the persons addressed were true Christians, at least "babes in Christ." Those to Timothy and Titus were evidently intended to instruct these eminent ministers, how to perform, more and more completely, the duties of their important station: and in that to the Hebrews, the apostle says, "Called of God an High Priest after the order of Melchizedeck, of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." Yet, having shewn, that they had made very small proficiency, compared with what might have been expected; he proceeds with his purpose, and says, "Therefore, leaving the first principles of the doctrine of Christ, let us go on unto perfection."† St. Peter speaks thus of St. Paul: "As our beloved brother Paul also, according to the wisdom of God given unto him, hath written unto you: as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unstable and unlearned wrest, as they do the other Scriptures, to their own destruction."‡ These were not

* Eph. iv. 14—16. † Heb. v. 10—14. vi. 1. ‡ 2 Pet. iii. 15, 16.

“milk for the unskilful in the word of righteousness:” but strong “meat, which belongeth to those of full age; even “those who, by reason of use, have their senses exercised “to discern good and evil.”—If, however, any modern teachers go further into doctrinal discussions, than the apostolical epistles do; and if they neglect ‘by the use of ‘plain and intelligible language to induce their converts to “walk worthy of their vocation;” they are justly to be reprehended. We at least in our times, and even in every part of this highly favoured land, may find abundant opportunity of attempting to convert ‘professed believers into ‘real Christians;’ and should use all scriptural means, with persevering earnestness and diligence, for that purpose.

‘Again, St. John says, “God so loved the world, that “he gave his only-begotten Son, that whosoever believeth “in him should not perish, but have everlasting life;” and ‘St. Paul says, “Christ became the author of eternal salvation unto all them that obey him:” salvation therefore ‘is promised both to faith and to obedience; and consequently faith and obedience must in reality signify the ‘same thing, or include each other; otherwise, the two ‘passages would be irreconcilable. The obedience, in the ‘latter, is the obedience which proceeds from faith; and how ‘or why should men obey Christ, if they do not believe him ‘to be the predicted Redeemer of the world? The faith ‘in the former is the faith which produces, or is accompanied by, obedience; and indeed a true and lively faith ‘in the merits and promises of Christ, is naturally productive of obedience to his commands.’†

That act of obedience, by which we receive Christ as our Saviour, is the same as faith in him; but all subsequent obedience is *produced* by faith, and consequently

* Ref, 162, 163.

cannot signify the same thing, as faith. The tree produces the fruit: but the tree and the fruit are not *the same thing*, any more than the mother and the child are the same person; nor can they properly be said to ‘include each other.’ The tree indeed in some sense *included* the fruit, before it *produced* it; but the fruit never included the tree. The rest of the quotation shews, that the passage was intended, chiefly to prove that true faith always *produces* obedience, about which there should be no controversy. Yet the important doctrine, of justification by faith alone, requires some notice to be taken of such expressions, as are inconsistent with it: and if faith and obedience ‘signify the same thing,’ we are as really justified by obedience, as by faith; and then we cannot be justified, till after we have performed the obedience. But ‘good works, which are the fruits of faith, *follow* after justification;’* and his Lordship maintains, that justification, in respect of Christians, is a *past*, and not a *future* thing.† ‘Salvation is promised both to faith and obedience, therefore ‘faith and obedience must in reality mean the same thing, ‘or include each other.’—Is this conclusion fairly deduced? Is it not wholly *illogical*? The legitimate conclusion is, that faith and obedience, (where faith is genuine,) are inseparably found in the same persons. Nothing further can be inferred from it.

‘A man is saved by obedience which proceeds from ‘faith; a man is saved by faith which produces obedience; a man is saved by faith and obedience. In all ‘these three propositions, Christ is supposed to be the meritorious cause of salvation, and faith and obedience are ‘asserted to be in the person saved. If the obedience of the ‘first proposition does not proceed from faith, it does not

* Art. xii.

† See Ref. 99, 100

‘ save ; if the faith of the second proposition does not produce obedience, it does not save ; and therefore both faith and obedience, as declared in the third proposition, are necessary to salvation.’*

That, ‘ a man is saved by faith, which produces obedience,’ accords to the language of Scripture : the other propositions, if intended of final salvation from sin and all its consequences, may bear a scriptural construction : but should we not “ speak according to” the language, as well as to the meaning of “ the oracles of God ?” Moreover, as *justification* and *salvation* are often considered as the same thing, or as convertible terms, it is highly important, that, in shewing the necessity of obedience and good works, we be careful not to cloud the doctrine of justification, or to mislead men respecting it.

‘ It is evident that Paul esteemed that alone true faith which is productive of obedience, and so doth virtually, although not formally, include obedience, as the effect is virtually contained in the cause. So that the difference between men of judgment, as to saving faith, is more in words than sense, they all designing the same thing, that we cannot be saved by that faith which doth not produce in us a sincere obedience to the laws of Christ.’†

Thus the acorn *virtually* not *formally* contains the oak ; as well as the oak, when grown, *virtually* contains other acorns and future oaks. On such subjects men may speculate in philosophy ; but *acorns* will not answer the purpose of *oaks*, notwithstanding their *virtually* containing each other. Nor will *obedience* answer the purpose of *faith* as to justification. We agree, however, that we cannot be either justified now, or saved at last, by that faith, which does not ‘ produce in us a sincere obedience to the laws of Christ.’

* Ref. 163.

† Note from Whitby, Ref. 163.

‘If a minister should, in a country-church, tell his parishioners, that they will be saved if they have faith in Jesus Christ, without explaining to them what he means by faith; or even if, with explaining to them the true sense of the word, he makes this doctrine the constant subject of his discourses, and does not frequently inculcate the personal and social duties separately as essential parts of the character of a true Christian, and as an indispensable proof of his possessing a lively faith, he will be very far from improving the morality of his audience.’*

If a minister, either in a country-church, or in any other place, or before any congregation, learned or unlearned, should preach in the manner here described; he would prove, that he was wholly *unfit* for his important office; and would certainly be more likely to corrupt the principles, than to ‘improve the morals of his audience;’ and to propagate antinomianism, rather than Christianity. Much caution therefore is needful on this side, as well as on the other, and much heavenly wisdom and faithfulness; which can only be obtained by constant, fervent, prayer to “the Giver of every good and perfect gift.”

‘An illiterate person, and the bulk of country congregations consists of persons of that description, if he be told, that lying and drunkenness are forbidden by the laws of God, and that one of Christ’s apostles has declared that no liar or drunkard shall inherit the kingdom of God, will see in this plain prohibition and declaration a rule of life.’†

In what sense is the declaration here quoted ‘a rule of life?’ This expression is used in different senses. It may signify a *rule*, by which a man ought to regulate his conduct: and every prohibition of lying and drunkenness, and other vices, as well as every command given to love God

* Ref. 164.

† Ref. 164.

and our neighbour; in short, the whole moral law of God, as explained in the New Testament, by our Lord and his apostles, is in this sense 'a rule of life,' or 'a rule of duty;' which I hope but few of the evangelical clergy neglect frequently to set before their hearers, with suitable warnings and exhortations. But, by 'a rule of life' may be meant, *a rule by observing which eternal life may be obtained*; "What good thing shall I do, that I may inherit eternal life?" In this sense no prohibition or precept, except, "Believe in the Lord Jesus Christ, and thou shalt be saved," can, to a sinner, *be a rule of life*: because none of our obedience in any other respect, can entitle us to eternal life, which is "the gift of God through Jesus Christ our Lord." But it is seriously to be feared, (which is my reason for thus noticing the expression,) that multitudes expect, by abstaining from gross vices, and practising some outward duties, to obtain eternal life, though destitute of true repentance, living faith, and inward holiness; and that the religious instructions, which they receive, do not tend to undeceive them; though this sentiment at once renders void the whole gospel.—The ambiguity of the language likewise gives Antinomians, a great advantage in opposing us, when we maintain that the holy law and commandments of God, are our *rule of duty*, or *rule of conduct*; by amusing their bewildered hearers, with shewing, that men cannot be justified and saved by this *rule*, which, if *a rule of life*, they might be.

'If he be told, that he has only to cherish faith in his mind, and he will be eternally happy, he will be apt to persuade himself that he has this faith, while he is guilty of every vice within his means, to which he feels any temptation. He will remember that the preacher only told him to have faith, and that he did not enjoin him to abstain

‘from lying, drunkenness, theft, and fornication. He believes
‘that Christ died for the sins of men, and is convinced,
‘upon the authority of his minister, that this faith is all
‘which is required for pardon and salvation. Whoever
‘knows any thing of the common people, cannot but know
‘that this mode of reasoning, easily suggested by the corrupt
‘nature of man, is very likely to take place.’*

This passage describes a style of preaching, which I trust is wholly *ideal*: at least it has never fallen under my notice. Disproportionate statements, as to the different parts of divine truth; a far too general way of treating on practical subjects; many unguarded expressions, and methods of exhibiting the grand doctrines of the gospel, which might be perverted by a carnal heart to an antinomian meaning, I have heard and lamented, and protested against: but never, even from those who are justly considered as antinomians, any thing so *grossly abominable*, as that which is here described. At present, I am persuaded, that the evangelical clergy, with but few exceptions, are very careful to caution their congregations against every antinomian perversion of the doctrine of grace: and I am fully assured, that there are very few in their congregations, who are not deeply convinced, that ‘lying, ‘drunkenness, theft, and fornication,’ and every other instance of immorality or profaneness will, unless repented of, forsaken, and abhorred, terminate in their everlasting damnation, whatever doctrines they may assent to, or whatever confidence they may express; nay, that the very circumstance of encouraging themselves in sin, by perverting the doctrine of salvation by grace, will exceedingly enhance their guilt and condemnation. If there be any clergyman, who teaches his congregation, that ‘faith is all which is required for pardon ‘and salvation,’ and does not enjoin them to ‘abstain from ‘lying, drunkenness, theft, and fornication; and shew the

* Ref. 165.

‘nature and effects of “faith which worketh by love,” as distinguished from a faith consistent with such abominable wickedness; it would rejoice me, and, I will answer for it, most of my brethren, to see episcopal authority exercised, in silencing him; as well as in silencing many others, who, in different ways corrupt the gospel of Christ, or disgrace it by their example. We are fully aware that ‘this mode of reasoning, easily suggested by the corrupt nature of ‘man,’ is likely to take place, both among ‘the common ‘people,’ and also among their superiors: and if we give any occasion to it, nay, if we do not fully warn our congregations against it, we deserve not only the censure of our diocesans, but the awful wrath of our holy God; and shall experience it, except we “repent, and do works meet for “repentance,” how evangelical soever our creed may be.

‘Whoever has lived in the neighbourhood of certain ‘preachers, will testify that it has taken place.’*

Who these ‘certain preachers’ are we are not told: but this I can confidently say, that I have witnessed, in the places where the evangelical clergy are stationed, a degree of morality, even in those, who did not fully enter into their views, beyond what I ever saw in any other places. It is true, that many learn from the preachers, evangelical notions, and make a temporary profession of religion; who, at length return, “like the sow that is washed to her wallowing in the mire;” and “the last state” of these men is “worse than the first.” But if they are to be considered as specimens of the company, which they have renounced, or from which they have been excluded; while all those, who, “taught by the saving grace of God, that, denying “ungodliness and worldly lusts, they should lead sober, “righteous and godly, lives,” are quite overlooked: preju-

* Ref. 165.

dice may easily bring in a verdict against the whole body. Thus Judas, Ananias, Sapphira and Simon Magus, might have been considered as specimens of the character of Christians, in the primitive times; and those, of whom Paul spake, even weeping,* of all the converts made by his ministry.

In populous places also, where in this land preachers of every kind are at present found; there will, no doubt, be men who adopt the wildest notions, and disgrace the truths which they profess, with the vilest conduct. They, who pay sufficient attention to the subject, will find, that this is the grief and distress of numbers, and especially of ministers; who, agreeing in some points of doctrine with these enthusiasts and antinomians, (for we cannot give up truth, because professed and perverted by wicked men,) are by superficial observers, and such as only behold the company from a distance, classed with the very persons, whom they mourn over, and protest against, and oppose by every scriptural method in their power.

But, after every deduction, it may confidently be averred, that the stated congregations, and especially the communicants, at those churches, or chapels, in which the evangelical clergy officiate, are, by far, the most strictly moral part of the established church, in respect of exemption from gross vices; and further, that they exert themselves, in endeavouring to relieve the distresses of the poor, to instruct their children, and to forward every good work, with more decided diligence, earnestness, and liberality, than are generally manifested among their opponents. And I appeal to every candid observer, who differs from me, in religious sentiments, but who has carefully compared our parishes and congregations, with other parishes and congregations, whether this be not true and indisputable.

* Phil. iii. 18, 19.

‘ The doctrine of salvation through faith, if rightly understood, is strictly scriptural ; and I do not mean to say
‘ that any bad effects are intended by insisting solely or
‘ principally upon this one point. But I think that this
‘ style of preaching is imperfect and dangerous; and in
‘ support of my opinion I will venture to affirm, that the
‘ New Testament does not furnish one discourse of our
‘ Saviour, one sermon of any of his apostles, or one epistle,
‘ in which there is not an exhortation to the practice of
‘ moral virtue, or in which a reward is not promised to
‘ holiness of life. Let the preachers, to whom I allude,
‘ read the conclusions of those very epistles, upon particular
‘ passages of which they lay so much stress, and they will
‘ find the most earnest injunctions to the performance of the
‘ relative duties, and a variety of declarations and precepts
‘ all tending to encourage the cultivation of practical
‘ virtue. Let them constantly bear in mind the solemn
‘ direction given by St. Paul to Titus, whom he had appointed a preacher of the gospel, and let them observe
‘ that it immediately follows the assertion, that we “ are
“ justified by grace.” “ This is a faithful saying, and these
“ things I will that thou affirm constantly, that they which
“ have believed in God, might be careful to maintain good
“ works: these things are good and profitable unto men.”
‘ Justification therefore by grace, so far from rendering
‘ good works unnecessary, is the ground upon which they
‘ are to be enforced by a Christian minister; they are, says
‘ Dr. Doddridge, to be the darling topicks of your preaching,
‘ as you desire the edification and salvation of your hearers.
‘ The instructions indeed, which St. Paul gave to Timothy
‘ and Titus for preaching the gospel, related principally to
‘ practical subjects, that their hearers might “ adorn the
“ doctrine of God our Saviour in all things.” Surely then
‘ if the inspired apostles were guided to instruct their dis-

‘ ciples in this manner, it is incumbent upon their suc-
 ‘ cessors, the present ministers of the gospel, to insist upon
 ‘ the necessity of good works, at least with as much
 ‘ earnestness and as frequently, as upon the necessity of
 ‘ faith. To obviate any misunderstanding upon a point of
 ‘ so great moment, the observance of the moral duties,
 ‘ upon the principles and motives required in the gospel,
 ‘ ought to be expressly enforced as indispensable to sal-
 ‘ vation; and whenever faith is inculcated, the congregation
 ‘ should be reminded, that to shew faith by works is the
 ‘ only mode of shewing faith authorized by scripture, and
 ‘ not palpably subject to deceit and delusion.’*

‘ The style of preaching’ here stated, and very justly, to
 be ‘ imperfect and dangerous,’ is I trust little known in our
 congregations. He who insists *solely* on salvation through
 faith, is far indeed from “ declaring the whole counsel of
 “ God.” Whatever God has made a part of his revealed
 word, that, as far as doctrine and practice are concerned,
 ought to have a *proportionable* place in our instructions;
 and most of the evangelical body, I trust, aim to do this.
 It may fairly be said of many among us, that there is
 no one of our discourses or sermons, either printed or
 preached, which does not contain exhortations to the practice
 of moral virtue or Christian holiness; or in which a
 gracious reward is not proposed to the fruits of faith and
 grace. We hope that we both read, and endeavour to
 reduce to practice in our ministry, what his Lordship here
 very properly recommends to our attention: and many will
 unite with me in earnestly praying, that all the clergy of
 our church, and all every where called the ministers of
 Christianity, may do this more and more. But here is
 our disadvantage: we read his Lordship’s book, and the
 works of our other opponents; and we really *know what*

* Ref. 165—167.

their opinions are: but we cannot avoid thinking, that many of our opponents do not read our books, and are not acquainted with our sentiments. And this is, by far, the most candid construction we can put upon their conduct; for *most certainly*, we are supposed to hold, and to disseminate, doctrines, which we wholly abhor and most decidedly protest against.

‘ No clergyman should confine his publick instruction to
‘ subjects of morality or of theology. The sermons of a
‘ parish-priest ought to extend to all the doctrines and to
‘ all the duties of Christianity. The one are not to be
‘ dwelt upon to the exclusion of the other. A faithful mi-
‘ nister of the gospel will strive to “shew himself approved
“ unto God,” by “rightly dividing the word of truth,” so
‘ as to embrace the whole Christian scheme of human re-
‘ demption. Sometimes he will give a summary of this
‘ wonderful dispensation, and explain its divine origin, ne-
‘ cessity, extent, and inestimable value. At other times he
‘ will illustrate the various truths which it reveals, and
‘ enlarge upon the numerous precepts which it contains, and
‘ whatever doctrine he inculcates, or whatever duty he en-
‘ forces, he will be careful not to lead his hearers into the
‘ error of imagining, that this single point is all that is
‘ required of a Christian; or that obedience or belief in this
‘ one article will compensate for disobedience or unbelief in
‘ any other. “He that offendeth in one point, is guilty
“ of all;” surely then every portion and particle of the
‘ Christian character is to be explained, lest a man by a
‘ single omission become a transgressor of the whole law.
‘ Much less are doctrinal subjects totally to supersede the
‘ duties of morality, “for what does it profit, though a man
“ say he hath faith, and have not works?” Let not these

‘two, faith and works, which Christ has joined together in his gospel, be ever separated by his ministers. Let faith be inculcated as the appointed condition of justification; and let works at the same time be always enforced as the necessary fruits and sole criterion of true faith.’*

Except the word *condition*, there is nothing in this passage, which does not accord to the views of the author of these remarks. He is a very defective minister of Christianity indeed, who does not preach the whole of Christianity, in scriptural connection and proportion. It would be a most important blessing, if these publications should excite those clergymen, who have greatly excluded, or cast into the back ground, the peculiar doctrines of Christianity, to bring them forward, and to give them all that prominence, which they have in the apostolical writings, and graft all their practical exhortations upon them: and if such evangelical preachers, as have too much confined themselves to doctrines, promises, and privileges, and have been too general and slight in practical instructions and exhortations, might be induced to insist more fully and particularly upon them, as the genuine deduction from their doctrines; according to the just remark of the pious Doddridge. I can truly say, should I live to see it, that I should as cordially rejoice in the *latter*, as in the *former* effect. The deficiency, indeed, has been by no means so great as our opponents suppose; yet there has been a deficiency in evangelical preachers, in respect of practical instruction, which many of us have deeply lamented, and endeavoured, perhaps with some success, to remedy. He who does not preach the grand doctrines of salvation by grace, in Christ through faith, builds without a foundation: and he who, laying this foundation, does not build upon it every part

* Ref. 167—169.

of Christian holiness and obedience, has a foundation without a building erected on it; or, one constructed of such materials, as will never stand the fiery trial.

‘But while I am contending that a strict attention to the duties of morality is indispensably required by the religion of Christ, I must repeat, that good works are in no respect or degree the meritorious cause of our salvation. Whenever we speak of any benefit derived from the gospel-dispensation, all notion of deserving it, all idea of merit on our part, is to be disclaimed. The whole and every part of this inestimable blessing, every consequence and effect proceeding from it, directly or indirectly, is the free gift of God to unworthy and undeserving man. This distinction, between meritorious cause and appointed condition, is a very material one.’*

I quote this passage, as cordially approving it.

‘But if we went into the opposite extreme, and believed that good works were not the appointed condition of salvation, we should of course become indifferent to the character of our actions.’†

‘Works, the appointed condition of salvation,’ may here be noticed, as language not found in scripture, nor known to our reformers.—‘If we believed that good works were not the appointed condition of salvation,’ we should of course become indifferent to the character of our actions.’ This must mean, that *self-love* is the highest, or the only motive, of human activity, even in the most religious persons: otherwise love to God and man, love to holiness, hatred of sin, and other disinterested motives, might render us “zealous of good works,” even if we did not believe them to be the condition of salvation. But if nothing, except

* Ref. 169.

† Ref. 170.

mercenary hope and slavish fear can deter men from wickedness: it is manifest, that they are destitute of love, gratitude, benevolence, and every right disposition.

‘In the revelation it is said, “Blessed are they that do his commandments, that they may have right to the tree of life.”* This is a right not founded in the real merit of men, but derived from the gracious promise of God; not a claim upon God’s justice, but a free gift of his mercy. A promise, from its nature, implies that it might have been withholden without injustice; but he who promises, contracts a debt, which he is bound to discharge upon the performance of the conditions on which the promise is made. ‘Justum est ut reddat quod debet; debet autem quod pollicitus est.’† (*Bernard.*) A promise proves the kindness of him who promised, and not the worthiness of him to whom the promise is made; and that kindness is the greater, the greater is the value of the thing promised, and the more easy the conditions upon which it is promised.‡

This note appears to give a right view of the text on which it is made.

‘Those, who listen to the enthusiasts of the present day, too often suppose themselves the § chosen vessels of God, and are persuaded that no conduct, however atrocious, however unchristian, can finally deprive them of eternal felicity; since they are taught to believe, that though it may be ordained that for a time they may fall from grace, yet it is irreversibly decreed that they shall ultimately be

* Rev. xxii. 14.

† ‘It is just that any one render, (or pay,) what he oweth; but he oweth what he hath promised.’

‡ Note, Ref. 170. § Acts ix. 15. σκευος εκλογης, vessel of election.

‘ saved. If these preachers do not in so many words tell
‘ their hearers, that their moral conduct will have no in-
‘ fluence upon the sentence which will be pronounced upon
‘ them in the last day; or, if they do not entirely pass over
‘ in silence the great duties of morality, yet if they dwell
‘ so much more earnestly and more frequently upon the ne-
‘ cessity and merit of faith, as to induce an opinion that
‘ good works are of little comparative importance, the na-
‘ tural consequence will be, a laxity of principle and a dis-
‘ soluteness of manners. Even a doubt of the efficacy of
‘ virtue will lead to a disregard of its laws.’*

This belongs properly to the subject of the next chapter. Had the words ‘ the enthusiasts of the present day,’ been explained, and the reader clearly informed, what body of men were intended, what sentiments these persons maintained, and how they might be distinguished from other teachers; the caution to avoid them would have been more explicit, and suited to produce more effect. As it is, we must put it along with another phrase, often improperly used on the other side of the question; ‘ The blind Pharisees of the ‘ present day.’ It will, however, be concluded by numbers, that his Lordship means ‘ the evangelical clergy,’ as part of the company at least. But I hope there is not one of them, I am sure there are but few, who teach their hearers to ‘ suppose themselves the chosen vessels of God, and to ‘ be persuaded, that no conduct, however atrocious or un-
‘ christian, can finally deprive them of eternal felicity.’ Many of the evangelical clergy do not indeed hold the doctrine referred to: it forms no prominent part of the publick instruction of a large majority of those who do; and they who are most particular on the subject, with not many exceptions, state it thus: No man can have scriptural ground to conclude himself interested in this unspeakable

* Ref. 171, 172.

benefit; except as he is himself conscious, and as he evidences to others, that he has true living faith, producing unreserved obedience. If he be overcome by temptation, and fall into sin; he must lose that confidence of his acceptance which he before enjoyed, if it were genuine: and this he never can *legitimately* recover, till by deep repentance, with its appropriate fruits, and by renewed faith in God's mercy through Christ, his prayer, "Restore to me the joy of thy salvation," be answered. He may be, and indeed if a true believer Calvinists suppose that he is, in a safe state: but he cannot *know*, and is not authorized to *think* himself, in a safe state, after having grossly sinned, till unequivocal repentance has taken place. And it is our general instruction, that if a man take encouragement from this doctrine, when living in the habitual practice of any known sin, or the habitual neglect of any known duty, and quiet his conscience by it; it is a decided proof that he is a hypocrite. Whether these sentiments be true, or not, this is my view of the subject: and I would not be thought to plead the cause of any, who wish to state this point, in a more lax and accommodating manner. If this statement deserve the censure contained in the passage adduced, let it bear it. It is indeed true, that some, who do not 'pass over in silence the great duties of morality,' or rather of Christian holiness, do treat on other subjects more earnestly. But, in so doing, they meet the decided disapprobation of a large and increasing number of those, who hold the same doctrine.—It does not appear what is meant by 'the efficacy of virtue.' It is allowed, that even real good works have no efficacy in our justification. But, 'if there be any virtue, if there be any praise, think of these things,' is our exhortation to our flocks. We indeed dwell earnestly on the necessity of faith, and of its efficacy, if genuine, for our justification: but we speak as little of 'the merit of

‘faith’ as of ‘the *efficacy* of virtue,’ for *merit* and *efficacy* are by no means the same.

‘Although the best actions of men must partake of the ‘infirmity of their nature, and cannot give the slightest ‘claim to eternal happiness; yet to represent every ‘human deed as an actual sin, and deserving of everlasting ‘punishment; is not only unauthorized by scripture, but is ‘also of very dangerous consequence. It tends to destroy ‘all distinction between virtue and vice, and to make men ‘careless of their conduct; it is to confound those who live ‘under the absolute dominion of sin, with those who occasionally yield to temptation; it is to make no discrimination between the habitually wicked, and those who ‘through surprise or inadvertence deviate from the path of ‘duty, between premeditated crimes and unintentional offences. Not only particular actions of men are commended ‘both in the Old and New Testament, but at the day of ‘final retribution Christ is described as saying, “Well done “thou good and faithful servant;” which implies that a ‘man’s general habits and conduct in life may be deserving ‘of the approbation of his Judge. How can this address ‘of our Saviour be reconciled with the tenets of those, who ‘consider every action of man as sinful and punishable? ‘Where can be the justifying works of which St. James ‘speaks? where can be “the charity, and service, and faith, “and patience,” recorded in the Revelation? Where are ‘those who “have not defiled their garments,” who “are “worthy,” and whose “names are not blotted out of the “book of life?”’*

If ‘the best things which we do have something in ‘them to be pardoned;† then there must be *sin* in every human deed. ‘Man is very far gone from original right-

* Ref. 172, 173.

† Note, Ref. 60, 61.

‘cousness, and is of his own nature inclined to evil; so that
 ‘the flesh *always* lusteth against the spirit.’* ‘Works
 ‘done before the grace of Christ, and the inspiration of his
 ‘Spirit, are not pleasant to God;—for that they are not
 ‘done, as God hath willed and commanded them to be
 ‘done, we doubt not but that they have the nature of sin.’†
 “The ploughing of the wicked is sin.”‡ Every human
 deed, therefore, which is done before the grace of Christ, is
 an actual sin.—“Cursed is every one who continueth not in
 “all things written in the book of the law to do them.”
 Therefore “they that are under the works of the law are
 “under the curse.”§ “Depart from me, ye cursed, into
 “everlasting fire.”|| It is not requisite here to argue, whether
 ‘every human deed deserves everlasting punishment,’ so that
 ‘each deed (in a sinner’s life, singly considered) merits
 ‘damnation.’ It may be sufficient, as “submitting to the
 “righteousness of God,” in the punishment denounced
 against every transgressor of his law; to acknowledge that
 we deserve everlasting punishment for our many and com-
 plicated crimes. When, as thus condemning ourselves, we
 “have fled for refuge to lay hold of the hope set before
 “us” in Christ, we begin to do real *good works*, acceptable
 to God, through the Saviour’s mediation: yet these are im-
 perfect, and need washing in his blood; they cannot ‘endure
 ‘the severity of God’s judgment;’¶ there is a mixture of
 evil in them, which deserves wrath, and needs forgiveness;
 yet it is of these works, that the texts of scripture, adduced
 in the quotation, manifestly speak. Every action of man is
 sinful and punishable, and would subject him to punishment,
 according to the strict and holy law of God: but, according
 to the gospel, God mercifully forgives what is evil, and
 graciously accepts and rewards what is good, even the fruits

* Art. ix.

† Art. xiii.

‡ Prov. xxi. 4.

§ Gal. iii. 10.

|| Matt. xxv. 41.

¶ Art. xii.

of his Spirit, in true believers. "The fine linen, clean and white, are the righteousness of the saints:" "Yet they washed their robes and made them white in the blood of the Lamb."* In discoursing on these subjects, there is certainly a danger of clouding the proper distinction between virtue and vice, and of making all sins equal, like the Stoicks of old. Caution is therefore needful, and we must "ask wisdom of God," to guide us at a distance, from the dangers on either side: for there certainly is also, on the other hand, very great danger, lest, while palliating some instances of human conduct, in which God is neglected and forgotten, and commending human virtues; we should lead men to entertain slight thoughts of sin, as disobedience to God, when it is not evidently mischievous to man; lest we should foster a proud self-justifying spirit, and encourage a hope of salvation, without repentance, conversion, and genuine holiness. If the grand truths and encouragements of the gospel be fully set before men, along with the declarations concerning the evil of sin, and the sinfulness of their ordinary, nay, their best actions; they, who duly attend, will indeed give up a hope of saving themselves by their own virtues, but they will also be led to hope for salvation by Christ Jesus; and this will induce them to a stricter conscientiousness, than they before so much as thought of. But if any so preach, as not to discriminate, between the direct ungodliness, or gross crimes of the wicked, and the lamented deficiencies of true Christians; or, between their sins of surprise and inadvertency, and the premeditated crimes of those who are habitually wicked; he has not at all learned "rightly to divide the word of truth."

'If men heartily strive to practise the whole of their duty;
'if it be the great object of their lives to make the precepts

* Comp. Rev. vii. 14. xix. 8.

' of the gospel the invariable rule of their conduct, but
 ' still from the frailty of their nature, they should sometimes
 ' be guilty of sin, or not rise to the standard of purity and
 ' excellence required by our holy religion; we have ground
 ' to believe, that an imperfect and defective obedience of this
 ' kind will be accepted through faith in the merits of a cru-
 ' cified Redeemer. If such occasional and involuntary devia-
 ' tion from the path of duty will not be forgiven, who of the
 ' sons of men can be saved? Men, as they now are, are not
 ' capable of perfect obedience, but they are, capable of en-
 ' deavouring to attain it. Such an endeavour is their indis-
 ' pensable duty; and, although it may not in all instances
 ' and upon every occasion be effectual, it is humbly hoped
 ' that it may be sufficient to recommend them to the
 ' favour of God, ' forasmuch as what their infirmity lacketh,
 ' Christ's justice hath supplied.' In no part of our public
 ' formularies is any thing like actual perfect obedience sup-
 ' posed; and in the only prayer which our Saviour himself
 ' commanded his followers to use, we pray God to "forgive
 "us our trespasses:" all Christians therefore are taught by
 ' their Saviour to consider and confess themselves as sinners,
 ' that is, at best as yielding an imperfect obedience.*

' They should sometimes be guilty of sin, and not rise
 ' to the standard, &c.' Contrast with this the apostle's con-
 fession: "In many things we offend all."† No mere man,
 ever ' rose to this standard of purity, &c.' St. Paul himself
 was only pressing forwards towards it; and what is this, but
 acknowledging that *impossibility* which was before denied?‡
 Our defective obedience, however, will no doubt be accepted
 through faith in the merits of a crucified Redeemer, but no
 obedience of *unbelievers* will be accepted.—What is *involun-
 tary*, in the strict sense of the word, cannot be *sin*; for the
 criminality consists in the *will*. The sins, however, of true

* Ref. 173, 174. † Jam. iii. 2. ‡ Book I. sect. 5. On Impossibility.

believers, are contrary to their habitual purpose and intention. They desire perfectly to obey: but the will of a creature is changeable, and especially that of a fallen creature: so that often, in the hour of temptation, they do those things, against which they were before steadily resolved. Thus Peter, in denying his Lord, acted contrary to his determined purpose, and inconsistently with his general character: and, according to the gracious constitution of the gospel, "It was not he, but sin which dwelt in him." Yet he did not sin *involuntarily*. But Judas in betraying Christ acted in character, and consistently with his habitual purpose, of rendering his profession subservient to his worldly interest. "He was a thief, and had the bag, and bare what was put therein." The demon of avarice possessed his heart: he robbed the poor, his brethren, and his Lord; and at last bargained, for filthy lucre, to betray Jesus to his enemies. "It was he, and not sin that dwelt in him."—"Sufficient to 'recommend them to the favour of God.' The good works of believers are sufficient to prove their faith living, and their love sincere. They are "the fruits of the Spirit," and are presented in humble faith, through the great Intercessor: but he alone *recommends* both them and their obedience unto God: "acceptable to God through Jesus Christ."—*Perfect obedience* is 'not supposed in our public formularies:' but is it here meant that any description of ministers insist upon perfect obedience, as necessary to our acceptance in Christ Jesus, by faith? Calvinists in general, and the evangelical clergy in particular, are often charged as conniving at sin, in those who embrace their creed; and being in many things too lenient, as to practical subjects: yet at other times, it is intimated, that they are as over-rigorously strict, in their requirements! But custom inures us to bear such discordant censures, without any great emotion. That perfect obedience is demanded as the condition of justification by works, is

manifest.—“Thou hast answered right, This do, and thou shalt live.”* That is, “Love God with all thy heart, and love thy neighbour as thyself:” and indeed his Lordship has maintained it. But when we have *been* justified by faith, our sincere and unreserved, though very defective obedience, meets with a gracious acceptance from our reconciled God and Father.

‘That I may not be accused of not having sufficient ground for what I have said, concerning those who inviously arrogate to themselves the exclusive title of evangelical clergy, I will refer to some passages in a book written professedly in vindication of their principles and practice.† We there find one minister of the established church blamed for ‘hoping, that his congregation will recommend themselves to the favour of God, by a regular attendance upon divine ordinances, and an uniform practice of religious precepts;’ a second is blamed for saying, ‘Repentance, I doubt not, always avails something in the sight of God;’ a third is blamed for ‘talking of works, obedience to the moral law, as constituting men relatively worthy;’ a fourth is blamed for ‘urging the necessity of recommending ourselves to the mercy of God, and rendering ourselves worthy the mediation of Jesus Christ by holiness of living and by an abhorrence of vice;’ a fifth is blamed for asserting that ‘good works are the condition, but not the meritorious cause of salvation;’ and a sixth is blamed for teaching that, ‘whatever our tenets may be, nothing can afford us comfort at the hour of Death, but the consciousness of having “done justice, loved mercy, and walked humbly with our God;” expressions taken from a well-known passage in the Old Testament.’‡

* Luke x. 25—29.

† The True Churchman ascertained.

‡ Ref. 174, 175.

The expression, '*invidiously arrogate, &c.*' might be noticed; but the subject has already been considered.* 'The True Churchman ascertained,' by Mr. Overton, is the only book of any living author, among the evangelical clergy, or the Calvinists, which his Lordship has noticed in his work: and in some respects it is entitled to this honourable distinction. For, I must avow my decided opinion, that the arguments contained in it fully prove the proposition, which he attempts to support; and have never been, and never can be fairly answered. Others must determine whether it was exactly the kind of publication, which circumstances required: it appears however to me, that by bringing the subject, on which it treats, fairly and openly before the publick, with no common measure of ability, it is calculated to answer most important purposes, and to excite a careful investigation of the subject, from which truth has never any reason to shrink. At the same time, I cannot but express my surprise, that only a few sentences from this publication, are selected, with decided disapprobation; and, as if these were sufficient to support the heavy charges brought against the whole company of Calvinists, or evangelical clergy: and that none of the numerous quotations, on the very subjects, which his Lordship is discussing; and shewing in what a particular and express manner, some at least of the evangelical clergy inculcate every kind of practical instruction; nor any of Mr. Overton's own statements, are at all noticed. Much of the present publication would have been superfluous, had these things, from the True Churchman, been fully adduced. I shall leave others to decide, whether it was best to animadvert on the passages, on which Mr. Overton has made his remarks; but that most, if not all of them, compared with the Scriptures, and with our authorized books, are very exceptionable, I cannot doubt. Is it scriptural

* On Ref. 49.

language, for a Minister to tell his congregation, that he ‘ hopes, they will *recommend themselves to the favour of God*, ‘ by a regular attendance upon divine ordinances, and an ‘ uniform practice of religious precepts?’ Is there any thing like this, in our liturgy, our articles, or homilies? Mr. Overton’s objection lies, not against ministers exhorting their people to do these duties; but to their attempting to *recommend themselves to God* by so doing: when, the best of what the most eminent Christian can do, instead of recommending him to the divine favour, needs washing in the blood of Christ, previously to its acceptance by a holy God. This his Lordship must perceive, on a careful reading of the whole passage: yet the clause gives some plausibility to a disadvantageous *insinuation* against the whole body. Thus at least the reader may be led to conclude that evangelical preachers do not inculcate these duties here mentioned; because Mr. Overton objects to their being inculcated, on such a motive, as that of ‘ recommending ourselves to the favour ‘ of God.’ But would this be a fair conclusion? Can it be a justifiable *insinuation*? Certainly such language seems an exhortation to them, to “ go about to establish their own “ righteousness;” instead of warning them to “ submit to “ God’s righteousness,” and to trust wholly in his free mercy, through Christ for salvation.

‘ Dr. Hey, treating of the way, in which pardon of sin ‘ is obtained, says, ‘ Repentance, I doubt not, always *avails* ‘ something in the sight of God.’ Now, the necessity of repentance, in order to forgiveness, Mr. Overton did not at all mean to deny; but he objected to the language, which at least seems to ascribe that to *repentance*; which should wholly be ascribed to the *righteousness and atonement of Christ*, in one view; and to *faith*, as receiving that righteousness and atonement, in another view. Nothing “ *avaieth* “ in Christ Jesus, but faith which worketh by love.” ‘ We

‘are often told, that repentance and reformation are sufficient
 ‘to restore the most abandoned sinners, to the favour of a
 ‘just and merciful God, and to avert the punishment due
 ‘to their offences. But what does the great herald and fore-
 ‘runner of Christ say to this? He came professedly as a
 ‘*preacher of repentance*. If then repentance alone had suf-
 ‘ficient efficacy for the expiation of sin; surely we should
 ‘have heard this from him, who came on purpose to preach
 ‘repentance! But what is the case? Does he tell us, that re-
 ‘pentance *alone* will take away the guilt of our transgressions,
 ‘and justify us, in the eyes of our Maker? Quite the con-
 ‘trary. Notwithstanding the great stress, which he justly
 ‘lays on the indispensable necessity of repentance: yet he
 ‘tells his followers, at the same time, that it was to Christ
 ‘*only*, that they were to look for the pardon of their sins.’
 “Behold,” says he, “the Lamb of God, which taketh away
 “the sin of the world.” And again, “He that believeth
 “on the Son hath everlasting life; and he that believeth not
 “shall not see life; but the wrath of God abideth on
 “him.”*—Perhaps, on an expression which, separated from
 its connexion, might not appear very obnoxious; it would
 have been better to say nothing, or to say more, by way of
 explanation: but it is much easier to find fault, than to
 avoid faults.

A third is blamed for ‘talking of works, as rendering
 ‘men relatively worthy.’—‘He talks of works, obedience to
 ‘the moral law, as constituting men relatively worthy, and
 ‘giving them, as he explains the latter of these Scriptures,†
 ‘a right of grace, on the part of God; and of God be-
 ‘coming their debtor. A right of grace, and God man’s
 ‘debtor, (for this is what Mr. Daubeney is enforcing,) is
 ‘surely strange and incomprehensible doctrine! The apostle,
 ‘however, is very intelligible and express on the subject.’

* Bp. Porteus.

† Rev. xxii. 14.

He allows, that "to him that worketh, is the reward not reckoned of grace but of debt:" "but if it be of works, then it is no more of grace: and if by grace, then it is no more by works."* Now is there, either in the Bible, or the Prayer-book, any thing like these words of Mr. Daubeney? In what indeed does his doctrine differ from that of the Papists, concerning works of condignity? Mr. Overton does not object to Ministers inculcating obedience to the moral law; and urging the necessity of it, as evidential of living faith, and for other important purposes: nay, on these topicks he strongly insists, and adduces many quotations from the works of evangelical clergymen, in support and illustration of his views. He objects merely to *the manner*, in which it thus is insisted on, and the *claims*, with which it is connected; and these, I am bold to say, are wholly indefensible. It is with real pleasure, that I refer the reader to his Lordship's remark on the text, on which Mr. Daubeney grounds these exceptionable remarks; as giving, in my view, a scriptural statement of its real import.†—"Blessed are they that do his commandments, that they may have a right to the Tree of life."‡ This is a right not founded in the real merit of men, but 'derived from the gracious promise, of God: not a claim upon God's justice, but a free gift of his mercy.' In the text also, his Lordship says truly: 'If we believed that there were an intrinsic merit in our good actions, a real *worth*, which constituted a species of *right* to salvation; we should feel our obligation to our Redeemer proportionably diminished; our minds would be apt to be puffed up with pride, and we should be in danger of losing the only characteristic quality of a true Christian, the ornament of a meek and quiet spirit. This is the error of those who adhere to the Church of Rome.'§ Who would have

* Rom. iv. 4. xi. 6. True Churchman, p. 210, 211.

+ Ref. 170.

‡ Rev. xxii. 14.

§ Ref. 170.

expected after this; a vindication instead of reprobation of Mr. Daubeny's language?

‘Mr. Benson also speaks out. His avowed object in preaching is, to persuade his audience, to *become worthy of election*: ‘If,’ he says, (repelling the charge of some audacious opposer of his system,) “we are accused of recommending the practice of moral virtues, as *necessary conditions* whereby we may, by faith in him who promiseth, *render ourselves worthy* the mediation of our Saviour; as we strenuously assert the doctrine, so also we glory in the charge.’ He urges ‘the necessity of *recommending ourselves* to the mercy of God, and *rendering ourselves worthy* the mediation of Christ, by holiness of living, and abhorrence of vice.’*—Contrast with this our article: ‘Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant unto God, forasmuch as they spring not of faith in Jesus Christ: neither do they make men meet to receive grace, or (as the school authors say,) deserve grace of congruity; yea rather, for that they are not done, as God hath willed and commanded them to be done, we doubt not, but that they have the nature of sin.’† Now, it may reasonably be hoped, that no dignitary in the church, who requires subscription to this article, will deliberately vindicate Mr. Benson's language.—‘It may be further affirmed, of a large class of these professed adherents to our articles, that they certainly teach the doctrine of justification by works. These they represent as the condition of it, and the chief means by which we obtain it.’ ‘We are required, Dr. Croft says, to consider good works as the condition, though not the meritorious cause, of salvation. Were we, says Mr. Benson to his congregation, to utter these pressing calls, which elsewhere you may hear;

* True Churchman, p. 211, 212.

† Art. xiii.

‘Come to Christ, and throw yourselves on his mercy: come to him, bringing nothing, but your sins, seek him *not by your deeds*, but seek him by faith. Were we to call you in such terms, we should turn conspirators against the welfare of your souls. The call you desire to hear is uttered only to the righteous; he speaks comfort to the righteous.’*—This quotation certainly implies justification by works: yet Mr. Polwhele’s words relate directly not to *justification*, but to *salvation*. The eleventh article is a sufficient confutation of the doctrine opposed by Mr. Overton; as are all the preceding quotations from the homilies.—‘Mr. Polwhele exhorts us all to be aware, whatever our tenets may be, that nothing can afford us comfort, at the hour of death, but the consciousness of having “done justice, loved mercy, and walked humbly with our God.”†—No doubt we are required to “do justice, love mercy, and walk humbly with God;” and the consciousness of thus, “by the grace of God, having had our conversation in the world,” may, according to the promises of the gospel, be an *evidential* source of confidence in a dying hour; which they who, professing faith, have neglected duty, cannot have. But had the thief on the cross this consciousness? May not men, even at the eleventh hour, “flee for refuge to the hope set before us?” Are all, who have lived ungodly lives, to be consigned, without one ray of hope, to black despair, in a dying hour? Or are those who, in self-complacency, flatter themselves, that they have lived good lives, though they have neglected or opposed the salvation of Christ, to be buoyed up in their delusion by such language as this? For in it not the least mention is made of mercy, of Christ, of faith, of repentance! Are such men, as the contemptible and execrable Rousseau, who boasted, after all his atrocious crimes, that he gave up his soul into his Creator’s

* True Churchman, p. 212, 213.

† Ibid. p. 214.

hands, as pure as he received it, to be encouraged in their proud delusion? It is indeed certain, that none but the true believer, walks *humbly* with God: yet few who read such general declarations very carefully examine them, nor is it intended by many who quote them, that they should. Certainly, whatever may be said by way of palliation, the passage adduced is highly exceptionable; and it is well worth the reader's while to compare it with a note, in *The Refutation*, relating to the same subject. 'It is an easy thing for a wrangler to dispute of merits in the schools, or for a vain orator to declaim of merits from the pulpit; but when we come to be upon our death-beds, and present ourselves at the last hour at the tribunal of Christ, it is high time both for you and us to renounce our own merits, and to cast ourselves *naked* into the arms of the Saviour.*

On the whole, it is no ordinary credit to Mr. Overton, that from so large a work, peculiarly suited to excite opposition; nothing more objectionable has been produced, by his Lordship, when refuting the whole system, which Mr. Overton supports with decided earnestness. Supposing, even that a few expressions could not be wholly justified: what do they amount to, when compared with the mass of conclusive, unanswerable arguments, which pervades the work? Had his Lordship shewed one misquotation, or misrepresentation of the authors quoted, in 'The True Churchman,' it would far more materially have affected the credit of the work and of its author; but this has not been done.

'From these censures we might surely be authorized to conclude, that evangelical preachers do not inculcate a regular attendance upon divine ordinances, an uniform practice of religious precepts, repentance, good works,

* Bp. Bramhall, Ref. 81.

‘obedience to the moral law, holiness of living, abhorrence of vice, justice, mercy, and humility.’*

The *manner* and *language* of the instruction, in the passages adduced, is all to which Mr. Overton objects; and not to the substance of the exhortations themselves. While we ‘inculcate a regular attendance upon divine ordinances, and an uniform practice of religious precepts, &c,’ we should be careful not to speak in language, which is inconsistent with the doctrine of “salvation by grace,” and ‘justification by faith alone;’ and which at least seems to ascribe merit to our works, and tends to induce the hearers to attempt “establishing their own righteousness,” instead of thankfully accepting “the righteousness of God by “faith,” and endeavouring to “adorn the doctrine of God “our Saviour in all things.” That Mr. Overton himself did not mean what is here, confidently and indiscriminately, laid to the charge of evangelical preachers at large, is manifest from almost every page of his book.—‘Good works are the natural fruit and necessary effect of that faith which justifieth.’ ‘Can the necessity of virtue be more strongly inculcated, than by thus making sanctification a necessary evidence of justification? Can the presumptuous hopes, of the careless and enthusiastical professor, be more effectually suppressed, than by only allowing men to consider themselves really Christians, in proportion as they are actuated by Christian principles, and exhibit a Christian conduct?’† And after a quotation from the homily on charity, it is added: ‘The lowest construction, which can fairly be put upon the above passage, and others which have been quoted or referred to, is, That no man ought to think himself in a justified state, who is not free from the allowed indulgence of any known sin; who does not pay an habitual regard to every known duty; and whose

* Ref. 175, 176.

† True Churchman, p. 273. 283, 284.

‘leading object, the trade of whose life,’ (as the homily expresses it,) ‘is not to promote the honour of God, and the happiness of mankind.’*—‘Other grounds, upon which our Church enforces the necessity of holiness, and stimulates endeavours after the greatest possible eminency in it, are; that it is commanded of God; that a grand end of the Christian dispensation is our restoration to it; that good works, which are the fruits of faith, are pleasing and acceptable to God in Christ; and that we are bound to obey his will, and surrender ourselves to his good pleasure, by the most immense obligations of gratitude.’†—‘A further distinct ground, on which holiness is inculcated, consistently with our doctrine, is, that it is requisite, in order to *qualify us*, for spiritual exercises here, and the enjoyments of heaven hereafter.’‡ ‘The last ground, on which the advocates for justification by faith alone enforce good works, is, that our eternal state of felicity in heaven, will be proportioned to our degree of fruitfulness in these works.’§ The particulars of our duty to God and man, as constituting this holiness, and these good works, are adduced in the chapter on *The standard of Morality*: and the whole of the publication is so constantly formed on the same plan of doctrine; that it would be very difficult to produce a quotation from it, which, by fair construction, can imply any thing militating against the absolute necessity of good works of every kind, and a regular attendance on all the means of grace, and ordinances of worship belonging to the Christian religion; to a well-grounded confidence of justification, and a joyful hope of eternal life.

But had Mr. Overton’s objections been frivolous or snarling, (which they are not,) would it have been equitable, to make the whole company of evangelical preachers

* True Churchman, p. 285, 286.

† Ibid. p. 285, 286.

‡ Ibid. p. 288, 289.

§ Ibid. p. 290.

answerable for them? Several of these disapprove his book: and are they also, notwithstanding this, to be condemned for his offence, if he have committed one? If any minister fails to inculcate on his congregation the things here mentioned, from evangelical principles, and for evangelical purposes, let him be censured for his neglect; but let not those who do inculcate them, be joined with him in this condemnation. “Judge not according to appearance, but judge righteous judgment.”

‘Such is the consequence of preachers dwelling continually upon justification by faith alone, without possessing, or at least without expressing, a clear and definite idea of that important doctrine. They not only delude their unlearned congregations, and encourage vice and immorality among their followers, but they really delude themselves, and fall into opinions and assertions totally inconsistent with the spirit of our holy religion. I call it delusion, because I am persuaded that they do not mean to encourage licentiousness, or to advance any thing repugnant to the principles of the gospel. And, if they do this in writings, which they have deliberately and cautiously prepared for the public eye, what must we suppose they do in their hasty compositions for the pulpit, or in their extemporaneous effusions? I give them credit for zeal and good intention, but I think the manner in which they perform the duties of their ministry, both publick and private, injudicious and mischievous in the extreme; and the dangerous tendency of their tenets and practice cannot be exposed too frequently, or with too much earnestness.’

Preachers who ‘dwell continually upon justification by faith alone,’ and yet do not understand the doctrine, are no doubt likely to delude, or mislead their congregations, and do immense mischief: they are also themselves awfully

deluded. But who are these preachers? Are the whole company of the evangelical clergy intended? And is Mr. Overton to be the specimen? No impartial man, after carefully perusing his book, will say, that he does not possess, and express, a 'clear, and definite idea of that important doctrine; or that he dwells on it to the exclusion of other subjects.' His Lordship indeed says, 'If *they* do this, &c;' but as no other writer is quoted, or mentioned, except Mr. Overton, it is not needful to refer to any others.—As to our printed books, let them speak for themselves. The very titles and tables of contents of some of them, (if our opponents would read these and nothing more. See Table of contents of *Essays on the most Important Subjects of Religion*, 12mo. by the author,) might shew that we *mean* to instruct mankind, respecting every doctrine and duty of Christianity, in regular order and proportion; though we may be thought to fail in the execution of our design: and no encouragement is given to vice and immorality in our congregations. Whether we delude ourselves, as our opponents suppose; or whether our opponents deviate from "the truth as it is in Jesus," as we think; must be decided by the word of God. We are, however, glad to be exculpated from 'meaning to encourage licentiousness, or to advance any thing contrary to the principles of the gospel.'—As evangelical clergymen preach very frequently, and seldom introduce their old sermons, (desiring to lead forward their congregations in divine knowledge, as they themselves make progress,) the compositions for the pulpit, even of those who write their sermons, cannot be so exactly prepared, as a book ought to be for the publick eye: but, I am confident, that, in respect of doctrinal statements, especially, on justification by faith, and the fruits of that faith in all good works, even the 'extemporaneous effusions' of those who do not generally write, are not materially different from their printed

books. It can by no means, however, be conceded, that sentence should pass against us, according to the *unproved suppositions* of our opponents. The manner, in which we perform the duties of our ministry, may often be injudicious: but the state of our parishes and congregations, if investigated, will prove, that it is not ‘mischievous in the extreme:’ and surely, there are other *tenets* and *practices*, which need to be exposed, with more frequency and earnestness, than those of the evangelical clergy: otherwise, let them be convicted of heresy, or immorality, and suspended from their ministry.—The word *practices* is ambiguous: it may mean immoral practices, or the practice of preaching unwritten sermons, and others of a similar kind.

‘Dangerous things follow incautious speeches. For most men, reading these things, hearing these things, (namely, that we are justified by faith alone, without any works,) while they live in sins, neither amend themselves, yet promise themselves salvation; truly because, as they speak, they believe, that Christ died for that, absolutely, that he might save them: and applying to themselves by faith, the righteousness of Christ, which is most perfect, and worthy of the heavenly reward, they make his merits their own. If this can so be done, other things are now superfluous; it is of no consequence how they live. Without condition, Christ hath satisfied for the punishment, which they owed; without condition, he hath merited for them eternal glory.’*

As Grotius had neither subscribed our articles, nor required subscription to them from others; he was therefore the less reprehensible, in writing this passage. The quotations made from Mr. Overton, sufficiently guard every attentive reader, against the perversion of the doctrine, of justification by

* Translation from Note of Grotius, Ref. 176.

faith alone, which is here stated; and as to the doctrine itself, it is enough to refer the reader, first to the eleventh article of our Church, and then to the twelfth, as guarding it against perversion: and should any thing further appear necessary on the subject, his Lordship's own most excellent statement of the subject, before adduced, may properly be referred to.*—In respect of Grotius, I would once for all say, that I consider him, as one of the most able and plausible, yet most decided, enemies of *genuine* Christianity, that modern times have produced.

‘ And is not this, says the same author, the notorious
‘ divinity of Mr. Daubeny? The benefits of Christ and faith,
‘ according to his phraseology, are redemption from a state
‘ of certain condemnation, and a restoration to a state of
‘ *possible* salvation; together with a gracious provision of
‘ assistance to make that salvation sure. These benefits he
‘ considers as enjoyed by all the professed members of the
‘ church of England. But whether, he says, this state of
‘ possible salvation through Christ may become a state of
‘ *actual* salvation to the believing party, must depend upon
‘ the use made of the means vouchsafed for that purpose.
‘ Again, having observed that Christ has only placed man
‘ in a *salvable* condition, the clergy, he says, feel themselves
‘ called upon to *enforce obedience to the moral law*, as
‘ necessary to the accomplishment of the Christian scheme;
‘ necessary to bring fallen man into *a state of acceptance*
‘ *with God*, by qualifying him for the salvation which
‘ has been purchased. Works, he says again, should be
‘ pressed upon Christians, at all times, as the *condition* upon
‘ which they are taught to look for salvation: and, on
‘ another occasion, they (that is, works) will be *conside-*

* Ref. 110, 111.

‘*ration*s on account of which God will be pleased to accept
 ‘ a fallen, condemned, though at the same time repentant
 ‘ and obedient sinner, for the sake of what an all-gracious
 ‘ Saviour has done and suffered for him.’*

Whether this passage, quoted by Mr. Overton, from Daubeney, do consist with the doctrines of Scripture and of our articles, I shall not at present enquire. I certainly think with Mr. Overton, that they are wholly incompatible. But I only adduce them, as introductory to that which follows.

‘ My object in making this quotation, is not so much
 ‘ to defend Mr. Daubeney, who has fully and *unanswerably*
 ‘ vindicated himself against the attacks of this writer; as
 ‘ to shew the contemptuous manner in which the evangelical
 ‘ clergy speak of their brethren of the establishment, who
 ‘ feel themselves called upon to enforce obedience to the
 ‘ moral law, as necessary to the accomplishment of the
 ‘ Christian scheme,’ ‘ and who teach their congregations that
 ‘ works are the condition of salvation;’ and that ‘ they will
 ‘ be considerations on account of which God will be pleased
 ‘ to accept a fallen, condemned, though at the same time
 ‘ repentant and obedient sinner, for the sake of what an
 ‘ all-gracious Saviour has done and suffered for him.’†

Supposing the quotation adduced, to contain contemptuous language, (which I cannot perceive it does; unless to suppose a fallible fellow mortal to be mistaken, be contemptuous language,) what has this to do, with the evangelical clergy in general? Mr. Overton has had to bear censures enough, from those who are considered as belonging to the same company as himself, to make him painfully sensible, that they do not consider themselves responsible for his *statements* or *manner*. Quotations from one book, amounting in all to about a page or two at most, are brought

* Ref. 177, 178.

† Ref. 178, 179.

forward against a body of men, amounting to many hundreds, as evidence sufficient for the condemnation, not only of the author, but of the whole company, whether they approve of his publication *in toto*, or in any part of it, or not. What would our truly venerable judges say to such an *ex parte* evidence, if brought before them in any court of justice? Undoubtedly they would at once quash the indictment. Our books are numerous, and some of them widely circulated: from them our sentiments may be known; if our opponents choose to *know* them, before they attempt to *refute* them. Probably not ten of our whole body saw Mr. Overton's book before it was published. I am informed from undoubted authority, that only *one* saw it; and no great number so much as knew, that it was to be published. Whether his doctrine and manner, or Mr. Daubeny's, be most scriptural, is another question: but certainly the evangelical clergy are no more to be involved in Mr. Overton's condemnation, (if condemned;) than all the rest of the clergy, in Mr. Daubeny's, should the verdict go against him. Some will think that the one, and some that the other, has the best of the argument; and it is as naturally to be expected, that I should say, 'Mr. Overton has never been fairly answered;' as that his Lordship should aver, that 'Mr. Daubeny has fully and unanswerably vindicated himself against the attacks of this writer.' But we are both fallible; and God must judge, which of us is mistaken.—Whether the concluding language of this quotation be scriptural, or according to the doctrine of our articles and homilies, the reader must judge.—'Works the condition of salvation,' is not the language of the Scriptures, the Prayer-Book, the Homilies, and the writings of our reformers: much less do we there meet with the following sentiment: 'They,' (works,) 'will be considerations, on account of which God will be pleased to accept a fallen, condemned, though at

‘the same time a repentant and obedient sinner, for the sake
 ‘of what an all gracious Saviour has done and suffered for
 ‘him.’—If these works be done ‘before the grace of Christ,
 ‘and the inspiration of his Spirit, they are not acceptable
 ‘to God, but have the nature of sin:’ if afterwards, they
 come too late, they follow justification, are the fruits of faith,
 and evidence it to be living; but cannot do any thing as
 to justification itself. For ‘We are accounted righteous
 ‘before God, *only* for the merit of our Lord and Saviour
 ‘Jesus Christ, *by faith*, and not for our own works and
 ‘deservings: wherefore that we are justified by faith *only* is
 ‘a most wholesome doctrine, and very full of comfort.’* Now
 by what rule of judgment, is that charged on any man, as
 ‘contemptuous language,’ which, without any reproachful
 or contemptuous words, simply observes, that a clergyman, of
 superior station in the establishment, states the subject, in
 a manner, that is wholly inconsistent with the doctrine of
 the articles, which he has so repeatedly subscribed?—As
 I have vindicated Mr. Overton, I must be content, in this
 particular, to be acquitted, or condemned with him: but
 by what rule of equity, are all other evangelical clergymen
 to be involved in the same charge, when scarcely any of
 them have committed themselves in the same manner?

‘St. Paul therefore tells his Christian converts, that their
 ‘faith might, or might not, be the means of their salvation;
 ‘and consequently it only placed them ‘in a state of pos-
 ‘sible salvation,’ in a ‘salvable condition;’ ‘and whether
 ‘this state of possible salvation should become a state of
 ‘actual salvation, depended upon their “keeping in memory
 “what the apostle had preached unto them.”†

If the Corinthians had only a dead faith, it is evident,
 they ‘had believed in vain.’ But I apprehend, this was

* Art. xi.

† Ref. 179.

not the apostle's meaning. Some at Corinth denied the doctrine of the resurrection, as literally understood: this, according to the apostle, was equivalent to a denial of Christ's resurrection; but if Christ were not risen, his atonement was not accepted; and, consequently, the preaching of even the apostles was in vain, and the faith even of true believers was in vain.* Whether this interpretation be admitted or no; it still remains wonderful, that Christian divines cannot express their meaning, without devising unscriptural terms. For where is 'a state of possible salvation,' or 'a salvable condition,' found in Scripture, or in our authorized writings? And is there any human being that can be excluded, while living on the earth, from the former? or any one, who hears the preaching of the gospel, or has access to the Bible, from the latter? We can have no objection to the apostolick exhortation;† and indeed, there are few sermons, in which many of us do not introduce it. But let it be observed, that it is not, in order to be preserved 'in a salvable condition,' or even, in order to have some further hope of salvation: but "forasmuch as ye know that your labour is not in vain in the Lord."—The other scriptures, which are adduced in the next page,‡ also are constantly brought forward by the evangelical clergy in general, in their instructions and exhortations.—Good works are doubtless necessary: let it however carefully be noticed, that the controversy is not concerning this, which both parties allow; but merely, concerning the rank, which they are to hold; the office which they are to perform or sustain; whether of *recommending us* to God; or, as *proving* the sincerity of our professed faith and love, as the genuine expressions of our gratitude and our zeal; as those things, in which the true

* 1 Cor. xv. 14—17.

† 1 Cor. xv. 58.

‡ Matt. xvi. 27. John v. 28, 29. Acts x. 35. Rom. ii. 6. xiv. 12. 1 Cor. iii. 8. Phil. ii. 12. Jam. i. 25. 1 John iii. 7.

Christian delights, and desires to abound; as glorifying God, “and adorning the doctrine of God our Saviour;” and as profitable to our brethren, and fellow creatures, whom grace teaches us to love and to desire to serve. This is the *only* point in debate: whereas our opponents argue against us, under the mistaken supposition, that we undervalue good works in themselves, and do not consider them as any essential part of Christianity. But that may be *important*, nay, *essential* to the building, which is wholly unsuitable to be, in any degree, the foundation of it.

‘Our Saviour, in his awful description of the proceedings of the last judgment, not only assigns eternal life to those, who have performed acts of mercy to their fellow creatures, but expressly on account of those acts; “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat.”—“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Is it possible to read these passages of the New Testament, and to deny, that “works are clearly made the grand hinge on which our justification and salvation turn;” and not to be astonished that any person professing belief in the divine authority of the Scriptures, himself a minister of the gospel, should with marked severity inveigh against those teachers, who make “works the grand turning point in the matter of our salvation?”*

Would his Lordship then say, that an habitual adulterer, a thief, a drunkard, or a perjurer, will be welcomed by our Saviour, in the words here quoted; because he has ‘performed acts of mercy to his fellow-creatures, and expressly ‘on account of those acts?’ I know he would not. Some limitation therefore must be admitted, and the passage itself

* Ref. 181.

clearly shows what the proper limitation is. The acts of mercy are stated by the Judge to be “done *to him*; because done to these his brethren:” that is, not done to their fellow-creatures from any motive whatever, but from love of Christ, to those whom he owns, and whom he will own at the day of judgment, as his brethren. “And he stretched forth his hands towards his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.”* Not that acts of mercy, to others, performed in faith, and love to God and man, will not be graciously accepted and rewarded. But our Lord saith, “Whosoever shall give you a cup of cold water in my name, because ye belong to Christ; verily I say unto you, he shall not lose his reward.”† Nothing however, “availeth in Christ Jesus, but faith which worketh by love.” The persons spoken of in the account of the day of judgment, were professed believers. The question was, Had they the true and living “faith, which worketh by love?” “The work of faith and labour,” and liberality “of love” evidenced this to be the case, in respect of those on the right hand; the want of these fruits, in those of the left hand, shewed that they either had no faith, or had merely a dead faith. It might be said of the former, but not of the latter, “Seest thou how faith wrought with their works, and by works was faith made perfect?”—“Ye see then how that by works a man is justified, and not by faith only.”‡ It might also be said, “By faith they obeyed;” “by faith they wrought righteousness;” “by faith, they obtained this good report.” Salvation is wholly of the grace and mercy of God, in Christ, to believers; saving faith worketh by love; all who love Christ,

* Matt. xii. 49, 50.

† Mark ix. 41. See also Matt. x. 40—42.

‡ Jam. ii. 22—24.

love his brethren; “not in word and in tongue, but in deed
 “and in truth;” for they perform acts of mercy to them as
 they have opportunity and ability, and so “prove the sin-
 “cerity of their love.”* And “God is not unrighteous to
 “forget their work and labour of love, which they have
 “shewed towards his name, in that they ministered to his
 “saints.”† As they honoured Christ on earth, he will thus
 honour them, before the assembled world. The passage is
 perfectly conclusive against a dead and solitary faith, and
 every antinomian perversion of evangelical doctrines. But
 surely it does not prove, ‘that works are clearly the *grand*
 ‘*hinge* on which our justification and salvation turn;’ or
 that ‘works are the *turning point* in the matter of sal-
 ‘*vation.*’ Where is such language as this any where to be
 found in Scripture, or in our articles? “By grace are ye
 “saved, through faith; and that not of yourselves, it is the
 “gift of God: not of works, lest any man should boast; for
 “we are his workmanship, created in Christ Jesus unto
 “good works, which God hath before ordained, that we
 “should walk in them.”‡—Indeed few persons, on reading
 the former part of this chapter of the Refutation, in
 which so many things are stated very differently, concerning
 justification and salvation,§ would expect such propositions
 as these towards the close of it. The necessity of good
 works is entirely as much established, by stating them,
 to be the distinguishing proof of a living faith, ‘by which
 ‘it may be as evidently known, as a tree discerned by
 ‘the fruit:’ as by making them, the grand hinge on which
 ‘our justification and salvation turn,’ ‘the turning point
 ‘in the matter of salvation;’ in diametrical opposition to
 the words of those articles which we all subscribe, and
 some require others also to subscribe, if they would be

* 2 Cor. viii. 8.

† Heb. vi. 9—11.

‡ Eph. ii. 8—10.

§ Ref. 100—102. 103—105. 111—114. True Churchman, p. 293.

ministers of that church, in which ‘by divine providence,’ they themselves are bishops.

‘This author confounds justification and salvation throughout his work, which I have proved not to be synonymous terms, either in the apostolical epistles when applied to Christians, or in the publick formularies of our church; and that he is guilty of a variety of mistatements and misrepresentations, by not distinguishing between the meritorious cause of our salvation, and the conditions required to be performed on our part ‘in order to obtain pardon and acceptance with God.’ These conditions may be indispensable, and yet utterly destitute of merit; giving no claim from their own nature to the inestimable blessing of eternal happiness, but deriving all their efficacy and value from the merciful appointment of God, through the merits of Christ.’*

The distinction between justification and final salvation, is every where implied in Mr. Overton’s work, when good works are insisted on, as necessary to be performed by justified persons, even though it be not formally made. As the words, ‘conditions required to be performed on our part, ‘in order to obtain pardon and acceptance with God,’ are not found in Scripture, or in our authorized books; a writer may omit them, without being chargeable with *mistatements* and *misrepresentations*. His Lordship calls *faith*, on our part, the condition of acceptance, and distinguishes it from the meritorious cause of justification. Mr. Overton connects faith and justification together by various other expressions: but he still distinguishes faith, from the meritorious cause of justification, even the righteousness and atonement of Christ. Repentance he would class with “the things which accompany salvation;” and good works he would call the

* Ref. 181, 182.

fruits or evidences of living faith; still, however, insisting upon the necessity of them; and clearly enough distinguishing them from the meritorious cause of our acceptance.

‘ But Calvinistic ministers, with all their zeal to support
 ‘ the doctrine of salvation through faith alone, and all their
 ‘ anxiety to depreciate the importance of moral virtue,
 ‘ cannot avoid the inconsistency of allowing, that ‘ good
 ‘ works will in any sense be rewarded; that they are ac-
 ‘ ceptable to God in Christ; absolutely requisite in order to
 ‘ our meetness for God’s service and heaven;’ and that they
 ‘ will ‘ fix the degrees of our blessedness in eternity;’ al-
 ‘ though they will not acknowledge good works to be a
 ‘ condition of salvation. If good works be not a condition
 ‘ of salvation, salvation may be attained without them; but
 ‘ it is acknowledged that a man cannot be meet for heaven
 ‘ without good works; therefore a man may attain salvation
 ‘ without being meet for heaven.’*

The language of Scripture fully warrants all our zeal for ‘ salvation by grace through faith’ alone;† if we do but carefully shew the nature and fruits of saving faith as distinguished from dead faith; for all truly good works spring from faith. If assigning to good works precisely the same place, which the Scriptures and our articles do, be *depreciating* them, we depreciate them; and not otherwise. But if any Calvinists exclude them from their system, or do not allow them their due importance; or if they speak of them in language really depreciating, (as, alas, this is sometimes done,) the blame rests with the offending individuals, for this is no part of our system. Whether our language

* Ref. 182, 183.

† Mark xvi. 16. John iii. 14—16. v. 24. Acts xvi. 31—34. Rom. i. 16, 17. Eph. ii. 8, 9.

on the subject be inconsistent or not, others will judge. But though we hold good works as essentially necessary to salvation, when time is given for performing them, we cannot allow them to be properly a condition of salvation: and must think ourselves fully authorized to avoid this unscriptural expression. We evidently adhere to the language of Scripture, and to that of our authorized books, from which our opponents *undeniably deviate*. “Being created “in Christ Jesus unto good works;” we consider the inclination and ability to love and perform good works, as an essential part of our salvation. We would therefore “give “thanks to the Father, who hath made us meet to be partakers of the inheritance of the saints in light;” and we would reflect with lively gratitude on his love, “who “gave himself for us, to redeem us from all iniquity, and “to purify us unto himself a peculiar people zealous of “good works.”*—Health is essential to our enjoyment of life, so that without it we can enjoy nothing:—we thank God for giving us health; but it would be absurd to call health a condition of our enjoyment.

‘ If the endeavour to maintain such a distinction as this ‘ does not deserve the name of direct absurdity and contradiction, surely it is at least “a strife of words,” “a “perverse disputing,” “which ministers questions, rather than “godly edifying.”†

They, who consider these distinctions, as a mere “strife “of words,” may disregard them; but *we think them essential to the doctrine of Christianity*: and though most of us, contented with using the language of Scripture, and of the reformers of our church, on these subjects, if we might do it without offence; are little disposed to enter into disputes with those, who adopt another phraseology: yet,

* Col. i. 12. Tit. ii. 14.

† Ref. 183.

when our whole system is directly assaulted; we must either stand forth, and shew what we do maintain, and what we do not, and explain our views, and assign our reasons for our conduct; or we must *tacitly* plead guilty to all the charges brought against us, and give up as indefensible those truths which we value more than life. But whether they, who retain the language of Scripture, and of our articles and homilies, or they who depart from it, most resemble the ‘philosophizing Greeks in the days of the apostles,’ must be left to the judgment of the publick. And let the quotations made from the works of the reformers, and from the homilies, determine whether the language above objected to or that which states, that good works are essential as the evidences of true faith, and for many other important purposes, but not the condition of our salvation, be the most proper to find the way ‘into protestant pulpits.’ Of this there can be no doubt, to those who are acquainted with the history of the times, between Edward the Sixth and James the First; that the propositions, before animadverted on, could never have been brought forward, in a protestant pulpit, without being *protested* against as direct popery, in the grand article of a standing or falling church.—‘As for
‘such as hold, with the church of Rome, that we cannot
‘be saved by Christ alone without works, they do not only,
‘by a circle of consequence, but directly, deny the doctrine
‘of faith; they hold it not, no not so much as by a single
‘thread.’—‘We never meant to exclude either hope or
‘charity, from being always joined, as inseparable mates
‘of faith, in the man who is justified; or works from
‘being added, as necessary duties, required at the hands of
‘every justified man: but to shew, that faith is the only
‘hand, which putteth on Christ for justification; and Christ
‘the only garment, which being so put on, covereth the
‘shame of our defiled natures, hideth the imperfection of

‘our works; preserveth us blameless in the sight of God; before whom otherwise, the weakness of our faith were cause sufficient to make us culpable, yea, to shut us from the kingdom of heaven, where nothing that is not perfect can enter.’* In this passage the judicious Hooker is expressly vindicating the doctrine of justification, held by protestants, against the objections of Papists; yet now his views and distinctions on the subject, ‘ought never to find their way into the pulpits of a protestant church!’ We hold no other doctrine, as to justification, than what he held, and we make no other distinctions, except those which he made. If we do, let it be clearly shewn.†

To sum up the whole, at the close of this book, as it began with a statement of the doctrine, which I purposed to maintain:—All the human race “have sinned, and come short of the glory of God;” all are under condemnation: “the Scripture hath shut up all under sin, that the promise by faith of Jesus Christ might be given to them that believe.”‡ Now *justification* signifies in Scripture, when applied to fallen man, *constituting righteous, him* who in himself, according to the strict, holy, and good law of God, is *unrighteous*; and dealing with him, not as a sinner, but as a righteous person; not “imputing sin,”

* Hooker.

† The words, ‘Works are clearly made the grand hinge, on which our justification and salvation turn;’ are in fact, as I have since discovered, Mr. Overton’s, as comprising the substance of Mr. Daubeny’s doctrine, in this respect: but the manner, in which his Lordship has introduced them, not as an unfair inference from Mr. Daubeny’s words; but as a proposition, which ought not to be denied, amounts, as it appears to me, to an adoption of them; and this argument remains unaltered.

‡ Gal. iii. 22.

“but imputing righteousness without works.”*—This we consider as the act of God, wholly and entirely; “It is “God that justifieth:” that it is altogether of *grace* and *mercy*, unmerited, and contrary to our deservings; and not in any degree, or at any time, of our works or merits. This free grace is the source of the blessing; but in thus shewing mercy, our just and holy God, has respect to the *merits*, or the righteousness and atonement, of Jesus Christ, Emmanuel, even “the righteousness of God, which is unto “and upon all them that believe;”† and it is the *meritorious* cause, the alone meritorious cause of our justification.—We also maintain, that by faith *alone* we become partakers of this justifying righteousness of our Redeemer. So that none can scripturally be spoken of as justified either at baptism, or at any other time, unless he have faith in Christ.—But this justifying faith, is not merely a rational belief of Christianity, or any of its doctrines; or even all of them; but a cordial reception of Jesus Christ and his righteousness and atonement, with application to him, and reliance on him, “as the end of the law for righteousness to every one “that believeth.” Faith *alone* justifies, as the eye alone sees: yet justifying faith is never *alone* in him who has it. It is inseparably connected with repentance; “it worketh by “love” of God and man, of Christ and Christians; it overcometh the world, and by it God purifies the heart. It *produces* obedience and all good works, as a good tree produces good fruits; and it may be known by them as certainly as a tree by its fruits. For it is the gift of God, the effect of regeneration, and mainly employed by the Holy Spirit in completing our sanctification. Yet it justifies, as receiving Christ for righteousness, not as producing obedience. Justification, in respect of all true believers, is a past transaction, which took place when they became be-

* Rom. iv. 6—8.

† Rom. iii. 20—24.

lievers.—But, continuing still to believe with a lively faith, they are continued in a justified state by faith alone; and will be so to the end, if indeed faith do not fail or degenerate. ‘They wait for the hope of righteousness by faith.’ Both during life, at death, and at judgment, their title to the reward of righteousness, rests wholly on God’s free mercy or grace; through the righteousness and atonement of Christ, received and made theirs by faith; and not in any of their own works.—No faith can at the first justify men, which, (not failing or degenerating,) will not preserve them in a justified state. All that is spoken of works in respect of justification, we consider as *evidential*; and as distinguishing between a living and justifying faith, and that which is dead and worthless. So that none who do not shew their faith by their holy works, have any ground to consider themselves as justified by faith: they have no right to expect to be thus regarded, either by the church or the world; nor will God regard them as justified persons at the day of judgment. In proportion as the holy fruits are conspicuous and abundant, is the evidence of our justification; and time, opportunities, and various circumstances should be taken into the account, in forming our estimate. A living and fruitful faith however alone proves that we “are made the righteousness of God in Christ.” But good works, in our view, answer many and most important purposes, and are absolutely necessary to every one, as accompanying salvation; besides evidencing a man’s faith to be justifying, and his assured hope of glory warranted by scripture.—This is the outline of our system: and, I apprehend, every proposition, which I have stated in this book, will fall in with this general outline; and that the whole is *simple* and *consistent*, without assuming that it is true and scriptural.

But let his Lordship, if he be able; or any of those

who coincide in his views, or think they do; form all the materials of the chapter on justification, in the Refutation, into one simple and consistent scheme. I shall greatly admire the talents of that man who can even give plausibility to such an attempt; but I am fully persuaded, that the materials are too heterogeneous and discordant, to be ever worked up in reality into such a regular compendious outline; which may shew the reader, perspicuously, and clearly, what he ought to believe, and what he ought not to believe; in this grand point, which the Reformers considered as the *articulus stantis vel cadentis ecclesiæ*.

BOOK THE FOURTH.

ON UNIVERSAL REDEMPTION, ELECTION, AND REPROBATION.

In entering on this part of the general controversy, I feel one difficulty: as a considerable number of that body, whose cause I have in some degree advocated in the preceding books, do not coincide with me in judgment, on the subjects on which we now enter; and perhaps would rather, that I should be silent respecting them. Yet, as they form, in my view, a part, and a highly important part, of divine truth; and as they are lamentably misunderstood or misrepresented, I consider it as incumbent on me, to make remarks on this as well as on the preceding parts of the Refutation. Whether our doctrines be true, or not, we have a right to *fair and impartial treatment*; and certainly ought not to be *misrepresented*. Indeed if our opinions be openly avowed, in clear and intelligible language, they ought not to be misunderstood. No one can, without manifestly and inexcusably violating the golden rule, ("Whatsoever ye would that men should do unto you, do ye even so unto them,") write against us, till he has carefully perused our works, and does indeed know what we do hold, and what we do not. Though, for reasons, which will afterwards appear, I do not willingly assume, or even receive, the name of Calvinist; yet I fully avow, that I believe and maintain the leading doctrines, which are generally, though inaccurately, called Calvinistical. But the nature of the subjects here to be discussed, and the state of the publick

mind respecting them, induces me to vary the plan adopted in the preceding books; and to let my sentiments open on the reader gradually, along with the explanations and arguments which belong to them.

SECTION I.

General Subject.

‘The doctrine of universal redemption, namely, that the
 ‘benefits of Christ’s passion extend to the whole human
 ‘race; or, that every man is enabled to attain salvation
 ‘through the merits of Christ, was directly opposed by Calvin,
 ‘who maintained, that God from all eternity decreed that
 ‘certain individuals of the human race should be saved, and
 ‘that the rest of mankind should perish everlastingly, without
 ‘the possibility of attaining salvation. These decrees of elec-
 ‘tion and reprobation, suppose all men to be in the same
 ‘condition, in consequence of Adam’s fall, equally deserving
 ‘of punishment from God, and equally unable of themselves
 ‘to avoid it; and that God, by his own arbitrary will,
 ‘selects a small number of persons, without respect to fore-
 ‘seen faith or good works, and infallibly ordains to bestow
 ‘upon them eternal happiness through the merits of Christ,
 ‘while the greater part of mankind are infallibly doomed to
 ‘suffer eternal misery.’*

I am not fully competent to say, exactly, what Calvin maintained, or opposed: but were he now living, he would, I am confident, bring strong objections to this statement of his sentiments; and no less energetick animadversions on him that made it. He would, for instance, object to the clause, ‘without the possibility of attaining salvation:’ because the language implies, that some, at least, of the non-elect, are truly *desirous* of the salvation revealed in the gospel, and disposed to use earnestness and diligence, in all means of

* Ref. 184.

attaining it; exerting themselves to the utmost, using all needful self-denial, and parting with whatever they are required to renounce: and yet after all, are excluded and perish everlastingly, through a *natural* impossibility, unconnected with their own sin and depravity. Whereas Calvin held, (as most modern Calvinists do, and as we think the apostles, and the Lord himself did,) that there is no impossibility, besides total *unwillingness* constituting a *moral* inability, which nothing, except regeneration, a new creation unto holiness, can remove. "If any man thirst," says the Redeemer, "let him come to me and drink." We give the same invitation, and so did Calvin, without in the least thinking it inconsistent with "the secret things, which belong to the Lord our God." *

Again, Calvin would have said, all men alike are "by nature children of wrath," and "vessels of wrath fitted for destruction:" but he would not have said, 'all men are *equally* deserving of punishment from God:' for he would have allowed, that some are vastly more criminal, than others; and that some will "be beaten with few, and others with many stripes," though none beyond what they justly deserve.

Again, Calvin, if alive, would indignantly object to the expression, '*arbitrary will*,' as spoken by him concerning the only wise God. *Arbitrary will*, in the common use of words, means the will of one, who is determined, with or without reason, to have his own way, being possessed of power to enforce his decisions. '*Sic volo, sic jubeo; stet pro ratione voluntas.*' This, generally, in men, is unreasonable, capricious, tyrannical; often it stands in direct opposition to wisdom, justice, truth, goodness, or mercy. Such thoughts of God's sovereignty were far removed from Calvin's views of the subject; and so they are from ours. God does not, indeed, inform us of the reasons and motives

* Book I. sect. 6. On Moral and Natural Inability.

of his decrees or dispensations: but he assures us, that he is "righteous in all his ways, and holy in all his works;" that "all his works are done in wisdom;" that "GOD IS LOVE." We cannot indeed see the wisdom, justice, truth, and goodness, of many things, which undeniably he does; and it is not wonderful, that his decrees are a depth, which we cannot fathom: but faith takes it for granted that "righteousness and judgment are the basis of his throne," even when "clouds and darkness are round about him." In the mysterious and awful subject on which we are about to enter, we cannot see the reasons, which induce the only wise God, the God of holiness and love, to choose one, in preference to another, or to new create one, rather than another: but let it not be supposed, that there is no reason, or no adequate reason. Now, if it consist with infinite wisdom and perfection, actually to change the heart of one man, and not that of another; how does it alter the case, whether we suppose that, being infinite in knowledge and foreknowledge, he determined to do this from all eternity; or whether he formed the determination, at the moment when he effected it? On the other hand, if, either in the present dispensations of God, or in the decisions of the great day, any thing should be done inconsistent with perfect wisdom, justice, truth, and love; would the circumstance, that it was *not predestinated*, make any difference, in the opinion to be formed of it? No doubt Calvin would have allowed, as some of us allow, that 'God selects' a number of persons, (how large we know not,) 'without respect to foreseen faith or good works;' (both faith and good works being the *consequences*, not the *causes*, of his choice;) 'and infallibly ordains their salvation.' But in speaking of their being 'infallibly ordained to *happiness*' as the end, he would have been careful to note that they were, in the way to that happiness, infallibly predestinated to holiness and

obedience, as the means. And whether a greater part of mankind shall perish; and the sense, in which these are ‘infallibly doomed’ to suffer eternal misery; are subjects, which Calvin, if living would explain more fully, and with many important distinctions, before he would admit them to be a part of his creed. I feel, however, a consciousness of presumption, in venturing to speak of what so eminent and able a theologian would, or would not have admitted.

‘Universal redemption.’*—It seems to be the decided opinion of his Lordship, that the evangelical clergy, especially such of them as believe the doctrine of personal election, hold what is called *particular redemption*; whereas in fact very few of them adopt it. The author of these remarks, urged by local circumstances rather than by choice, above twenty-four years since, avowed his dissent from the doctrine of *particular redemption*, as held by many professed Calvinists, especially among the dissenters.† In this he has since been surprised, and rather amused, to find that his Lordship deduces nearly the same conclusions, from many of the same premises, which he before had done. Indeed ‘*general redemption*,’ as distinguished from *particular redemption*, is the phrase which he uses, in preference to *universal*. The latter word might be understood to include other intelligent beings, not of Adam’s race; and it seems to lead to dangerous notions of *universal salvation*.

“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.”‡ “Behold the Lamb of God, which taketh away the sin of the world.”§ “The Propitiation, for our sins; and not for our’s only, but for the sins of the whole world.”|| Were it possible, that a preacher could go into other worlds, and address sinful in-

* Ref. 185.

§ John i. 29.

† Sermon on election, &c.

|| 1 John ii. 1, 2.

‡ John iii. 16.

telligent beings, of other orders, than Adam's race: he could not address them, as we may any of the human race, in every part of the world. He could not say, "Believe in the Lord Jesus Christ and thou shalt be saved." But, wherever we meet with a human being, we can, consistently, feel no other embarrassment, in thus addressing him, than in calling to those, who are asleep, after the sun is risen; and exhorting them to arise and go forth to their labour, for the natural light of the world shines and suffices for all.

The infinite value, and sufficiency, of the atonement made by the death of him, who is God and Man in one mysterious person; the way in which the Scripture calls on sinners, without distinction, to believe in Christ: and every circumstance respecting redemption; shew it to be a *general* benefit, from which no one of the human race will be excluded, except through unbelief. Every exhortation, invitation, and encouragement imaginable, may therefore be used without reserve, in addressing men of any nation and description. — Yet some line must be drawn, as to actual effect of this redemption, by all who do not hold *universal salvation*. "He that believeth not shall be damned." The difference then is, *in this respect*, less between Calvinists and others, than it is supposed. Calvin himself says, 'Redemption is sufficient for all, effectual only to the elect.' His opponents say, It is 'sufficient for all, effectual only for believers.' But "faith is the gift of God;" and the only question is, whether he determines to give faith to one man, and not to another, *at the moment*; or whether he *previously decreed* to do it: and, whether he gives faith to one and not to another, because of some good disposition or conduct, seen or foreseen in one above the other, previous to his special preventing grace. If he do no injustice to those, who are left to themselves and continue unbelievers; it could not be *unjust* to decree, even from eternity, thus to leave them. Some think,

that none ever truly believe, except the elect: others think differently. But all, who allow the truth, and abide by the plain meaning of the scripture agree, that, through this general redemption, believers, and none except believers among adults, shall be saved. The words of the apostle, "Whom he foreknew, them he did also predestinate; and whom he predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified;"* by not mentioning redemption among these *special* blessings, imply, that this is to be considered as general: and our seventeenth article goes on exactly the same ground.

'It is natural to conclude, that the remedy, proposed by a Being of infinite power and infinite mercy, would be commensurate to the evil; and therefore, as the evil operated instantly in producing the corruption of Adam's nature, which was soon transmitted to his offspring, we may infer that all, who were to partake of that corrupt nature, were to partake also of the appointed remedy.'†

It is allowed, that the remedy is commensurate, as to *sufficiency*: but if 'all, who partake of Adam's corrupt nature, were to partake also, of the appointed remedy;' all must finally be saved! Indeed, the preceding words, 'that he would counteract and defeat the consequences of Adam's transgression upon all his posterity,' imply this. Yet it is evident, that all are not recovered to holiness in this life; and there is no intimation, that any will be recovered to it in another life; nay, much to the contrary: yet "without holiness no man shall see the Lord."

'In this passage, (Isa. liii. 6.) the universal depravity of mankind is asserted, and the expiation of Christ is declared to be as universal as the depravity of man.'‡

* Rom. viii. 28—31.

† Ref. 185.

‡ Ref. 186.

It may be questioned, whether the prophet, in the passage referred to, be not speaking of the whole *church*, rather than of the whole *human race*: but, however that may be, it is the expiation itself, which is declared to be universal, and not the actual efficacy or event; which is every where limited to believers.

“And I, if I be lifted up from the earth, will draw all men unto me.” St. John in his gospel, says, that Christ is “the true Light, which lighteth every man that cometh into the world.”*

The effect and application is evidently meant in the first of these texts; and if all men be actually drawn unto Christ, as an universal proposition, all will finally be saved, unless again drawn from him; for “him that cometh unto him, he will in no wise cast out.” Now it is certain fact, that all are not thus drawn. But is it common to use general language, where an interpretation of the word *all* or *every*, as meaning, what admits of *no exception*, would be absurd? In the very chapter, from which the second quotation is made, and just before it, the evangelist says of John the Baptist, “The same came for a witness, to bear witness of the light, that all men through him might believe.” Did the sacred historian mean, that all men, or even all Jews, without exception, did actually believe in Christ, through John’s testimony? The testimony was intended for a general benefit to all, without exception, who would avail themselves of it: and in the same sense we must understand the subsequent clause, “That was the true Light, which lighteth every man that cometh into the world.” “With this light he enlighteneth every man, namely, who doth receive him.”† Christ is the sole Source of all true light in religion, by which any man in the world ever was, is, or shall be, en-

* Ref. 187.

† Whitby.

men are not actually enlightened.—“Then shall every man have praise of God.”* Did the apostle mean, that every individual of the whole assembled world would, at the day of judgment, “receive praise of God?”—“All seek their own, not the things of Jesus Christ.”† Was this meant universally? In short this seems a common form of ellipsis: He lighteneth every man who is enlightened.—Every man shall have praise of God—who has praise at all. It is undeniable, that those, who hold the universal salvation of mankind, without exception, seize on a few of these general expressions, as the only support of their cause, against the most direct declarations of the whole Scripture; and some circumspection is required, in adducing and applying them.

“Tit. ii. 11. This passage is stronger in the original than in our translation, *Επεφάνη η χάρις τε Θεου η σωτηριος πασιν ανθρωποις*; it should have been translated, “The grace of God, which bringeth (or offereth) salvation to all men, hath appeared.” Mr. Wakefield gives this construction.‡

The Scripture here referred to is full to the point, on the subject of the last remark. Had then the saving grace of God at that time actually appeared, or been made manifest, to *all men* universally? or, had it actually brought, or offered, salvation to *all men*? Or, will it ever thus bring salvation to *all men* universally? Or, is it only meant, that the salvation was made known to men, without distinction of nation or rank in life, as the benefit of all who embraced it?

This grace of God not only offers salvation, but effects it. As it saves all, who receive it, from wrath and condemnation: so it likewise effectually teacheth all those to whom it is *saving* grace, “that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the

* 1 Cor. iv. 5.

† Phil. ii. 21.

‡ Note, Ref. 188.

“glorious appearing of the great God, and our Saviour Jesus
 “Christ, who gave himself for us to redeem us from all ini-
 “quity, and to purify us unto himself a peculiar people,
 “zealous of good works.”*

‘To prove that peace with God was now obtained for
 ‘the whole human species, through the precious blood of
 ‘Christ, he represents Adam as, “the figure of him that
 “was to come,” that is, a type of Christ: he then describes
 ‘the analogy between the first and second Adam, by de-
 ‘claring that the former brought death upon all men, and
 ‘the latter restored all to life; that universal sin and con-
 ‘demnation were the consequence of Adam’s disobedience;
 ‘and universal righteousness and pardon the effect of Christ’s
 ‘obedience, “As by the offence of one, judgment came
 “upon all men to condemnation, even so by the righteousness
 “of one, the free gift came upon all men to justification of
 “life; for as by one man’s disobedience many were made
 “sinners, so by the obedience of one shall many be made
 “righteous.” The sin of Adam and the merits of Christ are
 ‘here pronounced to be co-extensive; the words applied to
 ‘both are precisely the same; “Judgment came upon all
 “men,” “the free gift came upon all men.”—“Many were
 “made sinners.” “Many were made righteous.”—Whatever
 ‘the words “all men” and “many” signify, when applied
 ‘to Adam, they must signify the same when applied to Christ.
 ‘It is admitted, that in the former case the whole human
 ‘race is meant; and consequently in the latter case the
 ‘whole human race is also meant.’†

This view of the parallel between Adam and Christ, and
 the effects of Adam’s disobedience, and of the Saviour’s obe-
 dience, as drawn by the apostle, is given by many commen-
 tators: but it is liable to insurmountable objections. Espe-

* Tit. ii. 11—14.

† Ref. 189, 190. on Rom. v. 12—19.

cially it most clearly admits, that “the righteousness of one
 “*came* upon all men to justification of life:” and how then
 can universal salvation be denied? Indeed his Lordship’s
 words seem to admit this consequence: ‘Universal righte-
 ousness and pardon, the effect of Christ’s obedience.’ But
 the passage itself plainly suggests another interpretation. “If
 “by one man’s offence death reigned by one; “much more
 “shall *they, who receive* abundance of grace,” (τὴν περισσείαν
 τῆς χάριτος,) “and of the gift of righteousness, reign in life
 “by One, Jesus Christ.”* Here, not all men are spoken
 of, but they alone who, “receive this abundant grace, and
 “the gift of righteousness;” that is, true believers exclusively;
 for others neither receive Christ and his grace, nor the “gift
 “of righteousness,” or justification. The apostle evidently
 contrasts the loss sustained through Adam’s fall, by all who
 are *in him*, as his descendants by natural generation; with
 the vastly superior and additional advantages enjoyed, by all
 who are “in Christ,” as true believers, by regeneration, or
 by partaking of his life-giving Spirit. “Of him are ye in
 “Christ Jesus.”† “There is no condemnation to them
 “who are in Christ Jesus, who walk not after the flesh, but
 “after the Spirit: for the Spirit of life in Christ Jesus, hath
 “made me free from the law of sin and death.”‡ “If any
 “man be in Christ, he is a new creature.”§ As, however,
 this does not materially affect the argument, I shall not
 further insist upon it. His Lordship, I am persuaded, does
 not intend universal salvation; and to the universality of
 redemption, in the sense above explained, I do not object.

“Nay, we are even told, that “where sin abounded, grace
 “did much more abound:” but how can this be, if sin extend
 “to all, and grace is confined to a part only of mankind.”||

* Rom. v. 17.

See also 1 Cor. xv. 45—47.

† 1 Cor. i. 30.

§ 2 Cor. v. 17.

2 1 2

‡ Rom. viii. 1, 2.

|| Ref. 190.

This argument would be equally conclusive for universal salvation. For how can "grace much more abound," if the effects of Adam's sin extends to all, but final salvation 'is confined to a part only of mankind?' It therefore proves too much, which shews, that it proves nothing. "Grace much more abounds," to those who receive by faith, "the abundance of the grace," and are in Christ Jesus; but "how shall they escape who neglect so great salvation?"

When some of the Jews asked Jesus, "What shall we do, that we might work the works of God?" he answered, "This is the work of God, that ye believe on him whom he hath sent." If God had decreed that the Jews should not believe, it could not have been said, that it was his work, that they should believe on him whom he hath sent. Upon another occasion Christ declared to them, "These things I say that ye might be saved:" How could Christ endeavour to promote the salvation of men, in opposition to the decree of his Father, whose will he came down from heaven to fulfil?*

Whether decreed or not, in what sense could it be "the work of God," that those Jews should believe in Jesus, who eventually did not believe in him? Commentators indeed generally agree, that "the work of God," in the text referred to (being an answer to the question of the Jews, "What shall we do, that we might work the works of God?") signifies, *that work, or act of obedience*, which God required of them, and would accept; and without which all other works would be rejected.† "This is my beloved Son—hear ye him:" "This is the work," (most acceptable in the sight of God,) "that ye believe on him, whom he hath sent."‡ There is, however, nothing said about these Jews, or of any divine decree respecting them. It

* Ref. 191.

† John vi. 27—29.

‡ Whitby.

was their duty to believe: and had they truly believed, they would have been saved. These are "revealed things, which are for us:" but who are, or who are not decreed to salvation, is "a secret thing which belongs to God," of which we can know nothing, except by the event. Did ministers, who believe the doctrine of the divine decrees, really *know what those decrees were*; they could not consistently preach to those, 'concerning whom they knew it was decreed, that they should not believe, in order that they might be saved:' but, as they know nothing concerning this, they must adhere to the revealed truth and will of God: and, really loving all men with cordial good will, and praying for the salvation of all; they must address them as sinners, and invite them to partake of salvation: and God will give what success to their labours, he sees good. It may, however, be said, that, if such decrees do really exist, our Lord knew what they were, though we do not. But, as Man and as a Preacher, he acted not from his divine knowledge of unrevealed things, but as we ought to act in like circumstances, and hath left us an example for our imitation. It may indeed be supposed he knew, that some whom he addressed were "chosen unto salvation;" for probably, Nicodemus, and Joseph of Arimathea, were present, when he spake the words referred to.* In general, he used proper means for the salvation of those who heard him.—But, supposing no such decree to exist, how does this alter the case? Did not our Lord *foreknow*, who would, and who would not believe? who would, and who would not be saved? In 'endeavouring to promote the *salvation* of those,' who he *foreknew* would not be saved; he would have acted as much in opposition to his own *foreknowledge*, as, if a decree had existed, he would have acted in opposition to that *decree*. But, doubtless, in what he said and did, he did not act in opposition to either

* John v. 34.

the one or the other. As for us, we take it for granted, that God has 'some people' in our congregations, in the same sense, in which he had "much people" at Corinth.* We are charged by the bishop, when ordained priests, 'to seek 'for Christ's sheep that are abroad, and for his children, 'who are in the midst of this naughty world, that they may 'be saved through Christ for ever.'† And we have no fear of being condemned for opposition to a *secret* decree, while diligently obeying a *revealed* and express command.

'The Jews had a power of understanding and believing, 'and this cannot be reconciled with the doctrine of a divine 'decree rendering their conversion impossible.'‡

Had the Jews possessed a disposition to believe, their conversion would have been certain. But 'it is acknowledged, that man has not the disposition, and consequently 'not the ability, to do what in the sight of God is good, 'till he is influenced by the Spirit of God.'§ Now this is the only thing, which renders any man's conversion impossible, except he be influenced by the Spirit of God: and why might not the divine decree respect this very point, namely, the producing, or the not producing this *disposition*, in one who had it not, and could not have it, 'till influenced by the 'Spirit of God?'

'It was possible, therefore, for every one of the Jews, to 'abandon his wickedness, and be converted and saved.'||

Nothing was wanting, but the *disposition* before spoken of.

'The rejection therefore of the gospel, by the Jews, was 'their own voluntary act, and not in consequence of any decree 'of God.'¶

* Acts xviii. 10.

§ Ref. 61.

† Ordination Service.

|| Ref. 192.

‡ Ref. 192.

¶ Ibid.

It was certainly their own voluntary act; and so was the act of Judas, in betraying Christ. None of them did wickedly, as *compelled* by a divine decree, but as instigated by their own sinful passions; nor as *induced* by a divine decree, of which they neither knew nor thought any thing: but this does not prove, that God did not decree to “give them up to their own heart’s lusts,” and “to send them a strong delusion,” as a punishment for their preceding crimes, of which he foresaw they would be guilty. The same answer suffices for several other instances adduced. It is that want of *disposition*, before acknowledged by his Lordship, (that is, a *moral* inability, and not a want of *physical power*,) which renders the conversion of sinners impossible, except by special grace, “working in them to will, and to do, of his good pleasure.”—Instead of eager disputation, therefore, it behoves us to pray for ourselves, and for each other, in the words of Solomon, “May the Lord incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments.”*

‘Faith, being the condition upon which salvation was
‘offered both to Jews and Gentiles, and it being inconceivable
‘that a just and merciful God would propose any but a
‘practicable condition, it follows, that all to whom the gospel
‘has been made known since its first promulgation, have
‘had it in their power to obtain eternal life through the
‘precious blood of Christ. Those who deny this conclusion
‘must maintain that God offered salvation to men upon
‘a condition which it was impossible for them to perform;
‘and that he inflicts punishment for the violation of a com-
‘mand, which they were absolutely unable to obey. Would
‘not this be to attribute to God a species of mockery and

* 1 Kings viii. 58.

‘injustice, which would be severely reprobated in the conduct of one man towards another?’*

Repentance, faith, and obedience, are the gifts of God, and “the fruits of the Spirit:”† because, however active we may be in what is good, (and very active, and indefatigably diligent, we ought to be in every good work,) “it is God that worketh in us, to will and to do of his good pleasure.” It is in respect of the same kind of inability, that God “cannot deny himself;” not for want of power, but from his infinite perfection in holiness. Let a man be found, earnestly desirous of complying with the requirements of the gospel; diligently using every appointed means; submitting to every needful privation and self-denial; exceedingly afraid of coming short of salvation from sin, and all its consequences; who yet is excluded through some impossibility, independent of his own disposition and conduct, and which nothing he might do, however willing or earnest, could at all remove, and then the objection would be valid. But adduce a proud, ambitious, covetous, sensual, ungodly man, who has nothing to prevent his repentance, faith, and salvation, except his own wicked heart and bad habits, with the temptations of the devil, and the allurements of worldly objects; yet, who is totally averse to the humbling holy salvation of the gospel, in itself; and wholly disinclined to use the appointed means of grace, with diligence, earnestness, and perseverance: who cleaves to his idols, and refuses to forsake them; who shrinks from self-denial; and whose enmity of heart against God is irritated by the very denunciations and requirements of his word, and the declarations of his justice and holiness; in short, who “loves darkness rather than light, because his deeds are evil:” and then let it be enquired, whether God is bound *in justice*, to give

* Ref. 193, 194. † Book I. sect 6. On Natural and Moral Inability.

that efficacious grace to this rebel, without which he must continue a proud rebel and enemy for ever. This is the statement, whether well-founded or not, which we make of the subject: and we conclude, that we ought “to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men—for *we ourselves* were sometime disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another;” and should have lived, died, and perished most justly, as “vessels of wrath fitted for destruction;” “but that, after the loving kindness of God our Saviour toward man appeared; not by works of righteousness, which we had done, but according to his mercy he saved us, &c.”*—Let it also be understood, that we do not suppose, the influence, or special grace, of the Holy Spirit, to be vouchsafed to us, either to incline or enable us to do any thing, which was not previously our duty, but which we were wholly *disinclined* to perform.

‘And surely these texts are irreconcilable with the idea, of God’s selecting out of mankind a certain number whom he ordained to save, and of his leaving the rest of mankind to perish everlastingly. How can God be said to love those, to whom he denies the means of salvation; whom he destines, by an irrevocable decree, to eternal misery?’†

Let the following proposition, without any of the Calvinistick terms, be substituted:—‘Surely these texts are inconsistent with God’s saving a part of mankind, and his leaving the rest to perish everlastingly.’ The decree is indeed excluded, but the final event is precisely the same: and nothing, but *universal salvation* can possibly alter it. Now, if it would have been just in God, as to the event, to leave all the world to perish everlastingly, when Omnipotence certainly could

* Tit. iii. 2—7. † Ref. 195.

have prevented it: what injustice can there be, in *decreeing* to do this, though from eternity? If it were inconsistent to ordain, that some should be saved, and others left to perish; it must be equally so, to consign the same persons to perdition at the last. One objection to this, I am aware, may be urged, namely, that in the latter supposition, none will be condemned, except those who deserved it. But if God ordain, that none shall perish but those who he foresees will deserve it; and if he foreknows, that all, if left to themselves, will both deserve condemnation for their other sins, and also for rejecting the gospel; in what respect does this alter the case? In one view, none will perish but those who, at the great day, when all secrets will be disclosed, shall be adjudged deserving it; and, in the other view, none will perish but those who God foresaw would deserve it, and would be found among his enemies; unless he exerted an omnipotent power, in making them willing to accept of his mercy: whereas this act of new creating power was not due to them; and in his consummate wisdom, he did not think fit to exert it in their behalf.—I can see no material difference, in respect of the divine justice, between the two views of the subject; except on the supposition, that God *decrees from eternity* to consign to everlasting punishment, those, who at the day of judgment will be found *not to have deserved it*. There are, it must be owned, expressions in the works of some Calvinists, which seem to lean towards this conclusion; but I must abhor the idea as direct blasphemy. As to the concluding sentence, it is sufficient to say, How can God be said to love those, whom he now leaves unsaved, and will at length, by an irrecoverable sentence, doom to eternal misery? If the love of God to mankind be understood in this manner, (setting decrees and predestination wholly out of the question,) God cannot be said to love all men, unless he save all men; for he certainly is able to do this: but his infinite power is directed by infinite wisdom,

which we cannot fathom, but which we ought to adore with profound and silent reverence.

‘ It seems impossible to say, that he loved those, to whom
‘ he would afford no assistance, and who he knew, from want
‘ of that assistance, must inevitably suffer all the horrors of
‘ guilt and the pain of eternal punishment. “ Whoso hath
“ this world’s good, and seeth his brother have need, and
“ shutteth up his bowels of compassion from him, how dwelleth
“ the love of God in him ? ” Can we then suppose that God
‘ seeth his rational creatures not only in need, but obnoxious
‘ to death and misery, and yet refuses his aid to rescue them
‘ from impending ruin ? The gospel, instead of being a proof
‘ of God’s “ good-will towards men,” would rather shew his
‘ determination, that they should add to their guilt, and increase
‘ their condemnation. Instead of raising us from a death
‘ in sin to a life of righteousness, it would be the inevitable
‘ cause of more heinous wickedness, and of sorer punishment,
‘ to the greater part of mankind. It was considered as an
‘ act of the greatest injustice to require the Israelites to make
‘ bricks, when no straw was given to them ; and how then can
‘ we imagine that God calls upon men to believe and obey the
‘ gospel, under the penalty of eternal misery, when he denies
‘ them the possibility of belief and obedience ? Does an earthly
‘ master punish his servant for not doing that which it was
‘ impossible for him to do ? And shall we ascribe to God a
‘ conduct which would be esteemed the height of cruelty in
‘ man ? “ Go ye,” says Christ to his apostles, “ into all the
“ world, and preach the gospel to every creature : ” here the
‘ precept is universal, without any limitation, any exception :
‘ but is it to be supposed, that the blessings of that gospel
‘ which was to be preached “ to every creature in all the
‘ world,” were necessarily confined to a few ? that the apostles
‘ should be commanded to promise to all, what God had

‘irreversibly decreed should be enjoyed only by a small number?’*

This whole passage goes upon the supposition, that God is in some way *bound* to shew mercy to his rebellious creatures, and to do certain things, if not all that he is able, for their salvation: so that, if he do not this, it is inconsistent with his love, if not with his justice. Now it is certain, that God for ages “suffered all nations to walk in their own ways.”† “He sheweth his word unto Jacob; his statutes and judgments unto Israel: He hath not dealt so with any nation, and as for his judgments they have not known them.”‡ Even to this very day, an immense majority of the human race are destitute of those ‘means of grace,’ for which we particularly thank God, as for a special and inestimable benefit, every time we meet for publick worship. But “they that have sinned without law, shall also perish without law.”§ “We have before proved, both Jews and Gentiles that they are all under sin.” “For all have sinned and come short of the glory of God.”|| Unless, therefore, any one will openly avow the sentiment, against which, or on those who hold it, our articles pronounce an anathema: all these persons must be destitute of the ‘means of salvation.’ Some may choose to speak of this, as inconsistent with the divine perfections; but I must be silent, and adore those depths, which I cannot fathom: or at most say, “Shall not the Judge of all the earth do right?” If the nations, to whom the gospel has not been preached, be indeed “without Christ, without hope, and without God in the world;” do not the words quoted below, apply to the divine *dispensations* towards them, as much as to *election*, and the doctrines connected with it?—‘It is impossible to say that he loved those, to whom he would afford no assist-

* Ref. 196, 197. † Acts xiv. 16. ‡ Ps. cxlvii. 19, 20.

§ Rom. ii. 12. || Rom. iii. 9—23. ¶ Art. xviii.

ance, and who he knew, for want of that assistance, must infallibly suffer all the horrors of guilt, and the pain of eternal punishment.' The *decree* is not, in this passage, at all mentioned; but merely the *actual conduct* of the glorious God. On the other hand, how can we be truly thankful for our religious advantages, and means of salvation: if we do indeed believe, that they, who have not "the oracles of God" sent to them, nor the gospel preached, to them, are in no very deplorable condition? How shall we be stimulated, to communicate our blessings to "those who sit in darkness and in the shadow of death?" Why did our Lord command his disciples to "go into all the world, and preach the gospel to every creature?" Or, why did apostles, and evangelists, and martyrs, not "count their lives dear to themselves," in executing this commission?—Certainly the argument of this passage proves, if it prove any thing, that God, in order to act consistently with his love and mercy, if not with his justice, must actually send the means of salvation to all men, in every part of the world. This in fact he *has not done*: and shall we venture to arraign our Creator, at the tribunal of our purblind reason?—If God cannot be said to love those, to whom he does not send the means of salvation, though he knows they are perishing for the want of them; can he be said to love those, to whom he has sent the means of salvation, and yet leaves them to perish in unbelief? He knows that they are perishing for want of faith; he is able to give them faith, and to new create them to holiness; yet he does not put forth his power to save them. Apart from all decrees, this is fact. Is it the want of love? or is it, that love and grace must abound in all wisdom and understanding? It may be said, that they wilfully reject the gospel, and deserve their doom: but will it also be said, that they, who have not the gospel, do not sin against the light which they have, and do not deserve their doom?—a lighter

doom, it is true; but yet *deserved*, whether decreed, or inflicted without a decree. If God do not accompany the gospel with his special grace, to render it successful; it is plain, whether he decreed it before, or purposed it at the moment, it would 'shew his determination, that they should add to 'their guilt, and increase their condemnation.' The gospel alone does not raise us 'from a death in sin to a life of 'righteousness;' else all who hear it would be thus raised: but, if men be not thus made alive to God, by his life-giving Spirit, the gospel will be the inevitable occasion of their more heinous wickedness, and sorer punishment.—“We are unto God a sweet savour of Christ, in “them that are saved, and in them that perish. To one “we are the savour of death unto death, and to the other we “are the savour of life unto life.”—Again, will any true Christian say, (while he beholds multitudes rejecting the gospel, or perverting it to their deeper condemnation,) that God might not *justly* have left him, to the pride and lusts of his depraved nature to copy their example? Will he not say, ‘It is wholly an act of unmerited mercy, which has made the ‘difference between me and them, and if I be a true Christian, “by the grace of God I am what I am?”’—The example of Pharaoh, in respect of his conduct towards Israel, does not apply: his requisition was unjust in itself, and the impossibility actual and physical: but the impossibility, in the case of sinners, is that of a servant insuperably *slothful*, not of one who is sick or lame: and God denies the possibility, no otherwise, than by not exerting his power to make them willing and active. The commands of God, are our rule of conduct; and it is his command, that we should do what we can for the salvation of all men: but he has not promised to save all; nor does he actually save all men, whatever his decrees may be: and the day of judgment must determine, whether the number of the elect, or of those who are saved, be small or

not; and whether smaller, than that of those who perish. Of this we know nothing. Hitherto, "strait is the gate and "narrow the way, which leadeth to life, and few there be "that find it." * But when one said to Jesus, "Lord, are "there few that be saved?" instead of gratifying his curiosity, or answering the objection, which seems to have been implied in the question, "he said unto them, Strive to enter "in at the strait gate; for many, I say unto you, shall seek "to enter in, and shall not be able." †

In respect of the argument taken from what we ought to do, as shewing what it becomes the infinitely wise God to do, in his moral government of the world, or in his dealings with sinners; it may easily be shewn to be inapplicable. The mercy and clemency of a judge, in his *private* character, must not influence him to justify the wicked, or to neglect the punishment of criminals, in his *publick* station; when that punishment is conducive to the peace of the community. But let me seriously ask the reader, whether, if it were in his power, and no other obligation intervened; it would not be his *duty* to save the soul of every human being? But will he thence infer, that God, being omnipotent, is bound to save every man? Here they who contend for the universal salvation of men and devils fix themselves. 'God is love, God is power. 'He can, and he will; for we, if we had power, ought to 'do it.' And they seem to themselves to stand as firm, as his Lordship supposes that he does; and indeed with equal reason.

But further: were it in our power, would it not be our duty, to heal the diseases, supply the wants, and remove the distresses, and preserve the lives of men, both near and far off? Now is not the Almighty able to do it? Yet it is not done. Wherefore? Because he has wise reasons for not doing it of which we are ignorant.

* Matt. vii. 13, 14.

† Luke xiii. 23—30.

If we were present, during the horrors of a tremendous earthquake; or when a large ship, full of men, was on fire, or dashed upon a rock; should we not be bound, even at the hazard of our lives, to do *all in our power*, to rescue the wretched sufferers? But is not God present? Is he not omnipotent? Could he not rescue them? Yet he leaves them to perish! Let us then not imagine, that the infinitely wise God is bound to do all, which he has made it our duty to do, in similar circumstances. He requires from us, what it is proper that we should do: and he decrees and acts, in a manner worthy of himself; but "he giveth not account of any of his matters." He declares, that he "visits the iniquities of the fathers upon the children:" yet he forbade the judges of Israel to do this.* It was proper for God to do it, but not for man. He commanded Joshua and Israel to slaughter the Canaanites indiscriminately; and many have been the blasphemies, uttered on that subject: yet it was proper for the Judge of all the earth to give this command; and for them to execute it: but if any person, without such a command, should presume to copy the example, he would be exposed to most severe punishment for so doing.

If the salvation of sinful men be altogether a dispensation of unmerited mercy, every part of it must be the same. Had not "God sent his only begotten Son to be the Saviour of the world," which he, surely, was not *bound* to do: we must all, according to the oracles of God, have perished; and he would have been glorious in justice, though not in mercy, on account of our condemnation. Yet, if in the immensity of creation, there are other orders of rational offending creatures, (which may be the case for what we know,) he might have glorified his *mercy* in their salvation. Having sent his Son into the world, and all things having been made ready, by the

* Deut. xxiv. 16.

redemption and glorification of the great Mediator; he might have withheld from us “the word of the truth of the gospel,” which was not in justice due to any one. We then should have “perished for lack of knowledge;” he would have glorified his justice in our merited condemnation; and, sending his word of life to other regions, he might have glorified his rich mercy in their salvation. Or having sent it to us, when we were, as all are of themselves, *indisposed* to embrace it with due valuation, and disposed rather to put it from us; he was not bound on that account in justice, to do any thing further: he might have left us to our perverse choice, and glorified his justice in our condemnation, and his mercy in the salvation of others, who ‘through grace obeyed the call.’ No claim, of any kind, can by a sinner be made on his offended Creator; till he actually believes with a true and living faith: and then the only claim is grounded on the faithfulness of God to those promises, which he has mercifully given, and which by his grace he has enabled him to believe, with a true and living faith. Nothing, which God has given to any one of Adam’s fallen race, was, in any sense, due to him: all, and every part of it, might have been withheld, consistently with divine justice, and every other perfection. He has done for us all, and given to us all, far more than we had any right to: and as much as in his infinite wisdom he saw proper to bestow, as well as immensely more than we deserve. But in this concern sinners, in their own cause, are not likely to be impartial judges.—“What could have been done more, to my vineyard, which I have not done in it? wherefore, when I looked for grapes, brought it forth wild grapes?”* Instead of replying against God, as if he were bound to do more for us, than he has done; it behoves us to bless and thank him for what he has, of his rich and wholly unmerited mercy, done for us; and to

* Isaiah v. 4.

beg of him, without ceasing, that we may so profit by his past benefits, as to receive, of his abundant grace, whatever is still needful to our everlasting salvation.

“He who hath trodden under foot the Son of God, and
“hath done despite unto the Spirit of grace,” that is, he
“who has rejected the offered terms of salvation, is said to
“be “sanctified by the blood of the covenant,” that is, to
“have been capable of sharing in the benefits of Christ’s
“death.”*

Do the words, “by whom *he* was sanctified,” refer to Christ? or to the apostate? The opinion of commentators is divided; and it must be supposed, that I prefer the latter interpretation. It does not appear, that the word *sanctify* is used in the New Testament concerning any persons under the Christian dispensation, except true believers: and especially not to signify those, who merely ‘have been made ‘capable of sharing in the benefits of Christ’s death.’ All are capable of sharing in these benefits, if willing to accept of them: and the communication of this disposition, or willing mind, seems not to have been intended. In what sense then had these apostates been ‘made capable of sharing’ the benefit, more than others, who had never professed the gospel? Perhaps, their having been baptized may be meant!

“The benefits of Christ’s death are not confined to those
“to whom the gospel has been actually revealed:—that would
“exclude from salvation all who lived before, and the far
“greater part of those who have lived since, the birth of
“our Saviour. If the satisfaction of Christ does not reach
“to the times prior to his incarnation, how came it that Abel
“and Enoch were justified? That Abraham, Isaac, and Jacob,
“are represented as sitting in the kingdom of heaven? That

* Ref. 197, 19.

‘ Noah, Daniel, and Job, are declared to be righteous men?
 ‘ All these, with a long catalogue of prophets and holy men,
 ‘ under the Mosaic dispensation, partook of the guilt of Adam,
 ‘ and were therefore liable to the wrath of God; nay, they
 ‘ committed actual sin, for “there is no man that sinneth not.”
 ‘ Yet who can doubt that these illustrious persons, the peculiar
 ‘ objects of God’s favour, are all written in the book of life?
 ‘ And we are told that “the blood of bulls and of goats will
 “ not take away sins;” that before the gospel, “there was
 “ no law which could give life;” and that “there is no
 “ name under heaven by which men can be saved but that
 “ of Christ:” may we not then conclude, in the words of
 ‘ one of our pious martyrs, that ‘the promise of God apper-
 ‘ taineth unto every sort of men in the world, and compre-
 ‘ hendeth them all; howbeit, within certain limits and bounds,
 ‘ the which if men neglect or pass over, they exclude them-
 ‘ selves from the promise of Christ; as Cain was no more
 ‘ excluded, till he excluded himself, than Abel; Saul, than
 ‘ David; Judas, than Peter; Esau, than Jacob.’*

The case of those, favoured with revelation, before the coming of Christ, has before been fully considered.† ‘The Old Testament is not contrary to the New: for both in the Old and
 ‘ New Testament, everlasting life is offered to mankind by
 ‘ Christ, who is the only Mediator between God and man, being
 ‘ both God and man.’‡ The gospel was therefore actually, though more obscurely revealed, to them; and they were saved by believing it. In respect of those, to whom, in any age, the gospel has been in no degree revealed; we have no proof, that they have any benefit from it; nay, much to the contrary.§ To the quotation here made from Hooper, I will add another, from the same writer: ‘I believe that the holy

* Ref. 199, 200.

† Book I. sect. 3. Case of approved characters who lived before Christ.

‡ Art. vii.

§ Art. xviii.

‘ fathers, patriarchs, and prophets, and all other faithful and good people, that are gone before us, and have died in the faith, through the word and faith, saw him beforehand which was to come, and received as much and the same thing that we receive by the sacraments. For they were of the self-same church, faith, and law, that we be of.’*—In the eighteenth article of King Edward the Sixth, it is said, ‘ They are to be accursed and *abhorred*, who presume to say, that every man shall be saved, &c.’ The words of Hooper as quoted by his Lordship, do not mention the case of the Gentiles; and it is not at all likely, that he referred to it. The Gentiles are not noticed in the context, except in these words: ‘ It was never forbid, but that all sorts of people, and of every progeny in the world, should be made partakers of the Jews’ religion and ceremonies.’† By becoming Jews under that dispensation, or Christians afterwards, they would have been interested in the promise of a Saviour.‡

‘ Careth for all alike.’§—“ The Lord careth for the righteous;” but does he *in like manner* care for the wicked? “ He is kind to the unthankful and evil.”|| “ He is good to all.”¶ “ For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.”** But did God ‘ care alike ’ for the Gentiles, “ whom he suffered to walk in their own ways,” as for Israel, to whom he committed his holy oracles, and abundant means of grace? “ He sheweth his word unto Jacob, his statutes and judgments unto Israel. He hath not dealt so with any nation, and as for his judgments, they have not known them. Praise ye the Lord.”†† Does he at this time cause “ the

* Fathers of the English Church, vol. v. p. 477.

† Hooper, *ibid.* p. 255.

‡ Rom. ix. 4. 2 Cor. i. 20. Gal. iii. 16.

§ Ref. 201.

|| Luke vi. 35.

¶ Ps. cxlv. 9.

** Matt. v. 45.

†† Ps. cxlvii. 19, 20. Rom. iii. 1, 2.

“Sun of righteousness” to arise on all nations, and his Holy Spirit, as fertilizing rain, to be poured out upon them, in the same equal manner, in which his sun arises and his rain descends on all? Has he equally cared for the poor Africans, in respect of their souls, as for the inhabitants of this favoured island? And do his special favours to us, in granting us the means of salvation, ‘shew respect of persons?’—Every man is bound, in his dealings with others, to render to all their dues: but, may he not, as far as it is consistent with this, confer special unmerited favours on one and not on another, as he sees good, without “respecting persons?” A judge must not acquit, or condemn, or give sentence in any cause, from favour, resentment, or regard to rank, or any similar motive. This would be to “respect persons.” But in his private conduct, provided he do no wrong to any, he may favour one, and not another, as he sees good, without incurring similar blame. We all claim a right to do this, without assigning our reasons to those, who grudge what is given to others and not to them. We say, “Friend, I do thee no wrong:—Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?” And shall we refuse the same prerogative to our Creator and Judge? Indeed, in thus doing “what we will with our own,” we often act foolishly and sinfully, and shall have an account to give of it at last: but the glorious “Lord is righteous in all his ways, and holy in all his works;” “His understanding is infinite;” “All his works are done in wisdom.” “Who then shall say to him, What doest thou?”

‘Was it to be expected that God, who is bountiful and
 ‘indulgent to all men, in bestowing temporal comforts and
 ‘conveniences, without partiality or reserve; who preserveth
 ‘their life from destruction; who protecteth them continually
 ‘from mischief and danger; who openeth his hand, and sa-

‘tisfieth the desire of every living thing:—was it to be expected, that this kind and benevolent Being would neglect the spiritual welfare of any part of his rational creatures, and leave their souls destitute of all care and protection; that he would give them life, and health, and all the good things of this world, and withhold from them the possibility of happiness in the world to come?*

Many things have taken place, in the world, by the immediate act of God, or by his express command, which we should not have previously ‘expected:’ but when they have actually occurred, ought we to oppose our previous expectations to undeniable facts? Was it to be ‘expected,’ that “God, who is Love,” should destroy the world with a deluge? or, commission Joshua and Israel to extirpate the Canaanites, without sparing women or children? Yet he certainly did these things. There is no “searching of his understanding.” “His judgments are a great deep.”† “Oh, the depth of the riches both of the knowledge and wisdom of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor? Or who hath first given to him? and it shall be recompensed to him again. For of him, and to him, and through him are all things; to whom be glory for ever, Amen.”‡ It has been shewn, that he does not communicate either the means of salvation, or “the things which accompany salvation,” in the same manner, as he does the bounties of Providence. Yet, even in the latter, some regions and some individuals are far more highly favoured than others. Are we, in this land of peace and liberty, no more favoured, than the inhabitants of those regions, which are desolated by the horrors of war, or groaning under the iron rod of cruel oppression? Does this peculiar

* Ref. 201.

† Psalm xxxvi. 5, 6.

‡ Rom. xi. 33—36.

kindness of Providence towards us more than others, evince *partiality*? Shall we say, we deserve our special advantages? Shall we ascribe them to our own wisdom? Ought we to forget, when looking abroad with deep compassion on the wretched sufferers; ought we to forget, I say, the words of God by the prophet;—"Shall there be evil in the city, and "the Lord hath not done it?" Though he 'protecteth men 'continually from mischief and danger,' yea, "openeth his "hand, and satisfieth the desire of every living creature:" yet in the event he leaves every human being to endure the stroke and agony of death; the greatest temporal punishment, which can be inflicted. The analogy therefore in this respect is very unfavourable to the hopes of those, who expect impunity, or happiness, hereafter, in any other way, than that which is revealed in the word of God: for if He, who "is "Love," yet pursues sinners to death, because of his anger; how can it be known that he will not pursue them after death, if no reconciliation have previously taken place? 'This kind and benevolent Being will not neglect the spiritual welfare of his *rational creatures*,' as such: but if they are apostates, rebels, and enemies, will he shew no disapprobation of their conduct? They have forfeited all claim upon him, and deserved his awful indignation; and how far, it may be proper for him to shew them favour, must be unreservedly left to his unerring wisdom. Should those, who hold *universal salvation*, take up this argument; I cannot see how they could be answered, in any other way, than by such arguments as we use, in defence of our sentiments against the reasonings of our opponents. Except it would have been *just* to leave fallen men to perish in their sins, without hope or possibility of escape; their salvation, properly speaking, is not an act of entire mercy: for, to remit an *undeserved* punishment is not clemency, but justice. Every thing then pertaining to the salvation of guilty and

polluted creatures, is *mercy*, and might justly have been withheld. But mercy must be exercised in consistency with all other divine perfections: and we short-sighted sinful creatures, are not competent to determine any thing concerning the conduct of him, “who doeth according to his will, in “the army of heaven, and among the inhabitants of the “earth: and none can stay his hand, or say unto him, “What doest thou?”*

Some use such language concerning the glorious God, as I do not choose to repeat, on the supposition of his dealing with men, according to the rigour of his holy law: and others, on the supposition of his not sending to all men the means of salvation; or, not saving them without these means: and in various ways, men presume to decide on the appointments and dispensations of the Almighty: but at length, “every mouth shall be stopped, and the whole world become “guilty before God;” and all, who do not humbly and thankfully receive his salvation, as a gift of entire free mercy, in all respects, will find their awful mistake, when it is too late.

“The whole nation of the Jews, including both good and “bad, is said to be elected or chosen by God, and the word “is never applied exclusively to those of the Jews who were “obedient to his commands; “Because he loved thy “fathers, therefore he chose their seed after them, and “brought thee out in his sight, with his mighty power out “of Egypt.” “The Lord thy God hath chosen thee to be “a special people unto himself, above all people that are “upon the face of the earth.”†

The whole nation of Israel is, no doubt, spoken of in the Old Testament, ‘as elected or chosen of God,’ without discrimination of character. The nation descended from

* Dan. iv. 35.

+ Ref. 202.

Abraham, Isaac, and Israel were, for the sake of their fathers, chosen to special advantages, as to ‘the means of salvation,’ as well as to peculiar temporal benefits;* but they were not “chosen unto salvation,” as Christians are said to be.† They were, however, peculiarly distinguished by this national election from the rest of the world: and if the other nations of the earth had any *claim* on God, which required him to ‘care alike for them;’ I cannot see, but that the objections about partiality and respect of persons, might have been brought forward by them, as fairly, as they are now by the opponents of Calvinism. Indeed no man can fairly and fully justify the divine conduct, in this particular, without conceding all the leading principles, on which Calvinism is grounded. The same is the case, with all those nations, which are favoured with the means of salvation. If all have any right to them, and an equal right to them, why are some so highly favoured above others? Is “God a respecter of persons?” But if all be undeserved, and contrary to man’s deservings, according to our principles; then all have as much as they deserve, yea, more: none have a right to complain: all have cause of gratitude: but some more than others; as Israel had more cause for thankfulness, than the surrounding nations had.

But, though Israel was chosen nationally to external privileges, temporal and spiritual; is there no intimation in scripture, of another election, even in respect of Israel? Not to speak of the frequent intimations, given by the prophets, of a remnant, whom God would, or did distinguish from other Israelites, what says the apostle? “They are not all “Israel which are of Israel.”‡ If so, there is an Israel within Israel: but how is this? “Even so at this present “time, there is a remnant, according to the election of “grace.”§ This refers to “the seven thousand in Israel,”

* Ps. cxlvii. 12—20. † 2 Thes. ii. 13. ‡ Rom. ix. 6. § Rom. xi. 5, 6.

whom the Lord had "reserved to himself," in the days of Elijah. These were "a remnant according to the election of grace," and the rest of the nation were not. Is it not then undeniable, that there was a national election to external advantages; and a personal election, entirely distinct from it? An election of individuals, from among the elect nation? And that the *national* election of Israel, was a type and figure, of the *personal* election of the true Israel, "the church of the first born, who are written in heaven?"* The texts which are next adduced in the Refutation, as further proofs of the election of Israel,† are, almost universally, by expositors considered as prophecies, relative to the future dealings of God, with the nation of Israel; and coincident with the words of our Saviour: "Except these days should be shortened, no flesh," (that is, none of Israel,) "should be saved; but for the elects' sake those days shall be shortened."‡ But this subject will be more fully considered in another place: nor are proofs needful, concerning the national election of Israel, as it is not denied by Calvinists.

' In the numerous passages of the Old Testament, in which they are thus spoken of, there is not the slightest allusion to their being predestinated to happiness in the world to come; nor indeed will any one contend that all the Jews were designed for eternal salvation. They were elected in this world only, as an introductory and preparatory step to the execution of God's merciful scheme of human redemption through the incarnation and sufferings of Christ.'§

This is a decisive proof, that the national election of Israel was an entirely different thing, from the election spoken

* Heb. xii. 23.

† Is. xliii. 20. xlv. 4. lxxv. 9.

‡ Matt. xxiv. 22.

§ Ref. 203.

of in the New Testament; being only a shadow or type of it. "God hath from the beginning chosen you unto salvation, through sanctification of the Spirit, and belief of the truth; whereunto he hath called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."* "Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ."† Wherever election or predestination are spoken of in the New Testament, concerning Christians, they are uniformly connected with "things which accompany salvation,"‡ as the reader may easily perceive, by examining and comparing the scriptures referred to.—The election of Israel was indeed 'an introductory and preparatory step to the execution of God's merciful scheme of human redemption,' but had the Israelites themselves no advantages in consequence of it? "What advantage then hath the Jew? or, what profit is there of circumcision? Much every way; chiefly because that unto them were committed the oracles of God."§ It is probable that, from the days of Moses to the coming of Christ, more persons, out of this comparatively small nation, were spiritual worshippers and accepted servants of God, than in all the world besides.

'We shall in like manner find that the same words, elect and chosen, are applied to collective bodies of men who were converted to the gospel, without any restriction to those who were obedient to its precepts, and will hereafter be saved; and that an infallible certainty of salvation, in consequence of a divine decree, is not attributed to any number of Christians, or to any single Christian, throughout the New Testament.'||

* 2 Thes. ii. 13, 14. † 1 Pet. i. 2. ‡ Rom. viii. 28—30.
 Eph. i. 4, 5. 11—14. Col. iii. 12. 2 Tim. i. 9. Tit. i. 1, 2. 1 Pet. ii. 9, 10.
 § Rom. iii. 1, 2. || Ref. 203, 204.

This is a statement, which will require much proof: but let every argument have its due weight. What ‘collective bodies of men were converted to the gospel,’ in the same manner that Israel was chosen as a nation? Even the three thousand, converted on the day of Pentecost, and the “tens of thousands”* who afterwards believed, were merely a remnant of the nation of Israel; and, like the seven thousand in the days of Elijah, “a remnant according to the election of grace.” God had “not cast away his people whom he foreknew,”† even when he rejected that nation from being his church. “Israel hath not obtained that which he seeketh for: but the election hath obtained it; and the rest were blinded.”—The more copious of the apostolical epistles are addressed to the churches, or to the saints, and not to individuals: yet these were not collective bodies, they were not, as Israel is, *elect nations*; but a small remnant out of the large population of Asia, Macedonia, Achaia, and Rome, “according to the election of grace.”—In the epistles, however, to Timothy and Titus, the apostle joins himself with the person to whom he writes, when he speaks on this subject: and thus applies it to individuals.‡ He mentions Clement, and others, “whose names are written in the book of life;”§ and he says, “Salute Rufus, chosen in the Lord” (τον εκλεκτον εν Κυριω.)|| St. John also addresses one of his epistles unto “The elect lady and her children,” and mentions her “elect sister.”¶ And our Lord himself calls Paul “a vessel of election.” (σκευος εκλογης.)*

St Peter tells the “strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,” that they are “elect according to the foreknowledge of God;” and “a

* Acts xxi. 20. Gr. ποσαι μυριαδες.

† Rom. xi. 1—7.

‡ 2 Tim. i. 9. Tit. i. 1, 2.

§ Phil. iv. 3. Comp. Rev. xvii. 8.

| Rom. xvi. 13. Gr.

¶ 2 John 1. 12.

** Acts ix. 15. Gr.

“chosen generation, a peculiar people; that they might
 “shew forth the praises of him, who hath called them out
 “of darkness into his marvellous light.” It is evident that
 ‘the apostle here refers to the calling of these men to the
 ‘knowledge of his gospel, which, like every other circum-
 ‘stance relative to this gracious dispensation, was foreknown by
 ‘God; and that by denominating the Christians of these
 ‘five extensive countries, indiscriminately, “elect,” and “a
 “chosen generation,” he did not mean to assert that they
 ‘would all be saved; but that they were admitted to “the
 “marvellous light” of the gospel, while other nations were
 ‘still wandering in the “darkness” of heathenism. And to
 ‘put this beyond all doubt, the same persons, whom in his
 ‘first epistle he addresses as “elect according to the fore-
 “knowledge of God;” in his second epistle he addresses as
 “them that have obtained like precious faith with us,
 “through the righteousness of God, and our Saviour Jesus
 “Christ:” to be elect, and to be a believer in Christ, are
 ‘therefore the same thing.’*

Let this whole passage from St. Peter be minutely ex-
 amined. “Elect according to the foreknowledge of God the
 “Father, through sanctification of the Spirit, unto obedience
 “and sprinkling of the blood of Jesus Christ: Grace unto you,
 “and peace be multiplied. Blessed be the God and Father
 “of our Lord Jesus Christ, which according to his abundant
 “mercy hath begotten us again unto a lively hope, by the
 “resurrection of Jesus Christ from the dead: to an inhe-
 “ritance incorruptible, and undefiled, and that fadeth not
 “away, reserved in heaven *for you*; who are kept by the
 “power of God, through faith unto salvation, ready to be
 “revealed in the last time; wherein ye greatly rejoice.”†
 And just after, “That the trial of your faith, which is
 “much more precious than of gold that perisheth might be

* Ref. 204, 205.

† 1 Pet. i. 1—5.

“found unto praise, and honour, and glory, at the appearing
 “of Jesus Christ, whom having not seen, ye love; in whom,
 “though now ye see him not, yet believing, ye rejoice with
 “joy unspeakable and full of glory: receiving the end of
 “your faith, even the salvation of your souls.”* Is there
 here ‘no restriction to those who were obedient to the
 ‘precepts of the gospel?’ No assertion, that the persons
 addressed would *all* be saved? I do not mean all called
 Christians in these countries; but all those of whom the
 apostle spoke by *character*; for “if any one did not love
 “the Lord Jesus Christ,” he was not one of the persons
 described. They to whom the apostle wrote, were “elect,
 “through sanctification of the Spirit, unto *obedience* and
 “sprinkling of the blood of Jesus Christ:” therefore none
 were addressed, but those who, through faith, were “sanc-
 “tified by the Spirit, brought to *obedience*, and sprinkled
 “with the blood of Christ.” The apostle joins himself with
 them in the next verse, “as begotten again unto a lively
 “hope, &c:” none were therefore addressed, except those
 who had this “lively hope,” in consequence of regeneration:
 “and every man that hath this hope in him, purifieth him-
 “self, even as he is pure.”† They were also, “begotten again
 “—to an inheritance incorruptible, and undefiled, and that
 “fadeth not away, *reserved in heaven for them*:” therefore
 the apostle addressed exclusively those, whom he considered
 as heirs of this inheritance; though there might be hypo-
 crites in their company, tares among the wheat. The per-
 sons spoken of, were “kept by the power of God, through
 “faith, unto salvation:” therefore, they were partakers of
 true and saving faith. They loved the Lord Jesus, they
 believed in him, “they rejoiced in him with joy unspeakable
 “and full of glory.” Can these things be said of any except
 true Christians? None but true Christians, therefore, were in-

* 1 Pet. i. 7, 8.

† 1 John iii. 3.

tended. The apostle had seen Jesus Christ; and he believed, and loved him, and rejoiced: but the persons addressed did the same though they had not seen him; and “blessed are they, “who have not seen, and yet have believed.”*—Again in the same chapter, the apostle says of those to whom he wrote: “Who by him do believe in God, who raised him from “the dead, and gave him glory, that your faith and hope “might be in God. Seeing ye have purified your souls, in “obeying the truth, through the Spirit, unto unfeigned love “of the brethren; see that ye love one another with a pure “heart fervently; being born again, not of corruptible seed, “but of incorruptible, by the word of God, which liveth “and abideth for ever.”† They did “believe in God” through Christ; they had “purified their souls in obeying “the truth, through the Spirit;” they did “unfeignedly love “the brethren.” And, “We know that we have passed from “death unto life, because we love the brethren.”‡ None, then, but true Christians were addressed: and indeed the apostle does not inscribe his epistle to any collective bodies, or churches, but “To the *elect strangers* scattered throughout “Pontus, &c.”

These remarks prepare our way, for the other text quoted by his Lordship, from this apostle. “But unto them, “which be disobedient, the Stone, which the builders disal- “lowed, the same is made the Head of the corner; and a “Stone of stumbling and Rock of offence, even to them “which stumble at the word, being disobedient; whereunto “also they were appointed. But ye are a chosen generation, “a royal priesthood, a holy nation, a peculiar people; that ye “should shew forth the praises of him, who hath called you “out of darkness into his marvellous light: which in time

* John xx. 29
without hypocrisy.

Rom. xii. 9.

† Pet. i. 21—23. *unfeigned*; ἀνυπόκριτον,

1 Tim. i. 5.

Jam. iii. 17. Gr.

‡ John iii. 14.

“past, were not a people, but now are the people of God; “which had not obtained mercy, but now have obtained “mercy.”* Can any man, having duly considered what the apostle had said concerning these same persons in the preceding chapter, after deliberately reading the passage, deny that the apostle regarded this company, whom he addressed, as being *in reality* what Israel, as a nation, was *typically*? The contrast between those, to whom, as believers, “Christ was “precious;” and all those, “who being disobedient stumbled “at the word;” and indeed every circumstance, confirms this conclusion. They were “a chosen generation,” as the seed of Abraham were; being the “children of Abraham, “by faith in Christ.”† Thus “they were counted to “the Lord for a generation.”‡ But, as collected from among various tribes and kindreds, they could not be “a chosen “generation” in the same sense as the *nation* of Israel was the chosen race, the descendants of Abraham, Isaac, and Israel. They were “a royal priesthood,” “a kingdom of “priests.”§ This relates to the typical character of Israel, as a nation, and the real character of true believers. “Unto “him who loved us, and washed us from our sins in his “own blood, and hath made us kings and priests, unto God “and his Father.”|| “Thou wast slain and hast redeemed us “to God with thy blood; and hast made us to our God, “kings and priests.”¶ The kingdom and priesthood were incompatible, under the Mosaick law; or, at least, after the kingdom was fixed to the family of David, of the tribe of Judah: but in that “High priest after the order of Melchizedek,” these offices are united. He is “a Priest upon “his throne;”** and all his true people, as one with him, “are kings and priests.”—“A holy nation;” as Israel was typically; though, alas! in reality, too generally an unholy

* 1 Pet. ii. 7—10. † Rom. iv. 16—18. Gal. iii. 29. ‡ Ps. xxii. 30.

§ Ex. xix. 6. || Rev. i. 6. ¶ Rev. v. 9, 10. ** Zech. vi. 13.

nation, in respect of character. The “elect strangers, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,” “five extensive countries,” were not a *nation*, at all, as to any external concerns; but select individuals from divers nations, Jews and Gentiles. Yet, under Christ, their King, “whose kingdom was not of this world,” as “reconciled to God by him,” and becoming his willing subjects, they were incorporated as a nation, notwithstanding their dispersions, under his protection, and governed by his commandments; being in reality, what Israel was typically, “a peculiar people,” (Λαὸς εἰς περιποίησιν).* All nations are the creatures, and ought to be the subjects and servants of God; but Israel was his by a peculiar right; a choice, a calling, a *redemption*, peculiar to that nation: yet this was only a shadow of the privilege of those for whom Christ “gave himself, that he might redeem them from all iniquity, “and purify them unto himself, a peculiar people, zealous “of good works.” These persons, whom the apostle thus addressed, had not only been “admitted to the marvellous ‘light of the gospel,’ but had been specially “called out “of darkness into his marvellous light.” They were indeed become “the people of God;” they “had *obtained* mercy.”† Can all these things meet in any except true Christians? It would not be more contrary to scripture, to deny that the ritual law, the Aaronick priesthood, and the kingdom of David and his race, were typical of the spiritual blessings of the Christian dispensation; than to deny, that the nation of Israel was typical of the true Israel. Not to adduce more passages, let what the inspired apostle has stated concerning this subject in the interpretation, as an allegory, of the particulars respecting Sarah and Isaac, Hagar and Ishmael: ‡ and that which he has stated on the same subject,

* Mal. iii. 17. Sept. † Compare 1 Tim. i. 13. with 1 Pet. ii. 9, 10. Gr.

‡ Gal. iv. 21—31.

in writing to the Hebrews, be carefully examined: * and then let it be determined, whether true Christians are not, under the Christian dispensation, that, in deed and truth, which Israel of old was typically.—“We are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.” † That the words quoted from the second epistle, “Them that have obtained like precious faith with us, through the righteousness of God and of our Saviour Jesus Christ,” ‡ should be adduced as putting ‘beyond all doubt’ a contrary interpretation to that which I have given: that their being said to have “obtained like precious faith” with the apostles, should be considered as demonstrating that nothing more was meant, than their being externally ‘called to the knowledge of the gospel:’ this may well excite surprise. To me the words seem fully to confirm the conclusion, which I have deduced from the passage in the first epistle.—‘To be elect, and ‘to be a believer,’ are not the same thing, according to our views; because a man may be “elect according to the foreknowledge of God,” and not be *as yet* called by his grace. But no man can know, or scripturally conclude himself to be elect, except by his faith. This the apostle calls “like precious faith with us.” He therefore addressed none, but those, who had the same “precious faith” which he himself had; and, consequently, they who had a dead and worthless faith, are not included. The apostle Paul calls this precious faith, “the faith of God’s elect.” § None, we think, have it but the elect. It is precious, in its nature, in the blessings which it appropriates, and in its holy fruits. It is “our most holy faith.” ||

‘When the Christians of these five extensive countries’ are spoken of, a superficial reader might suppose, that the

* Heb. xii. 18—26.

§ Tit. i. 1.

† Phil. iii. 3.

|| Jude 20.

‡ 2 Pet. i. 1.

population of these regions was in general professed Christians, as that of England now is: whereas, in fact, the Christians, were only a small company, in the several cities and districts, amidst an immense majority of Gentiles or Jews; and this small company generally from among the lower orders in society. Even, as at present, a few hundreds in a town, or city, appear in earnest about the concerns of religion, while the bulk of their neighbours, though called Christians, do not so much as *seem* to be real Christians, and make no pretensions to the title of "saints."—The words, 'while other nations were still wandering in the darkness of heathenism,'* still further uphold the supposition of *national churches* existing at that time: as if the bulk of the inhabitants of these regions, in which Christian churches had been planted, were not as much 'wandering in the darkness of heathenism,' as those of any other countries!

'Among other precepts and exhortations he says, "Give diligence to make your calling and election sure:" "for if ye do these things, ye shall never fall:" therefore the 'salvation of these elect, of this chosen generation, was so far from being certain, that it depended upon their own "diligence;" their "not falling" was so far from being 'infallibly decreed, that it depended upon their doing those 'things which the apostle commanded: and he even predicts, that "false teachers, who would bring in damnable heresies, denying the Lord that bought them, should "make merchandize of some of them;" that is, should seduce them from the true faith in Christ, and consequently 'defeat their salvation: some therefore of these elect persons 'were not saved.'†

* See Book I. chap. ii. sect. 4. On the Case of the Gentiles, page 32.

† Ref. 205.

The salvation of all, who might read the epistle, was not sure, either as 'infallibly decreed,' or in any other way: but Calvinists think, that the salvation of all, who had obtained "like precious faith," with the apostle, was *sure in itself*. Yet, even in respect of these, *their personal assurance* of salvation, and the comfort arising from it, must depend on their own diligence, in the use of the appointed means.* Indeed the salvation of true Christians is so connected with diligence, in the means of grace, and in all holy duties; that every confidence of a happy event must be suspected, if not absolutely condemned, which is not obtained and preserved by it. In respect of what is said of false teachers, and their success, it may suffice to say, with our Lord, "If it were possible, they would deceive the very elect:" and with his apostle, "They went out from us, but they were not of us: for if they had been of us, no doubt they would have continued with us; but they went out, that they might be made manifest, that they were not all of us."†

¶ Election in the Calvinistick sense includes an infallible decree; but the apostle could not call upon the Christian converts to make an infallible decree sure.‡

By calling, in this exhortation,§ Calvinists understand, effectual calling, or regeneration and conversion. Thus our article: "They be called according to God's purpose, by his Spirit, working in due season; they through grace obey the calling; they be justified freely; they be made the sons of God by adoption; they be made like to the image of his only begotten Son Jesus Christ; they walk religiously in good works; and at length by God's mercy they attain to everlasting felicity."|| "An infallible decree" cannot be made more sure in itself; but it may be made more sure

* Heb. vi. 10—12.

§ 2 Pet. i. 10.

† John ii. 19.

|| Art. xvii.

‡ Note, Ref. 205.

to a man's own mind, that "God has from the beginning chosen him unto salvation;" and that, in consequence, "he hath called him according to his purpose." This "full assurance of hope," * this inward satisfaction of our election to eternal life, must be sought by diligence: and the more evidently we love God, and "keep his commandments" with alacrity and delight; and love the brethren and all men, and take pleasure, in every work and labour of love; the more full assurance of our *eternal salvation*, and consequently of our *election*, we scripturally attain. Negligence brings a man's interest in the promises of God, into doubt, as well as his personal election: but the promises of God are sure, and will infallibly be fulfilled, to those who are interested in them. "If we believe not, yet he abideth faithful, he cannot deny himself."† Our diligence cannot make his *promises* more sure in themselves, than they really are; any more than it can make 'an infallible decree' more 'sure;' but it may lead us to the assurance, that the promises will be fulfilled to us.‡ The apostle did not call on those whom he addressed 'to make an infallible decree sure;' but to make it sure to their own consciences, that they were true believers, and thence to infer their election. But if *calling* only mean, the outward invitation of the Gospel; and election, only a choice of collective bodies to means of grace; the "calling and election" of these persons, in this sense, was a fact, notorious and acknowledged: and 'the apostle could not call upon them to make *an indubitable fact* sure.'

"The church that is at Babylon, elected together with you, &c." §—The word *church* is not found in this passage. Η ΕΝ ΒΑΒΥΛΩΝΙ ΣΥΝΕΚΛΕΧΤΗ. "She in Babylon who is elected together." It is probable, however, that a church, and

* Heb. vi. 11.

† 2 Tim. ii. 13.

‡ Book I. chap. ii. sect. 16. On Assurance.

§ 1 Pet. v. 13. Ref. 205.

not a person, was intended; though we read no where else of a church in that neighbourhood.—‘The whole church of ‘Babylon, &c.’ Some may be led by this language to conceive of the ‘church of Babylon,’ as including the bulk of the inhabitants of those regions, like ‘the whole church of ‘England,’ or, ‘the whole church of Scotland,’ or ‘the whole ‘church of Rome:’ yet probably “the church *at* Babylon,” consisted only of a remnant of believers, collected together, by the apostle’s ministry; and inconsiderable in number, compared with the multitudes among whom they lived. A company thus collected and circumstanced, it may be supposed, consisted in general of *true* believers; and entirely of such as made a credible and intelligent profession of faith, which their conduct did not invalidate. They were therefore spoken of as true Christians, in the judgment of charity; as being what they professed to be: and so elected together with other Christians in different parts of the world.—Yet, possibly, there might be, unperceived by man, some hypocrites among them.

‘It is not confined to individuals who must necessarily ‘be saved, or who were predestinated by God to certain ‘salvation, or even to those who will actually be saved.’*

Calvinists do not hold, that all, who *think themselves*, or are *thought by others*, even by the most discerning ministers, to be true Christians, “the elect of God, holy, and “beloved,” will necessarily be saved: but only all whom God, who “searches the heart,” knows to be true believers. His decrees are wholly unknown to man, till manifested by the event. When any person or persons become, as far as we can see, true believers, “shewing their faith by their “works;” we consider them as “called, and chosen, and “faithful:”† and we speak of them, as they appear to us,

* Ref. 206.

† Rev. xvii. 14.

and not as, perhaps, they appear before God. Even the apostle himself says of Silvanus, "a faithful brother unto you, as I suppose."* Men may deceive themselves, or impose on others; but the purpose of God shall be established. And this is "the Father's will, which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day: and this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him at the last day."†

* St. Paul begins his epistle to the Ephesians, in this manner, &c.†

In order duly to examine the beginning of the epistle to the Ephesians, the whole passage must be viewed together. Instead, therefore, of printing those parts only, which are quoted in the Refutation, I shall insert the whole passage, marking with brackets what is omitted by his Lordship.

"Paul, an apostle of Jesus Christ, by the will of God,
 "to the saints which are at Ephesus, and to the faithful in
 "Christ Jesus; Grace be to you and peace from God our
 "Father, and from the Lord Jesus Christ. Blessed be the
 "God and Father of our Lord Jesus Christ, who hath
 "blessed us with all spiritual blessings in heavenly places
 "in Christ. According as he hath chosen us in him, before
 "the foundation of the world, that we should be holy and
 "without blame before him in love: having predestinated
 "us unto the adoption of children, by Jesus Christ, to
 "himself, according to the good pleasure of his will; [to
 "the praise of the glory of his grace, wherein he hath
 "made us accepted in the beloved: In whom we have re-
 "demption through his blood, the forgiveness of sins, ac-
 "cording to the riches of his grace: wherein he hath abounded

* Pet. v. 12.

† John vi. 39, 40.

‡ Ref. 206.

“towards us in all wisdom and prudence.] Having made
 “known unto us the mystery of his will, according to his
 “good pleasure, which he hath purposed in himself. [That
 “in the dispensation of the fulness of times, he might gather
 “together in one all things in Christ, both which are in
 “heaven, and which are on earth, even in him.] In whom
 “also we have obtained an inheritance, being predestinated
 “according to the purpose of him, who worketh all things
 “after the counsel of his own will: [That we should be to
 “the praise of his glory who first trusted in Christ: In
 “whom ye also trusted, after that ye heard the word of
 “truth, the gospel of your salvation: in whom also, after
 “that ye believed, ye were sealed with that Holy Spirit of
 “promise; which is the earnest of our inheritance, until the
 “redemption of the purchased possession, unto the praise
 “of his glory. Wherefore I also, after I heard of your
 “faith in the Lord Jesus, and love unto all the saints, cease
 “not to give thanks for you, &c.”]—The apostle here
 addresses the Ephesians, as “saints,” or holy persons; as
 “faithful in Christ Jesus,” or believers in Christ. He joins
 himself with them, as those, whom God had “blessed with
 “all spiritual blessings, in heavenly things;” and this
 “according as he had chosen them in Christ before the
 “foundation of the world, that they should be holy,” (or
 saints,) “and without blame before him in love.” He had
 “predestinated them to the adoption of children by Jesus
 “Christ unto himself.”—And “if children then heirs; heirs
 “of God, and joint-heirs with Christ.”*—This was “ac-
 “cording to the good pleasure of his will.” Thus our Lord
 says, when he “rejoiced in spirit,” “I thank thee, O Father,
 “Lord of heaven and earth, because thou hast hid these
 “things from the wise and prudent, and hast revealed them
 “unto babes. Even so, Father, for so it seemed good in

* Rom. viii. 17.

“thy sight.”*—This predestination was, expressly, “to the
 “praise of the glory of his grace, wherein,” or, by which,
 (εἰς τὸν) “he had made them accepted in the Beloved, in
 “whom they had redemption through his blood, even the
 “forgiveness of their sins.” They were then pardoned, jus-
 tified, and accepted in Christ, which no merely nominal
 Christian ever was, or can be. This was “according to the
 “riches of his grace; wherein he had abounded towards
 “them, in all wisdom and prudence:” having arranged the
 whole plan, for the display of his rich and plenteous
 grace, in such a manner, as to give no encouragement to
 sin, but only to repentance and its fruits; and to magnify
 his law, and glorify his justice and holiness, and all his per-
 fections, in harmony with his grace. The apostle and the
 Ephesians *had* “obtained an inheritance, being predestinated,
 “&c.” He and his fellow-Christians from among the
 Jews, had “first trusted in Christ;” and the Ephesians,
 hearing “the word of truth, the gospel of their salvation,
 “had trusted in Christ;” they had believed, and had been
 “sealed by the Holy Spirit, the earnest of their inheritance.”
 They had faith in Christ, and love to all “the saints.” Now,
 can *all* these things be spoken of any, except of true Chris-
 tians? Indeed, can *any* of these things be true of others?
 If there were others, in the outward communion of the church,
 as chaff or tares among the wheat; “they were not of them,”
 though they were among them; and might “go out from
 “them,” or continue mixed with them till the time of harvest.
 It is here also to be noted, that the epistle is not addressed
 to the church at Ephesus, “but to the saints and faithful
 “brethren:” so that there is the less ground for considering it,
 as written to a collective body of true Christians and hypo-
 crites indiscriminately. Whatever is meant by *chosen* and

* Matt. xi. 25, 26. Luke x. 21. Οὕτως ἔγενετο εὐδοκία ὑμῶν ἐμπροσθεν σου. Gr.
 Comp. Eph. i. 5. 9. Gr.

predestinated; the words are indisputably connected, with “the things which accompany salvation;” and of which this choice and predestination were the *source* and *cause*, and not the *effect*.

‘Instead of representing their salvation as certain, he earnestly exhorts them to “walk worthy of the vocation wherewith they are called;” guards them against those deceits which bring down “the wrath of God upon the children of disobedience;” and commands them “to put on the whole armour of God, that they may be able to stand against the wiles of the devil:” it was therefore possible for those who were “saints,” “faithful,” “chosen” and “predestinated,” to walk unworthily, to incur the wrath of God by disobedience, and to yield to sinful temptations, and consequently to fail of salvation.’*

Exhortations, to give diligence “to make their calling and election sure,” are perfectly consistent with the doctrine of the final salvation of all true believers: but exhortations, to “walk worthy of their vocation,” especially related to their adorning and recommending the gospel, for the honour of God and the good of mankind. Even true Christians are often betrayed into improper conduct; and exhortations are exceedingly needful and useful, to make them vigilant and circumspect: but surely every instance of ‘yielding to sinful temptations’ does not imply, that a man will ‘fail of salvation:’ for ‘we may depart from grace given, and fall into sin, and, by the grace of God, we may arise, and amend our lives.’† Even if assured that the salvation of any company was infallibly certain, we might and ought to exhort them to “walk worthy of God, who had called them to his kingdom and glory;”‡ and address them in the language of the apostle, “Wherefore, my beloved brethren,

* Ref. 207.

† Art. xvi.

‡ 1 Thes. ii. 12.

“be ye steadfast, unmoveable, always abounding in the
“work of the Lord, forasmuch as ye *know*, that your
“labour is not in vain in the Lord.” Many important ends
are answered by the holy lives of Christians, distinct from
their own salvation. We may also say to any company,
who act consistently, ‘I address you as believers, and suspect
the contrary of none among you: but it behoves you to
examine yourselves, and to “give diligence, that you may
“have the full assurance of hope unto the end;” and so
‘be animated for every service and every trial.’ God gene-
rally works by means. The promise of a plenteous harvest
would not render the husbandman’s diligence superfluous,
but rather encourage it: and if any individual should so
perversely interpret it, as to excuse himself from labour,
he would justly be excluded from the general benefit.

‘This does indeed express God’s taking such methods
‘to answer his purposes, as he knows will in fact be suc-
‘cessful: but this does not prove any thing like an over-
‘bearing impulse on men’s minds, to determine them in
‘such a manner as to destroy the natural freedom of their
‘volitions, and prevent their being justly accountable to
‘God for their actions.’*

There is nothing in this note at all discordant with our
principles. So the pious Doddridge states the subject, and
so would I state it.

‘Jesus knew from the beginning who should betray him.
‘Jesus answered them, “Have not I chosen you twelve,
“and one of you is a devil? He spake of Judas Iscariot,
“the son of Simon: for he it was that should betray him,
“being one of the twelve:” Jesus called, chose, elected
‘these twelve to be his peculiar disciples, his apostles, his

* Doddridge, Note, Ref. 207.

‘constant companions, his friends. He gave them power
 ‘to work miracles, to preach the gospel, to become wit-
 ‘nesses of, and sharers in, his glory, to sit upon twelve
 ‘thrones in his kingdom, judging the twelve tribes of Israel.
 ‘—Yet one of these men he declared to be a devil; one of
 ‘them he knew would betray him; one of them he knew to
 ‘be “the son of perdition,” about to suffer such punishment,
 ‘that it “had been good for him if he had not been born.”
 ‘Since then Judas was one of the chosen, one of those
 ‘whom God gave to Christ,” and since “Jesus knew from
 ‘the beginning that he should betray him,” and conse-
 ‘quently be rejected and “lost,” it is clear that the chosen
 ‘may deprive themselves of the advantage of “this excellent
 ‘benefit” of being placed in a state most favourable for
 ‘the attainment of salvation, and that foreknowledge does
 ‘not imply control or influence.’*

Did our Lord ever say, that he had chosen Judas “to
 “salvation, through sanctification of the Spirit and belief
 “of the truth?” He chose Saul to be king over all Israel;
 and Jeroboam to be king over the ten tribes; and Cyrus to
 be the deliverer of Judah from captivity; and Judas to be an
 apostle, and to be the predicted traitor: but is this the same,
 as “to be chosen in Christ, before the foundation of the
 “world, that we should be holy, and without blame before
 “him in love; being predestinated to the adoption of children,
 “by Jesus Christ, unto him?” As to any other election, it
 is wholly beside our subject: and no man will say, that
 Judas was thus chosen. Therefore the whole argument from
 this case falls to the ground.—Our Lord indeed says, “Ye
 “that have followed me, in the regeneration, when the Son
 “of man shall sit in the throne of his glory, ye also shall
 “sit on twelve thrones, judging the twelve tribes of Israel.”†
 And he used nearly the same words, even after he had expressly

* Ref. 208. † Matt. xix. 28.

pronounced a woe on the traitor.* But Judas is not mentioned in either place. He had not left all and followed Christ in the same honest manner, as the other disciples had done: he had not “continued with him in his temptations,” but was a deserter and traitor. He will not sit on one of the twelve thrones at the coming of our Lord: he could not then be intended in this express declaration of the final exaltation of the persons spoken of. But the apostles were twelve in number, as the tribes of Israel were, and when one of them “by transgression fell” from the apostleship, another was chosen in his place; and to the twelve apostles this promise will most surely be fulfilled. Our Lord also used these words in prayer, “Those whom thou hast given me I have kept, and none of them is lost, but the Son of perdition; that the scripture might be fulfilled.”† In the preceding verses, he had said of those that were given him, “They have kept thy word.” “They have received thy words, and have known surely that I came out from thee, and they have believed, that thou hast sent me. I pray for them, I pray not for the world, but for them that thou hast given me, for they are thine. And all mine are thine, and thine are mine, and I am glorified in them.”‡ Now did our Lord intend to include Judas, even after he had bargained to betray him, in this number of whom he said these things, for whom he thus prayed, and in whom he was glorified?—If not, either the word *given* in the verse first quoted, must mean, *given to be an apostle*, or rather the exception is made in the same manner, as when our Lord says; “There were many lepers in Israel in the days of Eliseus, but none of them was healed *saving* Naaman the Syrian.” The same original word is there used as in the passage under consideration; (*οὐ μὴ* :) as it is in other places, where the person excepted cannot be included in the

* Luke xxii. 22, 23, 29. † John xvii. 12. ‡ John xvii. 6—10.

number first specified.—‘Men may deprive themselves of the
 ‘excellent benefit, of being placed in a state most favourable
 ‘for the attainment of salvation :’ but the question is, whether
 any true believers, who are “called, and chosen, and faith-
 “ful,” are thus left to deprive themselves. ‘Foreknowledge
 ‘does not imply *control* or *influence*.’ It certainly does not
 imply *compulsion*. But “Surely the wrath of man shall praise
 “him,” (God,) “and the remainder of wrath shall he
 “restrain.”* “He stilleth the noise of the seas, and the noise
 “of the waves, and the madness of the people.”† Here
 is *control*, no doubt, implied in foreknowledge, even in
 respect of the most wicked men; and if *influence* be denied,
 the influence of restraining grace, on ‘the unruly wills and
 affections of sinful men;’ and the influence of renewing
 grace on the minds of believers; in short the whole of
 Christianity is denied. But “known unto God are all his
 “works from the beginning of the world.”‡

‘The observation of our Saviour, “When I was daily
 “with you in the temple, ye stretched forth no hands against
 “me,” appears to indicate that there were other means by
 ‘which the Son of man might have been delivered unto death;
 ‘so that the treason of Judas cannot be considered as a
 ‘necessary part of the scheme of man’s redemption. It
 ‘pleased God to make use of Judas, as of other wicked
 ‘men on other occasions, as instruments to fulfil his purpose,
 ‘but they first made themselves fit agents.’§

Whatever other means there might be, ‘by which the
 ‘Son of man could have been delivered unto death;’ there
 could be none, which were not foreknown: and the way in
 which he was betrayed was *predetermined* and *foretold*.
 “The Son of man goeth as it is written of him.”|| “And

* Ps. lxxvi. 10.

† Ps. lxxv. 7.

‡ Acts xv. 18.

§ Ref. 209.

|| Matt. xxvi. 24.

Mark xiv. 22.

“the Son of man goeth as it *was* determined.”* ‘So that
 ‘the treason of Judas *was* a necessary part of the scheme of
 ‘man’s redemption;’ though Judas acted voluntarily, without
 any compulsion, or any regard to God’s determination and
 prediction, in order to gratify his own avarice.

‘If the Calvinists say, that Judas was never in reality
 ‘one of the elect, we may ask what proof they can bring
 ‘of any difference between him and the other eleven apostles,
 ‘except works? And to grant that this is the only difference
 ‘is to grant works necessary evidence of the security of any
 ‘man’s election.’†

Here I am happy, in the name of most Calvinists, and
 perhaps of all evangelical clergymen, to agree with his Lord-
 ship, ‘that works are necessary *evidence* of the security of
 ‘any man’s election;’ nay, the only proof imaginable of his
 election itself. Indeed, nothing but works, indisputably ‘good
 ‘before God,’ the “fruits of the Spirit,” can evidence our
 election of God.† How strangely and unaccountably are
 our sentiments misunderstood! The very point is adduced
 as subversive of our doctrine, which we constantly and
 strenuously insist upon, as an essential part of it.

‘St. Paul says to the Thessalonians, “We give thanks to
 “God always for you all, making mention of you in our
 “prayers, remembering, without ceasing, your work of faith,
 “and labour of love, and patience of hope in our Lord
 “Jesus Christ, in the sight of God and our Father; knowing,
 “brethren beloved, your election of God:” this is addressed
 ‘to *all* the Thessalonians, to the whole body of Christians at
 ‘Thessalonica; and the election here spoken of, means their
 ‘being called to the knowledge of the gospel; and their
 “work of faith, and labour of love, and patience of hope,”

* Luke xxii. 22.

† Ref. 209.

‡ 1 Thess. i. 3, 4.

‘here commended, refer to the sincerity and firmness with which they adhered to the Christian profession.’*

After quoting the apostle’s words to the Thessalonians, which I should otherwise have adduced, as explaining our sentiments on the subject of the last remark, it is added; ‘This is addressed to *all* the Thessalonians, the whole body of Christians at Thessalonica.’ Would it not be obvious from this to consider Thessalonica like London, or York; in which the bulk of the inhabitants are professed Christians? But was this really the case? The history of the planting of a church at Thessalonica is comprised in few verses;† from which a cursory reader would be apt to conclude, that a very small number were converted. Internal evidence however, in this epistle, shews that a considerable church was collected: yet, I think, few will deliberately aver that a twentieth part of the inhabitants of that large city professed Christianity. It is also evident, that the apostle was most completely satisfied, that the professed Christians there, were almost all true believers, who shewed their faith by their works. His words, however, are *restricted* to those, concerning whom, he “remembered their work of faith, and “labour of love, and patience of hope in our Lord Jesus “Christ, in the sight of God and our Father,” from which he inferred their “election of God;” and cannot possibly be applied to any other persons, mingled among them, as tares amidst the wheat; for these, not having in the sight of God living faith, unfeigned love, and patient, purifying hope, “were not of them,” though living among them. But the apostle pursues the subject: “For our gospel came not to “you in word only, but in power, and in the Holy Ghost, “and in much assurance: as ye know what manner of men “we were among you for your sake; and ye became fol- “lowers” (or imitators, *μιμηται*) “of us, and of the Lord,

* Ref. 209, 210.

† Acts xvii. 1—9.

“having received the word of God in much affliction, with joy of the Holy Ghost: so that ye became ensamples to all that believe in Macedonia and Achaia.”* From these proofs, the apostle inferred their “election of God:” and can these things be found in any, except true Christians? Do they agree to the whole body of Christians, so called, in the church of England, or in any other modern church, or churches? at least, where any, except communicants, (carefully admitted, and, on acting inconsistently, impartially excluded,) form a part of the church? Even there it may be supposed, that the most zealous friends of that system, would hardly think their churches equal to the church at Thessalonica. In the next chapter he says: “We thank God without ceasing, because when ye received the word of truth, which ye heard of us; ye received it not, as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.”† Can this be said of the bulk of modern Christian churches? But if indeed they adhered with *sincerity* and firmness, to the Christian profession, they were certainly true Christians; and their “election of God,” however explained, was thus demonstrated.‡

“God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth; whereunto he called you by our gospel.” The sanctification of the Spirit and belief of the truth, which were common to every true convert, are here denominated the “being chosen to salvation;” that is, the Thessalonians, by embracing Christianity, were now enabled to obtain salvation; but that this salvation was not certain and infallible, is evident from the numerous exhortations and precepts contained in these epistles, and particularly from the following

* 1 Thess. i. 5—10. † 1 Thess. ii. 13. ‡ 2 Thess. ii. 10—14.

‘earnest entreaty; “Furthermore then we beseech you, “brethren, and exhort you by the Lord Jesus, that as ye “have received of us how ye ought to walk and to please “God, so ye would abound more and more:” a continual ‘progress in obedience to the instructions which St. Paul ‘had given to the Thessalonians, was therefore necessary on ‘their part to secure their salvation.’*

The apostle had predicted the grand apostacy from true Christianity; and he then spoke of those “who received not “the love of the truth, that they might be saved;” and “for “this cause” (he says) “God shall send them strong delusion “that they should believe a lie; that they might all be “damned, who believed not the truth, but had pleasure in “unrighteousness.” He then contrasts his beloved children with these persons, in the words here quoted; but he adds at the close, “to the obtaining of the glory of our Lord “Jesus Christ.”† “Chosen from the beginning, through “sanctification of the Spirit, and belief of the truth.” This sanctification and belief ‘were common to every *true* convert;’ (they could indeed be predicated of none but *true* converts;) ‘and are here called “being chosen unto salvation.”—The apostle says, “God hath chosen you to salvation through “sanctification of the Spirit and belief of the truth:” and his Lordship asserts, that this sanctification and belief were ‘denominated being chosen unto salvation.’ Are then the act of God in *choosing*, and their act in *believing*, precisely the same? Surely these things are mentioned, as the intermediate predetermined steps, so to speak, between election and final salvation, indispensably necessary to that event, and included in that election, or purpose. ‘That is,’ says his Lordship, ‘the Thessalonians by embracing Christianity ‘were enabled to obtain salvation.’ Now, any man who hears the gospel, is ‘enabled to obtain salvation,’ except as

* Ref. 210.

† See on p. 204, 205. of Refutation.

human depravity constitutes a *moral* inability. 'It is acknowledged, that man has not the disposition, and consequently not the ability, to do what is good in the sight of God, till he is influenced by the Spirit of God.'*—'But that this salvation was not certain and infallible, &c.' Let each clause be well considered; and especially the concluding clause, "to the obtaining of the salvation of our Lord Jesus Christ:" and then, let every impartial man determine, whether the apostle did not consider, the final salvation of those, who were thus "chosen and called," as effectually secured. Is there any thing in the passage like an election of *collective bodies*, to *external privileges*? Would the apostle, if now living, use this decided language concerning the members of our national church; or of any other church, in which each individual was not, at least in the judgment of charity, a genuine believer in Christ, shewing his faith by his works? Was any thing like this spoken by the prophets, concerning the national election of Israel? I am more decided in opposing this exposition of the passage, because it subverts all the determined rules, by which the Scripture can be soberly interpreted; and makes *words*, "the words of the living God," to mean, whatever best suits the expositor's system; than because it militates against the doctrine of personal election, which I firmly believe, but which many more spiritual and holy men cannot receive. By thus endeavouring to explain testimonies of holy writ, to support a favourite sentiment, in a sense, which the obvious grammatical meaning will not bear; we open a door to those, who "wrest the Scriptures," in the most awful manner, to the destruction of themselves and others: and when this is done, by eminent persons, no tongue can express the evils, which may arise from it; though wholly undesigned by those, who inadvertently gave the example. Let us, at least, adhere to the

* Ref. 61.

plain grammatical construction, even of those texts, which seem to militate against our own sentiments.—The subject of exhortations has been repeatedly considered; and Calvinists in general find no difficulty in using them, consistently with their principles, whether those principles be well grounded or not. Especially, the exhortation to “abound more and more,” is a favourite topick with many of us, even in respect of those, concerning whose final salvation we have little or no doubt: because, by “abounding more and more” in every good work, Christians may silence accusers, conciliate prejudiced persons, win souls, glorify God, and do good to men, in a proportionable, and almost incalculable, degree.

‘ St. Paul was also under apprehension “lest by some means the tempter should have tempted them, and his labour be in vain;” which could not have been the case, if their election was a proof of their salvation being irreversibly decreed. It appears from the second Epistle to the Thessalonians, that some of them did “walk disorderly,” and that St. Paul doubted whether they would obey his precepts, that is, whether they would be saved; and consequently the being from the beginning chosen by God to salvation, the sanctification of the Spirit, and the belief of the gospel, did not prevent disorderly behaviour, or necessarily cause obedience to the commands of an inspired apostle.’*

The apostle, in fact, wrote the epistle, after his apprehensions in respect of the Thessalonians had been fully removed, and when “Timothy had brought him good tidings of their faith and love.”† Whatever made him doubt of their faith most certainly made him doubt of their election; which could only be known to men by “the work of

* Ref. 210, 211.

† 1 Thes. iii. 5—7.

“faith, and labour of love, and patience of hope.” ‘Their election’ was not mentioned, as a *proof* of their salvation being irreversibly decreed: but their holy conduct was mentioned, as the *evidence* of their “election of God.” If their works evidenced, that they were true believers, they proved also that “God had not appointed them to wrath; but “to obtain salvation by our Lord Jesus Christ.”* The grand matter was to prove their effectual calling, which could only be done, by their holy conduct: this shewed their election; and that implied, that their salvation was irreversibly decreed. How perfectly natural and easy is all this way of writing, in our view of the subject! The conduct of the great mass of them was such as to require the apostle, in the judgment of charity, to think them true believers, and, of course, according to our views, to conclude them “elected of God,” and consequently destined to salvation. In general therefore he speaks of them in that way. But then he was not *sure* of their faith being genuine, consequently not *sure* of their election and salvation, much less would he have them take this for granted. Hence exhortations to “make their calling “and election sure,” addressed even to those of whom he at other times, in a charitable judgment, spoke confidently, were quite natural. But, as he was not absolutely *sure of any*; so there were some mixed with them of whom he felt *much less* satisfied: when therefore his thoughts and discourse turned towards them, how natural that it should become such as we sometimes find it, the language of jealous fear! and that perhaps without particularly excepting from it the majority, of whom he hoped well: even as in addressing them he had not expressly excepted those of whom he had much less confidence.—But his Lordship speaks all the way as if the *existence of election*, and the *certain knowledge of our election* were the same thing. Let it be

* 1 Thess. v. 9.

here observed, that I only state what our sentiments are; without going out of my way, to establish them, except as the texts commented on do this. My grand object is not to proselyte men to Calvinism; but to exonerate Calvinists from a load of calumny, which they now bear, because their sentiments are misunderstood. Some of the Thessalonians might walk disorderly; and, if they persisted in disobeying the words of Christ by his 'inspired apostle,' this would prove, that they were hypocrites, and consequently had "not been chosen unto salvation, through sanctification of the Spirit, and belief of the truth." "For, 'the sanctification of the Spirit' is "unto obedience;" and must be wholly inconsistent with wilful, deliberate, obstinate disobedience.

'St. Paul, in speaking of the Jews, says, that as amidst 'the idolatry of former times there were seven thousand men 'who did not bow the knee to the image of Baal, "even so "at this present time also there is a remnant according to the "election of grace;" by which expression he means the body 'of the Jewish Christians, as appears from a following verse: "Israel hath not obtained that which he seeketh for, but "the election hath obtained it, and the rest were blinded;" "the election" therefore denotes those of the Jews who embraced the gospel, and "the rest" are those who rejected it.*

The passage here referred to,† has been repeatedly considered. Certainly "the remnant according to the election "of grace," means the body of Jewish Christians; real Christians, excluding hypocrites; an "elect remnant" from an elect nation.

"As concerning the gospel, they are enemies for your "sakes: but as touching the election, they are beloved for

* Ref. 211. † Rom. xi. 1—7.

“the fathers’ sakes:” the same persons, who in the latter clause of this passage are pronounced to be “beloved as touching the election,” are in the former clause pronounced to be “enemies as concerning the gospel:” and consequently election cannot mean election of individuals to salvation. This is said of the unbelieving Jews, who were “beloved” as belonging to the chosen people of God, and “enemies” because they rejected the gospel. It is remarkable, that in the same chapter St. Paul speaks of the twofold election of the Jews: in the verse now under consideration he speaks of their election to be God’s peculiar people under the Mosaick law, and in the passage just before quoted he speaks of their election under the gospel dispensation. The latter he calls “the election of grace;” the former the election which makes them still “beloved,” notwithstanding their unbelief, “for the fathers’ sakes,” on account of their descent from Abraham, Isaac, and Jacob.*

Is it possible, that any reader can confound the “remnant according to the election of grace,” with the unbelieving nation of Israel, as elected to outward privileges? The two companies are expressly distinguished, and even *contrasted*. The “election had obtained” the blessing, “the rest were blinded.”†—Could ‘the body of Jewish Christians,’ be meant by those, to whom “God had given the spirit of slumber, eyes that they should not see, and ears that they should not hear?” Could they be a part of the Jewish Christians, of whom he says, “as concerning the gospel they are enemies for your sakes?”‡ In what sense were Jewish Christians enemies to God, for the sake of the Gentile converts? Nothing can possibly be clearer, than that the personal election of that remnant of Jews, who embraced the gospel, is carefully distinguished from the national election of the Jews,

* Ref. 212.

† Rom. xi. 7—28.

‡ Rom. xi. 28.

in Abraham, Isaac, and Israel: and that the former is incompatible with rejecting the gospel, and continuing enemies to God; but the latter is not. Whatever construction may be put on the term "election of grace;" no man, who deliberately reads the chapter, can doubt, that the election of those who embraced the gospel, and the election of those who rejected and opposed it, must be distinct in all respects.—The interpretation of the national election of Israel, as connected with the future accomplishment of many prophecies, is not the subject of this publication: but it is absolutely demonstrable, that the "remnant of believing Jews, according to the election of grace," is totally different from the election of the nation, for the sake of Abraham, Isaac, and Jacob. And that it is an election within an election, which is all that the argument requires.—'Consequently,' says his Lordship, 'election *cannot* mean, 'election of individuals to salvation.' Consequently, election *does not always* mean, 'election of individuals to salvation.' This the premises fairly prove, but nothing more; and to this we have no objection.—'This is said of the unbelieving Jews.' Were then "the remnant according to the election of grace," to which the apostle expressly joined himself, 'unbelieving Jews?' If not, another totally distinct election must be intended.—'It is remarkable, that in the same chapter, St. Paul speaks of a two-fold election of the Jews.' Surely, the apostle did not speak of the same election both of the believing and the unbelieving Jews! This establishes our position of a *national* and a *personal* election: the one to outward advantages, the other to eternal salvation.*

'St. Paul says to Timothy, "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory:" St. Paul

* See Remarks on Ref. p. 113.

‘therefore submitted to his sufferings and labours with a
 ‘view of promoting and securing the salvation of the elect,
 ‘and consequently he did not consider their salvation as
 ‘certain, but as depending upon the success of his exer-
 ‘tions. This is perfectly consistent with the idea of the
 ‘elect being Christian converts in general, who might or
 ‘might not be saved, but cannot be reconciled with the Cal-
 ‘vinistick notion, that the elect are persons infallibly destined
 ‘to salvation.’*

This passage from St. Paul proves, (as many others do,) that God does not save his elect, except by *means* and *instruments*: neither does he accomplish prophecies, or perform his promises, in any other way. Yet “the Scripture cannot be broken;” the promises shall infallibly be performed. “Heaven and earth shall pass away, but my words,” saith our Saviour, “shall not pass away.”† “His counsel shall stand, and he will do all his pleasure.” Almost immediately after St. Paul, in his voyage to Rome, had said to his companions, by express revelation, “There shall be no loss of any man’s life among you, but of the ship:” he says to them again, “Except these” (the seamen, who were attempting to quit the vessel) “abide in the ship, ye cannot be saved.”‡ With much more apparent propriety might we have concluded from this last sentence, that no absolute engagement had been made for the safety of all the company on board, than, from the text under consideration, that there exists no certainty of the salvation of “the elect.”—Again, “Behold there came a prophet unto Ahab, —saying, Hast thou seen all this great multitude? Behold I will deliver it into thy hand this day.—And Ahab said, By whom? And he said, Thus saith the Lord, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered,

* Ref. 212, 213. † Matt. xxiv. 35. ‡ Acts xxvii. 22—25, 31, 32.

“Thou.”* The certainty of the event is inseparable from the use of the appointed means; and he who decreed the one, as certainly decreed the other also. ‘They shall be saved: for I will send Paul to preach the gospel; I will bless his word; they shall repent, believe, love, obey, and persevere to the end.’ The words of the apostle also prove, that he did not expect to succeed to the salvation of any except the elect: but as he knew not who these were, he proceeded in “his work and labour of love,” without being influenced by that consideration.—The salvation of the elect depended ‘upon the success of his exertions.’—But on whom did the ‘success of his exertions’ depend? “God hath from the beginning chosen you unto salvation, through sanctification of the Spirit, and belief of the truth; whereunto he called you by our gospel.”† “Paul planted, Apollos watered, but God gave the increase.” “Other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice.”‡ The apostle was sent by the divine Saviour to accomplish this purpose, in the conversion of those Gentiles, whom the Father had given unto him. And when at Corinth, probably discouraged by the obstinate unbelief and enmity of the Jews, and the gross licentiousness of the Gentiles, “The Lord spake to Paul by night in a vision,” and said, “Be not afraid, but speak and hold not thy peace;—for I have much people in this city.”§ Were these “people” of Christ, already believers? or, were they those, who, having been “chosen in Christ,” were to be “called according to his purpose,” by the ministry of the apostle?—If by ‘Christian converts in general,’ all those are meant, who ‘called themselves Christians,’ and appeared to be such even to the apostle, they ‘might or might not be saved:’ for they might

* 1 Kings xx. 13, 14.

† 2 Thess. ii. 13, 14.

‡ John x. 16. 28, 29.

§ Acts xviii. 9, 10.

not all be true believers; and might not belong to “the election who obtain” the blessing: but it does not appear from these premises, that ‘the passage is irreconcilable to the notion, that the elect are persons infallibly destined to ‘salvation,’ whether that notion be well grounded or not.

“There shall be great tribulation, such as was not from the beginning of the world to this time, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.”*

The words “for the elect’s sake,” in this text are wholly inapplicable to the case of the Christians who lived in those times. The Jewish converts to Christianity were not exposed to any peculiar dangers, by those calamities which befel the nation; they separated from them, before the desolations began, believing the word, and observing the directions of their Lord, and they were generally exempted from them. But had not those “days of tribulation been shortened,” the nation of the Jews must soon have been extirpated. Yet, as God had purposed to bring forth an elect people from among them in after ages, he was pleased to shorten those days, and to preserve a remnant, who continue a separate people to this day, but who shall at length be “grafted into their own olive tree.” This accords to the prophecy of Isaiah: “Thus saith the Lord, “As the new wine is in the cluster, and one saith, Destroy it not, for a blessing is in it: so will I do for my “servants’ sake, that I may not destroy them all. And “I will bring forth a seed out of Jacob; and out of Judah “an inheritor of my holy mountains; and mine elect shall “inherit it, and my servants shall dwell there.”† The extirpation of the whole nation of unbelieving Jews could

* Ref. 113. Matt. xxiv. 21, 22. † Isa. lxxv. 8, 9. See also Isa. vi. 13.

not have hindered the eternal salvation of one true Christian, any more than that of one person who was "chosen to salvation;" and therefore to interpret the words concerning either of them must be erroneous. But in the nation of Israel, even when rejected and most dreadfully punished, for crucifying Christ, persecuting his church, and opposing his gospel,* there was "an election," on account of which, as well as "for the fathers' sake," the seed of Jacob is yet "beloved."† Millions, I speak with confidence, many millions, of that scattered race, will yet become true Christians, and blessings to the world at large. Upon what other interpretation of the passage, could the preservation of a remnant of the unbelieving Jews, from death, be "for the elect's sake, whom God hath chosen?"‡

'It appears from the context, that the word "saved," does not here relate to eternal salvation, but to preservation in this world.'§

This remark seems very well founded: but how can it agree with the *elect* here signifying the *Christians* of those times? For the calamities which befel the Jews, not the persecutions which awaited Christians, were evidently meant: indeed this is allowed in 'The Refutation.' The preserving of a remnant of Jews, was entirely a distinct thing from the temporal preservation of Christians.

'The words of the original, *εἰ δύνατον*, Matt. xxiv. 24. do not imply physical impossibility, but only a great degree of difficulty: thus St. Paul "hasted, if it were possible for him, *εἰ δύνατον ἦν αὐτῷ*, to be at Jerusalem the day of "Pentecost," Acts xx. 16.—the thing itself was possible, but it required exertion, and St. Paul did all he could to accomplish it. In like manner it was possible for the elect

* 1 Thess. ii. 15, 16. † Rom. xi. 28. ‡ Mark xiii. 20. § Note, Ref. 213.

‘to be deceived, and it was here predicted by our Saviour, that the false prophets would do all they could to effect it, “to bewitch those, that they should not obey the truth, before whose eyes Jesus Christ had been evidently set forth.”*

The words, “the elect,” in this verse must mean either true Christians, or those “chosen to salvation:” for the context evidently does not relate to those who destroyed men’s lives, but to those who seduced and deceived them with false doctrines, and lying pretences and miracles. The words rendered “if it were possible” may not *always* mean a physical and absolute impossibility; but that they here imply ‘only a great degree of difficulty,’ is a mere assumption, even if the passage brought to support it were more decisive than it is. It might be, or it might not be, physically impossible for St. Paul, to reach Jerusalem before Pentecost. So that he doubted whether all his exertion would enable him to accomplish it. It was possible in itself, if winds and waves, or pirates, or unforeseen hindrances, did not prevent it. He must do his best; but a storm or a shipwreck, might defeat his purpose. It was also possible, for the elect to be deceived; nay, they would be deceived, if God did not prevent it. But the words of our Lord, shew, (as we think,) that God had engaged, to prevent it; and therefore it was “not possible” for the seducers, to deceive the “very elect;” even as if God had engaged to give the apostle a safe, and speedy voyage and journey to Jerusalem, he could not possibly have been prevented by any hindrance. St. Paul thus says, “With all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved:—Who believed not the truth, but had pleasure in unrighteousness.”† It was possible and easy to deceive persons of this character: but

* Note, Ref. 213, 214.

† 2 Thess. ii. 9—14.

not to deceive those, who had “received the love of the truth” “that they might be saved;” who believed the truth, who hated sin, and loved righteousness: because God would preserve them from fatal delusion.

‘Immediately after the destruction of Jerusalem he will
‘send his messengers or ministers into every quarter of the
‘world to preach his religion, who will gather into one holy
‘Catholick Church all who shall embrace and sincerely
‘believe it.’*

“The elect” in the text referred to† most obviously denotes those, who were previously *chosen*, and, in consequence, were *called* by the preaching of the gospel. In what other sense, could they be “his elect,” before they were actually gathered into the church?—“He should gather “together in one, the children of God that were scattered “abroad:” ‡ that is, those whom he had “predestinated to “the adoption of children by Jesus Christ unto himself, “according to the good pleasure of his will.”§ ‘They who ‘be endued with so excellent a benefit of God, be called ‘according to God’s purpose, by his Spirit working in due ‘season.’ || So that there is firm ‘ground for considering ‘the elect, here spoken of, as persons selected by an irre- ‘versible decree of God for salvation in the life to come:’ and it has been repeatedly shewn, that such an idea is perfectly ‘reconcilable with the cautions, which our Saviour ‘gave his disciples on this occasion;’ for he who purposes the end, appoints also the means by which it shall be attained: and his precept, not his decree, is the rule of our duty.

‘Not the slightest intimation is given of any decree of

* Ref. 214. † Matt. xxiv. 28—31. ‡ John xi. 52. § Eph. i. 5.—
See also John x. 16. Acts xviii. 10. 2 Thess. ii. 13, 14. || Art. xvii.

‘ God by which their salvation was made certain: but, on
 ‘ the contrary, their salvation is represented as depending
 ‘ upon themselves, upon their “continuing in the faith,
 ‘ grounded and settled, and not moved away from the hope
 ‘ of the Gospel.” *

No intimation of the decree of God is here given, unless the words, “the elect of God, holy and beloved,” † in the passage intended, imply the source of the special character and blessedness of the Christians at Colossè. But ‘their salvation is not spoken of, as depending on themselves,’ at least in this passage. In the other text, which is quoted, ‡ their salvation is indeed inseparably connected with their “continuance in the faith:” and all, for whom I would plead, agree that none except those, who “endure to the end, shall be saved.” The only question is, Whether we ought to depend on ourselves, on our own hearts and resolutions; or on the promises, faithfulness, and grace of God, in respect of this “continuance in the faith,” this “patient continuance in well doing,” to the end of life. Self-dependence is not inculcated in Scripture, but directly the contrary. § “The heart is deceitful above all things:” how can we then properly depend on it? How evident is it, that “he who trusteth in his own heart, is a fool!” || “St. Peter describes true Christians as those, who are kept by “the power of God, through faith unto salvation.” ¶ And in our worship, we are taught thus to appeal to the heart-searching Judge: ‘O Lord God, who seest that we put no trust in any thing that we do, &c.’ **—They, “who do not “continue in the faith,” resemble the hearers represented “by the seed sown on stony ground, who “had no root in “themselves;” not those “who, receiving the word in an

* Ref. 216.

† Col. iii. 12, 13.

‡ Col. i. 23.

§ Prov. iii. 5. Jer. xvii. 5.

|| Prov. xxviii. 26.

¶ 1 Pet. i. 5.

** Col. for Sexagesima Sunday.

“honest and good heart, keep it, and bring forth fruit with
“patience.”*

†It is readily allowed, that the election, spoken of in the passage to which this page refers;‡ does not relate ‘to a future life, but to the election of the descendants of Jacob ‘to be God’s peculiar people, in preference to the descendants of Esau.’ The character of Esau, is marked with sufficient disapprobation in scripture; but concerning his final doom we know nothing: nor is it implied in the words, “Esau have I hated,” that he died in sin. So far we may concede on this point. But does not the apostle adduce this instance, *as an illustration of another election*, concerning which he was treating? Certainly the *illustration*, and the *subject illustrated*, cannot both be precisely the same. Now the subject to be illustrated was this: “They are not “all Israel, which are of Israel.” There was then an Israel, within Israel: one elected to outward advantages, another elected to eternal life. A race chosen *collectively*; and from among them, a remnant of this race chosen *personally*. The illustration is taken, from the Lord’s not choosing all the posterity of Abraham and Isaac: but, passing by the descendants of Ishmael and Esau, confining the promised blessing to the posterity of Jacob. In the case of Isaac, Abraham’s only son by Sarah, and the child of promise, as distinguished from his descendants by a bondwoman, the illustration was not so clear: but Esau and Jacob, twin brothers of one mother; the one chosen, the other passed by; the one “loved, “the other hated;” the elder rejected and the younger preferred; before either of them was born, or had done good or evil; was full to the point: and in fact lies open to all those specious, yet groundless, objections, which are made to personal election. It was “that the purpose of God con-

* Luke viii. 8. 15.

† Ref. 217.

‡ Rom. ix. 10—13.

“cerning election might stand, not of works but of him that calleth.”

‘The word reprobate, or reprobation, as used by Calvin, refers to a supposed decree of God; but we shall find it used in a very different sense both in the Old and New Testament.’*

It is granted, that the words *reprobate* and *reprobation* are never used in Scripture, in the sense, which many Calvinists have put upon them. This is, I believe, the general opinion of modern Calvinists. At least I have had no objections made to the critical observations on this subject, contained in the following passages, which are quoted from what I wrote on the subject several years since. ‘Indeed the whole mass of them’ (the Jews,) ‘was proved to be *refuse* metal, and not silver, as it once appeared to be.’—‘In this way, he’ (St. Paul,) ‘sought and possessed the assurance, that he should not, after having preached to others, (like the heralds who called the combatants to the conflict,) be himself *rejected*, as having no title to the incorruptible crown.’ ‘In righteous judgment, God “gave them (the Gentiles) up to a reprobate mind,” that they should foolishly and perversely prefer the most shameful and pernicious practices, to those which are decent, honourable, and becoming rational creatures.’—‘These false teachers withstood the truth, by deceiving men with a false gospel, and various lying pretences: being corrupt and depraved in their minds, alienated from the faith of Christ, and *rejected* by God as hypocrites or apostates.’—‘Their conduct proved them to be abominable and disobedient, and to every good work *rejected* by God, and given up to judicial blindness.’†—*Reprobates*. ‘Thus the apostle calls, in this place, not those, who are not

* Ref. 217. † Notes on Jer. vi. 27—30. 1 Cor. ix. 27. Rom. i. 28. 2 Tim. iii. 8. Tit. i. 16. in Family Bible, by the Author.

‘divinely elected to eternal life, (for they who still continue in their sins, not being yet effectually called, are not *directly* to be considered as “vessels of wrath,” nor those who after their calling fall into grievous sins,) but such as at present are *not approved*.’ (Beza.)—‘It does not appear to me, that either the original word, or our English word *reprobates*, is ever used in Scripture, as the opposite to *elect*; and as to *reprobation*, it is, I apprehend, a scriptural *idea*, (for they who are not *chosen* must be *rejected*,) but not a scriptural *word* in any sense.’ (Indeed no Greek word answering to it, is found in the common Lexicons.)—‘Not that he’ (St. Paul and his friends) ‘should appear *approved*, by the submission of all parties to his authority: but that they might do what was right, and becoming them; though it should occasion him to be *disapproved* and censured.’*

‘It appears then that the Calvinistic doctrines of election and reprobation can receive no countenance from the passages of Scripture, in which these words occur, since they are used in senses very different from those, which the advocates for absolute decrees affix to them.’†

The words *reprobates* and *reprobation*, it has been allowed, are not used in the sense, which some Calvinists have affixed to them: but the same concession cannot be made in respect of the word *election*, or *elect*. The Calvinistick doctrines, however, receive no support from the texts, which his Lordship had been last considering, as relating to reprobation, nor do they need it. Having given this opinion, in respect of the words in question; it would be unmanly, should I shrink from an avowal of my sentiments on this subject. The idea of *rejection* must be excited in the mind with that of *election*, however understood. If any

* Notes in Family Bible on 2 Cor. xiii. 6—10.

† Ref. 225.

were “chosen in Christ before the foundation of the world, “that they should be holy, &c;” all who were not thus *chosen* were passed by. It was the will of God to leave them in the state, to which it was foreseen they would be reduced by sin; and to all the consequences of their guilt and depravity. In this state, *if salvation be altogether of grace*, all men might most justly have been left. No wrong will ever be done to any one: God will not punish any man, who does not deserve it, nor more than he deserves; and he could not possibly *decree* to do that, which it is infallibly certain he never *will do*. The question therefore is, whether God, consistently with justice, can leave any part of the human race finally to perish in their sins: for it could not be unjust, previously to decree that which, when actually accomplished, is undeniably just. If *mercy* were a *debt*, which God owed to his rebellious creatures, it would lose its very nature: and, if not a *debt*, they who obtain mercy are under immense obligations; but no injury is done to others. And if salvation itself be unmerited mercy, mercy in all respects, contrary to our deservings; every thing relating to it must also be mercy. The gift of the Saviour, the ‘means of grace,’ the life-giving Spirit, the willing mind, as produced by special preventing grace: all, or any of these, may be withheld, in perfect consistency with justice; and, where they are granted, men are laid under additional obligation to “the God of all grace.” This “grace hath “abounded towards us in all wisdom and prudence.”*—What he may *justly* withhold at the time, that he might *justly* decree from the beginning to withhold. The whole is directed “according to the purpose of him, who worketh all “things, according to the counsel of his own will.”† But that is the *will*, or *sovereign purpose*, of infinite wisdom, justice, truth, and love; which always willeth what is most

* Eph. i. 8.

† Eph. i. 11.

proper, and for the most satisfactory reasons; though he does not deign to inform us of them. At the same time, his secret purpose is perfectly consistent with his revealed will: being unknown to us, except by accomplishment, it is neither the rule, nor the motive, of our conduct: and, however we interpret the preceding words of our Lord, "All that the Father giveth me shall come to me;" the subsequent assurance, "And him that cometh unto me, I will in no wise cast out,"* may most confidently be depended on. "Heaven and earth shall pass away, but his words shall not pass away."†

‘The Jews first, and the Christians afterwards, were the elect people of God. God gave the law to the Jews by the hands of Moses, and the gospel to the Christians by his own blessed Son Jesus Christ, as the rule of their respective lives. God was pleased, both by the law and by the gospel, to enter into covenant with his chosen people the Jews and Christians; to promise reward to the obedient, and to threaten punishment to the disobedient. But neither in the law, nor in the gospel, does he promise certain and infallible salvation, or threaten absolute and inevitable perdition, to any number, or to any description, of persons, except as they shall or shall not comply with the expressed conditions.’‡

The whole body of professed Christians are never, throughout the New Testament, called "the elect people of God," in a national capacity, independent of *personal character*, as Israel of old was. The terms to this effect, when used concerning Christians, as it has been shewn, are always connected with those "things, which accompany salvation;" or with some words, which fix the meaning to *true believers exclusively*. The case is the same, in our liturgy and

* John vi. 37.

† Matt. xxiv. 35.

‡ Ref. 226.

authoritative books. 'God the Holy Ghost who sanctifieth me and all the elect people of God.' Mark the variation of language: 'God the Son, who hath redeemed me, and all mankind.'—'God the Holy Ghost, who sanctifieth me, and all the elect people of God.'* The former is spoken of as *general*, the latter as *special*. But are all professed Christians, through populous nations, 'sanctified by the Holy Ghost?' If not, how can it be supposed, that they are here called the elect people of God?—Thus we also pray, 'Have mercy on all Jews, Turks, infidels, and hereticks; and take away from them all ignorance, hardness of heart and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israel.† This *remnant* of the true Israel,' is "the elect people of God," among professed Christians; even "a remnant according to the election of grace." Again, 'Grant that this child may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children.‡ Here *elect* is joined with 'fulness of grace:' with being 'faithful,' or believing; and with being 'the children of God.' And surely more is meant, than continuance in the outward profession of Christianity.

The nature of the primitive churches, and the totally different state of things, at present, especially as to national churches, or nations called Christian, has been repeatedly noticed: and surely no one, after serious consideration, can think, that the apostles would, if now living on earth, address the whole body of nominal Christians, belonging even to our established church, as "saints;" as "holy brethren;" as "chosen in Christ,—that they should be holy, and without

* Church Catechism.

† Third Col. for Good Friday.

‡ Baptism of Infants.

“blame before him in love ;” as “holy and beloved !” Much less then would he address the aggregate multitude, belonging to the Greek church, or the church of Rome, in this language. Yet the argument equally includes all who are called Christians, however idolatrous, superstitious, heretical, wicked, or profligate. The word ‘description’ is ambiguous. If it mean any thing except *character*, the proposition may be maintained; but both promises and threatenings are made to men, as bearing certain characters, and not independently of those characters. The *condition* of the *law* is perfect obedience; and “Cursed is every one, that continueth not in all things written in the book of the law to do them.” The gospel requires “faith which worketh by love ;” faith accompanied by repentance, and manifested by habitual unreserved obedience. These things form the *character*, or the ‘description’ of men, to whom the promises are made; which promises certainly and infallibly ensure salvation to those, who are interested in them. But as “the wicked may turn from his wickedness,” and escape the threatened punishment, which yet will be certainly and infallibly inflicted on those who die in their sins: so on the other hand, the question, the sole question is, whether they who repent, believe in Christ, love God and man, and are partakers of the Spirit of sanctification, do ever turn finally from their righteousness, and come short of the blessings, which are secured to those who love God.

All the hope and salvation of the Israelites were derived, properly speaking, from the gospel; of which their ceremonies were types, or prefigurative sacraments: and the holy moral law is established by the gospel, and is as obligatory on Christians, as it ever was on Israelites. The national covenant with Israel, indeed, is not made with Christians as a collective body, and the Mosaick dispensation is changed,

for the Christian: but true religion is, for substance, the same, as it was from the first promise of a Saviour;* and the case of nations professing Christianity very much resembles that of Israel as a nation. But "the true Israel" always was "a remnant according to the election of grace."

'The very idea of covenant is inconsistent with the Calvinistic system. Covenant implies conditions; absolute decrees reject all conditions. A covenant says, you shall have such or such a reward, if you act in the manner stipulated; absolute decrees say, that it is irreversibly determined by the arbitrary will of God, that you shall or shall not be saved, without any respect to your conduct.'

The covenant made with Noah and his posterity, that God would no more destroy mankind with a deluge, could not imply any *conditions*: if it did, what were those conditions?† Yet God has expressly said, that the covenant made with the true church, is "like the waters of Noah unto him." "This is as the waters of Noah unto me; for as I have sworn, that the waters of Noah shall no more go over the earth; so have I sworn, that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed: but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee."§ What were the conditions, expressed or implied, in the covenant here spoken of, and in the other texts referred to? In these and other Scriptures, those things, which are generally called *conditions* required of us, are expressly promised, as the gift and work of God, and engaged for in the covenant itself. Now if this be interpreted,

* Book I. chap. i. sect. 3. The case of approved characters who lived before Christ. † Ref. 226. ‡ Gen. ix. 9—17. § Is. liv. 9, 10. See also Jer. xxxi. 31—34. xxxii. 37—41. Ez. xvi. 60—63. Heb. viii. 8—12.

that *the covenant implies conditions*; the same rule of interpretation will make the language of most Calvinists, on the everlasting covenant, to imply conditions also, and exactly in the same sense: for we do not hold, that God will save any by the decree of election, in whose heart he does not, by his sanctifying Spirit, write his holy law and renew his holy image; or any, (except infants,) who are not brought to repent, to believe in Christ, and to love God and man. In one view, these form a part of salvation, the gifts of special grace: in another view they are our bounden duty, which through grace we endeavour to perform.—It would throw much light on the subject, and give weight to the argument, if his Lordship would quote, from some *modern Calvinists*, any passage in which absolute decrees are considered as saying, ‘It is irreversibly determined by the arbitrary will of God, that you shall, or shall not, be saved, without any respect to your conduct.’ When this is done, I will cordially join in reprobating the doctrine. The divine prescience beholds us all as sinners, justly deserving condemnation; and the decree to leave any to themselves, and their own wicked inclinations, to fill up the measure of their crimes, cannot be, *without respect to their conduct*; nor (if indeed it be, as no doubt it is, just and wise,) can it be *arbitrary*. The decree which “chooses some to salvation, through sanctification of the Spirit, and belief of the truth,” is indeed not made for our foreseen works; for none could be foreseen but evil works, except as “the fruits of the Spirit,” given to us, according to this decree: our renewal to holiness and fruitfulness in good works, is one grand object of the decree; it is effectually provided for in the covenant; and in this way alone, by giving diligence, and abounding in good works, can we “make our calling and election sure.” How can this be, ‘without any respect to our conduct?’

“The Lord made all things for himself: yea, even the wicked for the day of evil.”*—‘The true meaning of the passage is this: that God made all things to display his own glorious attributes; and that even wicked men, whose existence and frequent prosperity may scarcely seem reconcilable with the divine perfections, will in the end be found to furnish the strongest proof of his long suffering in bearing with their iniquities, and of his power and justice in punishing their incorrigible depravity: upon such men the day of evil will ultimately come: “the wicked is reserved to the day of destruction;” they shall be brought forth to the day of wrath.’†

This interpretation is not objected to. The Reader may compare it with the author’s note on the same text many years since.—‘The Lord orders and governs all things with a view to the display of his own perfections, that they may be known and adored by his rational creatures. He is his own great End in all his works, and though some of his creatures have apostatized and rebelled against him; even they, though undesignedly, aid in displaying his glory. He is not the Author of their wickedness: but he foresaw it, and formed his plan with a view to it. Contrary to their intentions, he uses their agency, to accomplish many of his wise and holy purposes. He maketh use of the malevolence of some wicked men to execute righteous vengeance on others; and he will be at last glorified by their final destruction, “in the day of wrath and revelation of his righteous judgment.”‡

God, “willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted for destruction.” This text, introduced by his Lordship without exposition or remark,§ is, with the context,

* Prov. xvi. 4.

† Ref. 227.

‡ Family Bible, on Prov. xvi. 4.

§ Ref. 227, 228.

considered by the Calvinists, as of peculiar importance in the argument. The apostle mentions "the vessels of wrath *fitted for destruction,*" and "the vessels of mercy, *whom God had afore prepared unto glory.*" The former are *fitted for destruction*, in themselves, as 'born in sin and 'children of wrath,' without any further preparation, except that which their own actual wickedness superadds: the latter God "hath afore prepared unto glory." These also were "children of wrath even as others:" but "God who is rich in mercy, of his great love, wherewith he loved them, even when dead in sin, hath *made them alive together with Christ: by grace are they saved.*" They too were "vessels of wrath fitted for destruction;" and had not God of his rich mercy, 'raised them from the death of sin to 'the life of righteousness,' and, 'by a new creation,' "prepared them for glory;" they must still have remained "vessels of wrath," and have become in all respects completely "fitted for destruction;" seeing, they are constantly "treasuring up wrath, against the day of wrath." And how were they thus "afore prepared unto glory?" May we not answer, 'by regeneration,' and "sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ?" And why were *they* prepared, rather than others?—"God hath mercy, on whom he will have mercy." "He worketh all things according to the counsel of his own will."* "God is greater than man; why dost thou strive with him? He giveth not account of any of his matters."† Whatever others may think, we intreat that a humble Christian, may be permitted to give the whole glory of his conversion to the free unmerited mercy and grace of God; who has made him to differ as much from his former self, as from the world around him, "which lieth in wickedness." Permit him to say, "Among whom I also had

* Eph. i. 11.

† Job xxxiii. 13.

“my conversation in times past;” no better by nature, no better in practice. How then is it that I now repent, hate sin, long for holiness, count all but lost for the excellency of the knowledge of Christ; feel constrained by love to live to his glory, and to devote myself to his service, in “doing good to all men, but especially to the household of faith?” Permit such an one to say; “Not to me, but to thy name be the glory,” of converting “a vessel of wrath, fitted for destruction,” into a “vessel of mercy, prepared afore unto glory.” This will certainly be the language of the redeemed in heaven; why should they not be allowed to use it, without censure, while here on earth? Others, (we would say,) if they can deliberately do it, may ascribe to themselves any favourable difference, (real or supposed,) between them and their fellow sinners: but permit us to give God all the glory, of making us to differ from the most wicked of our fallen race.—I know that here, I am on strong ground: I know that thousands, who tremble at the divine decrees, or reason against them, (in great measure, because, they dare not approach near enough to give the subject a fair investigation;) feel unable, in defiance of their system, to join against the Calvinists, in what has now been stated. The history of their own lives, and their acquaintance with their own hearts, compel them to make this conclusion *in their own case*, though they argue against it, in respect of others, or as a general subject. They feel, that they could not be properly humble and thankful, without thinking of themselves in this manner, and speaking in this language. On their bended knees, in their most religious hours, they praise and bless God, for his rich mercy and especial grace, in the language of Calvinists, and with the very feelings of the most humble and spiritual among them. This might lead them to the adoption of our sentiments; but that they contemplate their

dear relatives and friends, and indeed their fellow creatures at large, in connexion with this subject, and with an inadequate recollection of the infinite wisdom, justice, and mercy of God; till their hearts, being filled with anguish at the reflection, they turn away from it with horror: and, because, (though they are conscious, in their own case, that, while they ascribe all the glory to God and his grace, they are more and more stimulated to live to his glory,) they cannot be convinced, that this is the general tendency of the doctrine, rightly understood, and its invariable effect when truly believed. Indeed this humble, thankful ascription of all the glory to God, is the grand excellence of our principles; and, as to the rest, I should be little disposed to dispute on the subject, were not many ready to make another and a contrary use of anti-calvinistick doctrines.

‘ There are many passages in the gospels similar to this, ‘ and we are not to understand by them, that the events took ‘ place merely for the purpose that the sayings of the ancient ‘ prophets might be fulfilled; or that God, by hardening ‘ the hearts, and blinding the understanding of the Jews, ‘ made it impossible for them to believe. God foresaw that ‘ a very large proportion of the Jews would reject the gos- ‘ pel; and he was pleased to foretel this among other events ‘ relative to the advent and ministry of Christ. It was de- ‘ signed that the fulfilment of these various predictions should ‘ form an evidence of the divine authority of the gospel. ‘ What the prophets had foretold, was certain to come to ‘ pass; but this certainty by no means caused these events ‘ to be the decrees of God. They did not happen because ‘ they were foretold, but they were, for the wisest purpose ‘ foretold, because it was foreseen they would happen.’*

I suppose, that no man, since the beginning of the world,

* Ref. 228, 229.

ever thought, that the certainty, either of the predictions or of the things predicted, '*caused* the events to be the decrees 'of God.' But the certainty, that the predictions would be fulfilled, arose from this, that they were the decrees of God. He not only *foresaw* them, but *decreed* them, and revealed them as decreed; and therefore they could not but be accomplished.—'The events did not take place, merely for the 'purpose that the sayings of the ancient prophets might be 'fulfilled.' True; but these were the sayings of the ancient prophets, because they were the determination of him, "who "worketh all things according to the counsel of his own "will." The persons concerned, did not fulfil them, as intending to accomplish the purpose of God, of which they knew and thought nothing; but to gratify their own selfish passions: and the decree of God, to leave them to be thus blinded and hardened, created no other impossibility to their believing, but that which arose from determined depravity and enmity to God. Indeed the conclusion of the quotation gives nearly the same view of the subject.

'The prescience of God, is to be considered as perfectly 'distinct from his will. He foresees all the actions of men, 'both those which are conformable, and those which are 'contrary to his will: but this prescience does not affect 'the free-agency of man.*

The prescience of God is perfectly distinct from his commandments, which exclusively are the rule of our conduct. But surely, his prescience cannot be distinct from his *providential will*! That is, He cannot foresee one thing, and providentially effect another thing. Whatever may be thought of *decrees*, God, undoubtedly, accomplishes by his providence, what he foresaw would come to pass: for how could he foresee any event, which never would take place?

* Ref. 229.

‘ As the decree of God is eternal, so is his knowledge.
‘ The knowledge of God comprehends all times in a point,
‘ by reason of the eminence and virtue of its infinite per-
‘ fection. And yet I confess that this is called foreknowledge
‘ in respect of us. But this foreknowledge doth produce no
‘ absolute necessity. Things are not therefore, because they
‘ are foreknown: but therefore they are foreknown, because
‘ they shall come to pass. Every knowledge of vision neces-
‘ sarily pre-supposeth its object. God did know that Judas
‘ should betray Christ: but Judas was not necessitated to be
‘ a traitor by God’s knowledge. If Judas had not betrayed
‘ Christ, then God had not foreknown that Judas should
‘ betray him. The case is this; a watchman standing on the
‘ steeple’s top, (as is the use in Germany,) gives notice to
‘ them below, who see no such things, that company are
‘ coming, and how many. What a vain collection were it
‘ for one below to say; What if they do not come; then a
‘ certain prediction may fail? It may be urged, that there
‘ is a difference in the two cases: in this case the coming
‘ is present to the watchman; but that which God foreknows
‘ is future. God knows what shall be; the watchman only
‘ knows what is. I answer, that this makes no difference at
‘ all in the case, by reason of that disparity which is
‘ between God’s knowledge and ours. This is plainly
‘ acknowledged by Thomas Hobbes,—that foreknowledge is
‘ knowledge; and knowledge depends on the existence of
‘ the things known, and not they on it.—To conclude, the
‘ prescience of God doth not make things more necessary,
‘ than the production of the things themselves. But if the
‘ agents were free-agents; the production of the things did
‘ not make the events to be absolutely necessary, but only
‘ on the supposition that the causes were so determined.
‘ God’s prescience proveth a necessity of infallibility; but
‘ not of extrinsical determination to act. If any event should

‘not come to pass, God never foreknew that it would come to pass: for any knowledge necessarily pre-supposeth its object.’*

There is a measure of obscurity and intricacy in this quotation; but on a careful examination of it, nothing seems to be materially contrary to the Calvinistical doctrine. The writer says, ‘As the decree of God is eternal, so is his knowledge.’ ‘God’s prescience proveth a necessity of infallibility, but not of antecedent extrinsical determination to act.’ He quotes Hobbes as conceding, that ‘foreknowledge is knowledge; and knowledge depends on the existence of the things known, not they on it. God did know that Judas should betray Christ: but Judas was not necessitated to be a traitor by God’s knowledge. If Judas had not betrayed Christ, then God had not foreknown, that he should betray him.’ This can mean no more, than that the event would have proved, God had not foreknown that Judas would be a traitor. But it was both *predetermined* and *predicted*, that Judas would betray Christ.† This was ‘a necessity of infallibility:’ yet Judas was not necessitated to be ‘a traitor by God’s foreknowledge.’ It was not a necessity ‘of antecedent extrinsical determination:’ it did not constrain him to act in this matter *against his will*; but merely implied, that he should be *judicially* given up to the lusts of his own heart. The decree or prediction was not so much as a motive in Judas’s conduct: it neither interfered with his free-agency, nor diminished the degree of his criminality. And the case is similar with all others, who are left to follow their own sinful inclinations; and “to stumble at the word being disobedient, whereunto also they were appointed.”

The case of the watchman is not indeed an apposite

* Note, Arch. Bramhall, Ref. 229, 230.

† Matt. xxvi. 24. Mark xiv. 21. Luke xxii. 22. Acts i. 16.

illustration. His report is not in any sense *prediction*. He does not foretel, that the company will actually come to the place where he is; but merely testifies, that he sees a company approaching. The *existence* and *motion* of the company are all that he reports, as *seen* and *known*; not any thing which is not *seen* and *known*. In fact, the *concessions* to our principles made by the Archbishop, greatly overbalance any thing which may seem to militate against them.

‘Freedom of will and liberty of action are the essential qualities of men, as moral responsible beings.’*

‘The Jews “could not believe” because of their own prejudices and lusts, and not because it was so decreed; for a decree of this kind would not only have been inconsistent with their free-agency, but irreconcilable also with many passages of Scripture, and particularly with our Saviour’s exhortations recorded in the same chapter, “Walk while ye have the light, lest darkness come upon you: while ye have light, believe in the light, that ye may be the children of light.”† There was therefore no divine decree, which prevented the Jews from walking according to the doctrine of Christ, and embracing his religion, since we cannot suppose that our Saviour would call upon the Jews to do that which God had made impossible.’‡

The divine decree, not being known to the Jews, or thought of by them, was in no measure the motive of their conduct; but they were kept from believing ‘by their own prejudices and lusts.’ Neither did the divine decree compel them to act as they did, or render them unable to believe. They were not destitute of *natural* ability; their *moral* inability was foreseen, as the effect of their depraved

* Ref. 229. See Book I. chap. ii. sect. 1. On Free-will.

† John xii. 35, 36. ‡ Ref. 231.

hearts; and God only decreed to "give them up to their own hearts' lust, and they walked in their own counsels."* He knew what the effect of his thus leaving them would be; and, having decreed, he also predicted, it. The divine decree and prediction did not 'prevent the Jews from 'walking according to the doctrine of Christ, and embracing 'his religion:' but it shewed the Lord's righteous determination, not to give them that disposition, of which they were wholly destitute; 'and consequently they had not the 'ability to do what in the sight of God was good.† Thus it became impossible, that they should obey the call of the gospel; "for the Scripture cannot be broken." Yet this decree was not in any respect 'inconsistent with their 'free-agency, or with our Saviour's exhortations.' He shewed the people in general their duty and interest, and exhorted them to attend to them; but he knew, (whether it were decreed or not,) that many of them would refuse to comply with his counsel: yet nothing but pride, prejudice, and worldly affections, 'prevented,' their compliance. In reality, the certain foreknowledge of God, and every express prophecy may, exactly on the same ground, be said to be inconsistent with commands and exhortations; and every express prophecy may, exactly on the same ground, be said to be inconsistent with commands and exhortations, and with man's free-agency: for if the event, foreknown and foretold, cannot fail to take place; it is morally impossible, that any creature should act so, as to prevent it. The exhortations were addressed to the people in general, and many individuals complied with them, though a greater number did not. There was among them "a remnant according to the election of grace." This "election obtained it," (the blessing,) "and the rest were blinded."‡ In like manner, before the Babylonish captivity, after that

* Ps. lxxxi. 12.

† Ref. 61.

‡ Rom. xi. 5—10.

event had been most decidedly and repeatedly predicted, the prophets used similar exhortations: not that compliance with these exhortations was expected from the nation at large, so as to falsify the express predictions given; but that individuals, repenting and turning unto God, might escape final ruin; and be, even in the captivity, "a holy seed," and the progenitors of a holy race, to whom God would afterwards return in mercy.

'Here it is expressly said, that they closed their own eyes; and in other places we find their unbelief and rejection of the gospel attributed to their own obstinacy and wickedness.*

No doubt the Jews wilfully 'closed their own eyes;' and so do all others, who perish in their sins. The question is, Whether all would not do the same, if left to themselves, without the new-creating grace of God; and whether God might not *justly* so leave them. God is not, and cannot be, the *Author of sin*: and if any speak of God, in language implying this, he is a blasphemer. I feel not the least repugnancy at associating, in other respects, with many decided, yet meek and humble Arminians, as to the doctrine of divine decrees; but a man called a Calvinist, and maintaining that God is, in any sense, the *Author of sin*, I regard as Judas, and would have no communion with him.—I say meek and humble Arminians: for such as are eager and fierce often run into as direct blasphemy in another way.

But may not the Judge of all the earth, when a rebellious creature, from enmity against him, and love of that which He abhors, has 'closed his own eyes,' and hardened his own heart; and deliberately preferred the delusions of the devil to "the truth as it is in Jesus;" may not God say to such a man, 'Take thy own choice: Be blinded and

* Ref. 232.

‘hardened?’ May he not permit Satan and his agents to “practise and prosper,” and thus “send the man a strong delusion that he should believe a lie?”* May he not, as in the case of Ahab, when the evil spirit said, “I will go forth, and I will be a lying spirit, in the mouth of all his prophets;” grant him permission and say, “Thou shalt persuade him, and prevail also: Go forth and do so?”† Nay, may he not, as in the case of Pharaoh, arrange events in his providence, so that appearances shall be suited to give energy to Satan’s delusions, and to lead the decided rebel against his Maker, into the most destructive presumption of success? And may not he do this, without being any more the Author of sin, than the sun is the cause of cold, and frost, and darkness? If these questions be not answered in the affirmative, it does not appear how the Scriptures referred to, can be understood, in any sense, which does not militate against the obvious meaning of the language of inspiration. And shall we say, that the Lord has said it, and done it; and yet that it is not what ought to be said and done? “The LORD is in his holy temple: Let all the earth keep silence before him.”‡

“They loved darkness rather than light, because their deeds were evil:” The wickedness and perverseness of the Jews blinded their understandings, and indisposed them to receive the truth, though delivered in the plainest terms, and attested by the fullest evidence. ‘Those places of Scripture, says Dr. Jortin, are easily reconciled, in which the wicked are represented usually as hardening themselves, and sometimes as being hardened of God. They harden themselves, because it is by their own choice, by their own obstinacy and perverseness that they become obdurate;

* 2 Thess. ii. 9—12.

† 1 Kings xxii. 21—23. 2 Chron. xviii. 18—22.

‡ Hab. ii. 20.

‘and they are hardened of God, not by any proper and im-
 ‘mediate act of God, depriving them of reason and liberty,
 ‘or compelling them to do evil; but quite on the contrary,
 ‘by his continuing to give them both motives and opportu-
 ‘nities to do well; which gifts, being rejected and abused,
 ‘are the innocent cause, or the occasion, of their greater
 ‘wickedness, and in this sense they are hardened by the very
 ‘goodness of God. Besides, in the style of Scripture, God
 ‘is often said to do what he only permits to be done; and
 ‘in all other languages also, the occasion is put for the
 ‘cause, both as to persons, and as to things. “I came not
 “to send peace upon earth, but a sword,” says our Lord;
 ‘that is, my gospel, though it ought to produce peace and
 ‘love, will prove the occasion of strife and enmity.’*

There is little in this passage and the quotation from Jortin to which even Calvinists would object. The expression, ‘quite on the contrary,’ may be considered as not well selected to express the evident meaning of the writer: but anti-calvinists, for want of being conversant with our writings, are not aware, that we say the same things ourselves, for substance, as are here quoted from the learned Jortin, in order to refute us.—The passage from Isaiah,† is quoted in six different places of the New Testament, and *with such variation*, as may much assist the interpretation of it, and as shews that men may either be said to *harden themselves*, or God may be said to *harden them*, according to the *stage of their progress* at which we view them. 1st, They harden themselves; 2nd, God in judgment sentences them as above to be hardened.‡

“As many as were ordained to eternal life, believed:”
 ‘This text does not mean, that there was an ordinance of

* Ref. 232, 233. † Isa. vi. 9, 10. ‡ Comp. Matt. xiii. 14, 15.
 John xii. 40. Acts xxviii. 26, 27. Rom. xi. 8.

‘ God, appointing that certain persons of those who were
 ‘ present should believe and obtain eternal life; but it being
 ‘ the declared will of God, that none, to whom the gospel
 ‘ was made known, should obtain eternal life, who did not
 ‘ believe; and God foreseeing who would believe, it might
 ‘ be said, that those believed who were ordained to eternal
 ‘ life, that is, those who God foresaw would comply with the
 ‘ ordained condition of faith in Christ, upon which eternal
 ‘ life was offered. There is nothing in the original words
 ‘ which favours the Calvinistic doctrine, that God had by
 ‘ his own unalterable decree made it impossible for some to
 ‘ believe, and others not to believe; and whoever reads the
 ‘ whole passage carefully and impartially, will observe, that
 ‘ both believers and unbelievers are represented as acting
 ‘ from their own free choice, and not under the control of
 ‘ an irresistible destiny. All might have believed. The ge-
 ‘ neral call of the Gentiles is mentioned in the preceding
 ‘ verse as the appointment of God, and therefore, on that
 ‘ account also, as many of the Gentiles as were then present
 ‘ and believed, might be said to be ordained to eternal life,
 ‘ because the attainment of eternal life was the consequence
 ‘ of that divine appointment.’ *

It is plain, that the translators of our Bible understood this text† in what is called the Calvinistick sense; and it is not easy to prove that this is not the true meaning.—
 ‘ God foreseeing who would believe, it might be said, that
 ‘ those believed who were ordained to eternal life.’ But did God foresee, that they would believe of themselves, without his ‘special grace preventing them?’ ‘The condition of
 ‘ man, after the fall of Adam, is such, that he cannot pre-
 ‘ pare himself, by his own natural strength and good works
 ‘ to faith, and calling upon God.’‡ The Lord foresaw that, by his preventing grace, he would give them faith, and

* Ref. 232. 233.

† Acts xiii. 48.

‡ Art. x.

incline and enable them to comply with the ordained condition, upon which eternal life was offered. No doubt 'both 'believers and unbelievers act from their own free choice, 'and not under the control of an *irresistible destiny*,' a term more suited to heathen fatalism, or to the modern necessarian system, than to the wise and righteous decrees and appointments of the eternal God: but, the former by divine grace being made free from slavery to their sinful passions, and being drawn and taught of God, most willingly embrace the gospel; the latter, being left in righteous judgment under the power of their own prejudices, as voluntarily reject and oppose it.—'All might have believed.' Certainly, if they had been so disposed. 'But it is acknowledged, that man has 'not the disposition, and consequently not the ability, to do 'what in the sight of God is good, till he is influenced 'by the Spirit of God.'*—If the general call of the Gentiles according to the appointment of God,† be the same as "ordained to eternal life:" then all the Gentiles, at least all there present, being "ordained to eternal life, believed." But a distinction is evidently made between some of them, and others. "When the Gentiles heard this, they were "glad, and glorified the word of the Lord: and as many "as were ordained to eternal life believed."

—'The words οσοι τεταγμενοι ησαν, might have as well been 'rendered, "as many as were set in order, or made ready;" 'and then the context had plainly illustrated the text. 'For in the same verse we find that this was spoken of the 'Gentiles, who were glad and glorified God, that the words 'of salvation and everlasting life belonged to them also. '(ver. 46, 47.) But who these Gentiles were, we learn more 'particularly from ver. 43, namely, that they were some 'σεβομενων προσηλυτων, of the devout or worshipping proselytes,

* Ref. 61.

† Acts xiii. 48.

‘who believed a life to come, and sought for the happiness thereof, and who therefore were in a fit posture to lay hold of that great promise of the gospel, being both prepared to hear what the apostles had to say, concerning the way and means of obtaining it, and also to make use of such means, when once they were thoroughly instructed in them.’*

‘As many, as were set in order, or made ready.’—Should this interpretation of the original be adopted, it would not at all alter the case: for “the preparation of the heart in man—is from the Lord.”† “Lord, thou hast heard the desire of the humble; thou wilt prepare their hearts, thou wilt cause thine ear to hear.”‡ “Every good gift and every perfect gift is from above.” If men are ‘made ready,’ and ‘are in a fit posture to lay hold on the great promise of the gospel,’ they owe this preparation of heart to the preventing grace of God. They are “vessels of mercy, which God has afore prepared unto glory.”§ “Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.”|| Few will directly say, ‘I made myself ready:’ It was my own goodness, that put me in a fit posture to lay hold on the great promise of the gospel, and I am not indebted for it to divine grace. Most men will, in words, give the glory to God, of making them thus to differ from unbelievers; and all humble Christians will do it cordially, in their own case, even though they cannot receive the doctrine called Calvinistick.—Some however of ‘these devout or worshipping proselytes,’ were not thus ‘made ready,’ to embrace the gospel: for “the Jews stirred up the *devout* and honour-

* Note, from Stebbing, Ref. 233, 234. † Prov. xvi. 1. ‡ Ps. x. 17.

§ Rom. ix. 23.

|| Col. i. 12, 13.

“able women, and the chief men of the city, and raised
 “persecution against Paul and Barnabas, and expelled them
 “out of their coasts.” If there had been no other pre-
 paration of heart, than that which was common to these
 devout proselytes, they would have favoured the persecutors,
 and not the persecuted apostles.* Lydia was previously one
 of these worshippers; yet her conversion is not ascribed to
 this, but to special grace: “The Lord opened the heart of
 “Lydia, that she attended unto the things which were
 “spoken of Paul.”† But did no Gentiles at Antioch believe
 in Christ, except those, who were before ‘worshipping pro-
 ‘selytes?’ If any, if numbers of the idolatrous Gentiles
 embraced the gospel, they also “were ordained unto eternal
 “life.” ‘It is indeed useless, highly improper, and quite
 ‘unnecessary, to rest the argument on a word, which may
 ‘perhaps admit of some other meaning: but the laboured
 ‘discussions of those, who are greatly afraid that the doctrine
 ‘of gratuitous personal election to eternal life should be col-
 ‘lected from it, leaves this impression on my mind, that
 ‘these writers themselves would have carefully avoided
 ‘a term, which needs so much guarding against miscon-
 ‘struction.’‡ The word is used in the texts referred to
 below, and no where else in the New Testament.§

“We know that all things work together for good to
 “them that love God, to them who are the called ac-
 “cording to his purpose; for whom he did foreknow, he
 “also did predestinate to be conformed to the image of
 “his Son, that he might be the first-born among many
 “brethren. Moreover, whom he did predestinate, them he

* Matt. xxiii. 15.

† Acts xvi. 14. Gr.

‡ Note, Acts xiii. 42—48. Family Bible, by the Author.

§ Matt. xxviii. 16. Luke vii. 8. Acts xiii. 48. xv. 2. xx. 13. xxii. 10.
 xxviii. 23. Rom. xiii. 1. 1 Cor. xvi. 15.

“also called; and whom he called, them he also justified,
 “and whom he justified, them he also glorified.” ‘We
 ‘know that all things, whether adverse or prosperous, co-
 ‘operate in the end for the permanent good of those who
 ‘sincerely love God, of those who are called to the know-
 ‘ledge of the gospel according to the eternal purpose of
 ‘God; for he ordained and decreed, that those, who he
 ‘foreknew would believe and obey the gospel, should re-
 ‘semble his blessed Son, by following his example, that
 ‘he might have many brethren, who would be joint-heirs
 ‘with him, and partakers of that happiness which he en-
 ‘joyed. Moreover, those, to whom it was fore-ordained of
 ‘God that the gospel should be made known, he has now
 ‘actually called, and those whom he has called, he has jus-
 ‘tified from all their former sins:—’*

To be ‘called to the knowledge of the gospel, according
 ‘to the eternal purpose of God,’ must mean something very
 different from having the mere proclamation and invitation
 of the gospel addressed to them, or being brought to the
 outward profession of the faith; unless all who are called
 Christians, do indeed love God, and resemble his ‘blessed
 ‘Son, by following his example.’ If, however, God did
 decree, that some should have the means of salvation, and
 that others should not have them: the objections generally
 urged against Calvinism, as making God “a respecter of
 “persons,” come in; and may as fairly be urged against
 this doctrine, as against Calvinism itself.—None of Adam’s
 fallen race naturally “love God,” but all are alienated from
 him: and as those who are “the called according to his
 “purpose,” do “love God,” the character described must
 be formed, not by *nature*, but by *grace*; and then our
 interpretation is established, which I cannot give in more
 proper language than that of our Article. ‘Predestination

* Ref. 235, 236.

‘ to life is the everlasting purpose of God, whereby (before
 ‘ the foundations of the world were laid,) he hath constantly
 ‘ decreed by his counsel, secret to us, to deliver from curse
 ‘ and damnation those, whom he hath chosen in Christ out
 ‘ of mankind, and to bring them by Christ to everlasting
 ‘ salvation, as “ vessels made to honour.” Wherefore they,
 ‘ which be endued with so excellent a benefit of God, be
 ‘ called according to God’s purpose by his Spirit working in
 ‘ due season: they through grace obey the calling: they be
 ‘ justified freely: they be made the sons of God by adop-
 ‘ tion: they be made like the image of his only begotten Son
 ‘ Jesus Christ: they walk religiously in good works: and at
 ‘ length, by God’s mercy, they attain to everlasting felicity.*
 The language is *special* and *personal*: the same persons
 “ whom he foreknew,”† “ those he predetermined to be
 “ conformed to the image of his Son:” the same persons,
 invariably and exclusively, “ he called;” the same, without
 addition or exception, “ he justified, and he glorified.” Now
 there can be no other *calling*, except that described in the
 article, which is inseparably connected with being justified
 and glorified: for, in other senses of the word, “ Many are
 “ called, but few are chosen.” Would not the same indi-
 viduals, without exception, or addition, or alteration, be
 considered as intended, if an act of grace, or a deed of
 gift, or an act of parliament, should be drawn up in
 a similar manner?

‘ And those whom he has justified, he has glorified by
 ‘ his grace, and all the other privileges of the gospel-
 ‘ covenant. In the former part of this passage, the good
 ‘ spoken of is confined to those who love God, and act
 ‘ conformably to his purpose in revealing the gospel: this
 ‘ their conduct God foreknew, and graciously determined to

* Art. xvii. † Rom. xi. 2.

‘reward with eternal felicity. In the latter part of the
 ‘passage, every thing is represented as past—the predesti-
 ‘nation, the calling, the justification, the glorification. Of
 ‘the predestination and the calling, there can be no doubt;
 ‘and it has been proved that the word justification, as
 ‘applied to Christians, always refers to this life, and here
 ‘it means the remission of sins granted at the time of bap-
 ‘tism: and the word glorified, being, both in the original
 ‘Greek and in our translation, in the same tense as the
 ‘words predestinated, called, and justified, must also relate
 ‘to something which has already taken place; it relates to
 ‘that “Spirit of glory and of God,” which St. Peter says,
 “resteth upon Christians” in this world; to that “kingdom
 “and glory,” to which St. Paul tells his Thessalonian con-
 ‘verts God had called them; to that “change into the
 “same image with Christ from glory to glory,” which he
 ‘announces to the Corinthians.’*

Is there any instance, in which the word *glorify* is used
 in Scripture, in the sense here affixed to it? Even Christ
 himself was not said to be glorified by the Father, till he
 was exalted to the right hand of God in heavenly glory.†
 In this chapter, the apostle says, “If children then heirs:
 “heirs of God, and joint-heirs of Christ; if so be, that we
 “suffer with him, that we may also be glorified together.”‡
 This accords to what he says in another place: “If we
 “suffer, we shall also reign, with him.”§ I do not recol-
 lect that the word *glorify*, or *glorified*, is elsewhere expressly
 used of man, as glorified by God; though it is implied,
 when the apostle says, “That the name of the Lord Jesus
 “may be glorified in you, and ye in him:” but this will
 be, “when he shall come to be glorified in his saints;”

* Ref. 236. † John vii. 39. xii. 16. 23. xiii. 31, 32. xvii. 5.
 Acts iii. 13. 1 Tim. iii. 16. Heb. v. 5. 1 Pet. i. 21.

‡ Rom. viii. 17.

§ 2 Tim. ii. 12.

that is, at the day of judgment.* The word *glory* is often used, with relation to the blessings conferred by God on his people; but mostly in respect of another world.† It does not appear, that language of this kind is used, concerning what God confers on men, in any respect, except in express connexion with the eternal glory of heaven, which no ‘means of grace’ can ensure. The only text, that seems at all to favour the supposition, that past benefits are intended, is that here in part quoted; “We are changed into the same image from glory unto glory, even as by the Spirit of the Lord.”‡ Yet here it evidently denotes, not any outward benefit; but that inward renewal to holiness, which is the beginning and earnest of eternal glory. The exposition, therefore, here given of the apostle’s words, is unprecedented; and unauthorized by any one text in Scripture. But it is urged, that the clause is in the past tense, as well as the other expressions in the same verse. Need then any student of the Scripture be informed, that this anomaly is very common in the language of prediction, and in various parts of the sacred oracles? And, though this be not directly the language of prediction, yet it is that of anticipation of promised *blessings*, as if in actual possession; through a triumphant exercise of faith, and hope, and *holy desire*.§ And this being obviated, we have here foreknowledge, predestination, calling, justification, and glorification, inseparably united, as the links of a chain: for the expressions, “he did predestinate to be conformed to the image of his Son,” and “the called according to his purpose,” fully imply the beginning and progress of sanctification. The triumphant conclusion also of the apostle, “What shall we say then to these things? If God be for us, who can be against

* 2 Thess. i. 10—12. † Rom. ii. 7. v. 2. viii. 18. ix. 23. 2 Cor. iv. 17. Col. i. 27. iii. 4. 1 Thess. ii. 12. 2 Thess. ii. 14. 2 Tim. ii. 10. 1 Pet. v. 10.

‡ 2 Cor. iii. 18.

§ Eph. ii. 5, 6.

“us, &c.”* certainly leads the reader, to think of something immensely more distinguishing, and more inseparably connected with everlasting glory and felicity, than any outward advantages can be.

‘The remission of sins granted at the time of baptism.’
—This subject has been fully considered: but it does not appear what there is in the apostle’s argument, which leads to the introduction of it in this place, or what purpose it is intended to answer.

‘The predestination therefore mentioned in this passage, signifies God’s purpose of making known the gospel, and of bestowing eternal happiness upon those, who shall make a right use of the means of grace: this is very different from an irrelative and irreversible decree, absolutely appointing particular individuals to everlasting happiness, and subjecting the rest of mankind to endless and inevitable misery.’†

It is easy to assert this; but has any thing like solid argument been adduced in support of the assertion? If any man, having deliberately and repeatedly read the latter part of the eighth chapter to the Romans, can be satisfied, that the apostle means no more, than is here expressed, I shall decline arguing the point any further with him. It is, however, surprising, if such be the meaning, that the apostle should forget to guard his doctrine, by saying, ‘bestowing eternal happiness, upon those, who shall make a right use of the means of grace:’ as it is certain, that he gives no hint, either concerning ‘means of grace,’ or making a right use of them: for that indeed is not his subject. This interpretation is, indeed, ‘very different’ from any decree concerning “the heirs of salvation:” so different, that no person, fully acquainted with the apostle’s

* Rom. viii. 31—39.

† Ref. 237.

words, and meeting with this passage, in any discourse not directly referring to them, would probably ever have suspected, that they had any relation to each other.—*Irrespective* decrees have been considered: * and all God's decrees are *irreversible*.† “There be many devices in the heart of man, “but the counsel of the Lord, that shall stand.” “Subjecting ‘all mankind,’ as rebels and enemies, “vessels of wrath “fitted for destruction,” “to endless and inevitable misery,” (though this is not the subject on which the apostle is discoursing,) would not be at all inconsistent with the moral attributes of the great Creator and Judge of the world: nay, whether he has decreed the eternal state of individuals, or not, he will cause all the wicked “to go away into everlasting punishment.” But, “Shall not the Judge of all “the earth do right?” And will not all the righteous ascribe the whole glory of their salvation to “him that sitteth on the “throne, and to the Lamb that was slain, and hath redeemed “them to God with his blood?”

‘The whole of the chapter from which this passage ‘(Rom. ix. 18—24.) is taken, and which is generally thought ‘to abound in difficulties, seems to become easily intelligible, ‘by considering that it refers to the present world only. In ‘the former part of it St. Paul laments the unbelief and ‘consequent rejection of his brethren the Jews, to whom had ‘so long “pertained” those distinctions which marked them ‘to be the chosen people of God, and from whom Christ ‘himself was descended. But in the midst of his sorrow, he ‘comforts himself with the reflection, that “the word of “God’ had taken some “effect,” as a portion of the Jews ‘had believed, and were therefore of the number of God’s

* Book I. chap. ii. sect. 18. *The Gift of God irrespective.*

† Prov. xix. 21. See also Isa. xiv. 24—27. xlv. 10, 11. Lam. iii. 37. Dan. iv. 35. Eph. iii. 11.

‘ newly-elected people, the Christians. He shews that this
 ‘ partial adoption of the Jews in the present instance is
 ‘ similar to what had happened in the case of Abraham’s
 ‘ descendants, all of whom were not Israelites, or chosen
 ‘ people of God, but only those who sprang from Isaac and
 ‘ Jacob. He quotes God’s own declaration, that he “will
 “ have mercy on whom he will have mercy, and will have
 “ compassion on whom he will have compassion;” which
 ‘ mercy and compassion must always be exercised without
 ‘ any violation of the eternal rules of justice: the above
 ‘ declaration was made to Moses after God had laid aside
 ‘ his purpose of “consuming” the Israelites for worshipping
 ‘ the golden calf, and when he “repented of the evil which
 “ he thought to do unto his people.” *

If the whole of this chapter† could be proved to ‘relate
 ‘ to the present world only,’ it would remove some difficulties
 out of the way, which now press very hard on anti-cal-
 vinists: but very conclusive arguments will be required to
 establish this point. It has before been shewn, that his Lord-
 ship has confounded the *illustrations* of the subject, used by
 the apostle, and taken from the Lord’s dealings with the family
 of Abraham and Isaac,† as to temporal benefits and outward
 religious advantages, with *the thing to be illustrated*; namely,
 his dispensations, or dealings, with mankind, as to their per-
 sonal and eternal concerns.‡ Supposing, that all which the
 apostle adduces, concerning Isaac and Ishmael, Jacob and
 Esau, nay, concerning Pharaoh, related to the present world
 exclusively, (which would be far too liberal a concession;) is it not undeniable, that St. Paul merely adduces these
 examples, as serving to illustrate the doctrine which he had
 before been explaining and establishing, in the latter part of
 the preceding chapter,§ in which every thing is *individual*,
spiritual, and *pertaining to eternal life and glory*? The

* Ref. 238. † Rom. ix. ‡ See on Ref. 216, 217. § Rom. viii. 28—39.

passage has been considered;* and it implies the rejection of the Jews, as a nation, from being the people of God. Then the apostle, in most emphatical terms laments, that this highly favoured people should thus forfeit their distinguishing privileges. But he adds, "Not as though the word of God hath taken no effect: for they are not all Israel, which are of Israel: neither, because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called: that is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."—Here it is evident that there was, in the nation of Israel, a true Israel, a believing remnant, "according to the election of grace." This had always been the case, and was so, at the time, when the nation was rejected. "God did not cast off his people whom he foreknew." "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."† Thus Isaiah: "Israel shall be saved in the Lord, with an everlasting salvation: ye shall not be ashamed nor confounded world without end." "In the Lord shall all the seed of Israel be justified and shall glory."‡ Was the nation of Israel, or the true Israel, here intended? Would any, except the true Israel, consisting of real believers, be "saved with an everlasting salvation?" be "justified and glory" in the Lord? This had before been spoken of, when the apostle was stating the doctrine of justification, where he distinguishes the *natural*, from the *believing* seed of Abraham most expressly; § as our Lord also does, in his discourse with the Jews. || But, lest the descendants by Ishmael, and the sons of Keturah, and those of Isaac by Esau, should be supposed to be the persons intended by the apostle; he does

* See on Ref. 235, 236.

† Rom. xi. 2—7.

‡ Isa. xlv. 17. 25.

§ Rom. iv. 9—17.

|| John viii. 37—39. 44.

not here begin with Abraham's seed, but with Israel: "All
 "are not Israel, which are of Israel." Now, certainly all the
 descendants of Jacob belonged to the nation of Israel, "the
 "chosen people of God," to whom many and distinguishing
 external privileges appertained: but they did not all belong
 to the true Israel of God;"* to those "whom he had pre-
 "destinated to the adoption of children, by Jesus Christ,
 "unto himself, according to the good pleasure of his will."†
 —"The children of the flesh, these were not the children
 "of God:" for of the latter, the apostle had before said,
 "If children then heirs; heirs of God, and joint-heirs with
 "Christ." This is the general principle, into which he
 resolves all his particular examples: his doctrine, of which
 all his examples are apposite illustrations; and he concludes
 the argument by saying, "Therefore he will have mercy on
 "whom he will have mercy, and whom he will he hardeneth."
 Indeed he supposes this doctrine will excite the objections
 of many readers; and adds, "Thou wilt then say unto me,
 "Why doth he yet find fault? for who hath resisted his
 "will?" (as confounding his secret purpose with his revealed
 commands.) This he answers, not by qualifying his doc-
 trine; but by saying, "Nay, but, O man, who art thou
 "that repliest against God? Shall the thing formed say to
 "him that formed it, Why hast thou made me thus? Hath
 "not," saith he, "the potter power over the clay, of the
 "same lump to make one vessel unto honour and another
 "to dishonour? What if God, willing to shew his wrath
 "and to make his power known, endured with much long-
 "suffering the vessels of wrath fitted to destruction; and
 "that he might make known the riches of his glory on
 "the vessels of mercy, which he had afore prepared unto
 "glory; even us whom he hath called, not of the Jews
 "only, but also of the Gentiles?"‡ Now will any man,

* Gal. vi. 16.

† Eph. i. 5.

‡ Rom. ix. 18—23.

having well considered this argument, continue to say, that the whole of it ‘refers to the present world only?’ *Ἀπωλείαν* and *δοξάν*: *Perdition* and *glory*, the words here used, uniformly relate to eternal condemnation, or eternal happiness, when spoken in this way concerning individuals.

‘The above declaration was made to Moses, after God ‘had laid aside his purpose of consuming the Israelites, for ‘worshipping the golden calf; and when “he repented of “the evil which he thought to do unto his people.”—The ‘mercy therefore here spoken of is not forgiveness of sins, ‘granted to each person separately at the day of judgment, ‘but God’s receiving his chosen people collectively into ‘favour again after they had displeased him; such national ‘reconciliation in this world, as well as the original election ‘of a peculiar people for the purpose of executing the great ‘plans of divine Providence, being perfectly consistent with ‘strict retribution to individuals in a future life.’*

Here again the illustration is confounded with the subject, which the apostle purposed to illustrate. The sovereign purpose of God, in hardening Pharaoh and the Egyptians, and in having mercy on rebellious Israel, as a nation, in not executing condign temporal punishment on them; bore a striking resemblance to his wise, holy, righteous, and merciful purposes and decrees, concerning the true Israel, and their enemies. In both cases, “He hath mercy on whom “he will have mercy, and whom he will he hardeneth:” in both, he assigns no reasons for his conduct, but his own good pleasure; notwithstanding the presumptuous enquiries and objections of his enemies. “I thank thee, O Father, “Lord of heaven and earth, that thou hast hid these things “from the wise and prudent, and hast revealed them unto “babes. Even so, Father, because it seemed good in thy

* Ref. 239.

“sight.”*—Personal election to eternal life, is perfectly consistent ‘with strict retribution to individuals in another ‘world.’

‘The apostle shews from the ancient Scripture, that ‘Pharaoh’s disobedience and wickedness were the means of ‘making known the power of God; and repeats, that God ‘shews, or does not shew, mercy, according to the deter- ‘mination of his sovereign will. He supposes some one to ‘object; if this be the case, why does God find fault, since ‘his will cannot be resisted? St. Paul answers by first ‘reproving the presumption of this objection as urged by ‘a creature against his Creator, who has the same power ‘over his creatures which a potter has over the vessels he ‘forms; and he then declares, that though God’s power is ‘irresistible, he does not act arbitrarily and capriciously, ‘but in all his dealings with the sons of men he never fails ‘to display his own perfect attributes. Even this example ‘of the potter, proves that the apostle is speaking of this ‘life only. Vessels made for different purposes, for noble ‘or mean uses, resemble the different ranks of society into ‘which men, by divine appointment, are born; but this ‘does not imply that the higher are more worthy in the ‘sight of God than the lower, since each person will here- ‘after be judged “according to his deeds” in that station ‘in which he is placed. In like manner the election of a ‘people for a peculiar purpose, does not suppose the rest ‘of the world neglected or punished, except so far as their ‘conduct may deserve it. The “enduring with much long- “suffering the vessels of wrath fitted for destruction,” relates ‘to God’s forbearance in sparing the Jews and giving them ‘time to repent, although by their heinous sins and nume- ‘rous provocations they had long deserved to be destroyed.

* Matt. xi. 25, 26. Luke x. 21.

“That he might make known the riches of his glory on
 “the vessels of mercy, which he had afore prepared unto
 “glory,” relates to God’s gracious offer of the blessings of
 ‘the gospel to those who he foreknew would accept them,
 ‘as appears from the verse immediately following.’*

God exalted Pharaoh to the throne of Egypt, and gave him great authority and prosperity; “for this same purpose, “—that he might shew his power,” in his dealings with this haughty prince, and “that his name might be known “throughout all the earth.”† The Lord said to Moses, when he first ordered him to go into Egypt, and speak to Pharaoh, “I am sure, that the king of Egypt will not let you “go, no, not by a strong hand.”‡ Soon after, he said, “I will harden his heart, that he shall not let the people “go.”§ Yet in the subsequent history, it is repeatedly said, that “Pharaoh hardened his heart;” or, that “Pharaoh’s “heart was hardened:” but at length it is expressly said, “And the LORD hardened the heart of Pharaoh:”|| and on this occasion the words quoted by the apostle were spoken.¶ In the next chapter we read: “The LORD said unto Moses, “Go in unto Pharaoh; for I have hardened his heart, and “the heart of his servants; that I might shew these my “signs before him.”** Yet just after, “Moses and Aaron “came in unto Pharaoh, and said unto him: Thus saith the “LORD God of the Hebrews, How long wilt thou refuse to “humble thyself before me? Let my people go, that they “may serve me.”†† Here, it is evident, that God used warnings, exhortations, and menaces to Pharaoh; after he had repeatedly stated his purpose of hardening him, and even after he had expressly declared, that he had hardened

* Ref. 239, 240. † Exod. ix. 16, 17. Rom. ix. 17. ‡ Exod. iii. 19, 20.

§ Exod. iv. 21.

|| Exod. ix. 12.

¶ Exod. ix. 16, 17.

** Exod. x. 1, 2.

†† Exod. x. 3, 4.

him: and who will say, that this was inconsistent and superfluous?

Again it is said: "The LORD hardened Pharaoh's heart, "so that he would not let the children of Israel go:" and also, "I will harden Pharaoh's heart, and he shall follow "after them: and I will be honoured upon Pharaoh and his "host."* Now, whatever interpretation may be put on the words, "I will harden Pharaoh's heart;" it cannot be doubted, that the event respecting Pharaoh was certainly *predetermined*: yet this did not interfere either with his free-agency, or his responsibility. He was not *compelled against his will* to act as he did, nor was the glorious God the author of his sins. Neither did he, in all this, decree or do any thing inconsistent with his own perfections of justice, holiness, goodness, and mercy. He did not punish Pharaoh more than he deserved. On the other hand, he "shewed "mercy" to Israel, when guilty of the most abominable and aggravated idolatry; and he says, "I will have mercy on "whom I will have mercy." "I act as a Sovereign, without "assigning any reasons; and without taking any of them "from the merit of the criminals." These two instances the apostle contrasts; and adds as an inspired comment on them, "Therefore hath he mercy on whom he will have mercy, "and whom he will he hardeneth." "Thou wilt then," he adds, "say to me, Why doth he yet find fault? for who "hath resisted his will?" — Will any one maintain, that Pharaoh, dying in his most daring contest with Omnipotence, was *only* punished with temporal vengeance? Had he no immortal soul? Was he fit for heaven? Was he not "driven away in his wickedness?" Or, would the worshippers of the golden calf, if they had been destroyed in a moment, as one man, in the very act of idolatrous rebellion, have suffered *only* temporal punishment? Had they

* Exod. xi. 10. xiv. 4.

no immortal souls? Were they meet for the worship, joy, employment, and company of heaven? They were spared: and the mercy of God in sparing them, gave them space for repentance; and this doubtless was eternal salvation to numbers of them. So that even the facts adduced, in illustrating the apostle's main subject, had to do with far more than 'the present world only:' much more had the subject itself. God deals with some of our fallen rebellious race, as he did with Pharaoh, in awful justice, and displays his glory in so doing. He deals with others, as with the rebellious Israelites, and herein glorifies his mercy in harmony with his justice. 'He hath constantly decreed by his counsel, 'secret to us, to deliver from curse and damnation, those 'whom he hath chosen in Christ out of mankind, and to 'bring them, by Christ, to everlasting salvation, as vessels 'made to honour.* The evil both of heart and conduct, in "the vessels of wrath," is wholly from "themselves:" but the repentance, faith, love, newness of heart, and newness of life, in "the vessels of mercy, whom he hath afore prepared unto glory," are wholly from 'the grace of God 'by Christ preventing us, that we may have a good will, 'and working with us when we have that good will.†

These are our sentiments on the subject: and, though I have no expectation, or ambition, of rendering these sentiments general; they do not surely constitute a doctrine replete with every thing evil, and deserving of such severe Philippicks, as they constantly meet with; nor are they pregnant with such dire consequences, to the cause of practical godliness, as multitudes seem to suppose.

Let any man make out to his own complete satisfaction, that the dealings of God with Pharaoh, as recorded by Moses, and adduced by the apostle, were consistent with the divine justice and goodness; with Pharaoh's free-agency

* Art. xvii. † Art. x.

and responsibility, and with the moral government of God by rewards and punishments; and he will at once perceive what we have to plead on our own behalf, on the general subject. Indeed, we are neither called, nor authorized, nor inclined, to use so strong language concerning any individuals, or collective body, upon the supposition that they are not the elect, as has been stated concerning Pharaoh. Had Pharaoh been *unjustly* doomed to temporal destruction alone, how could the divine conduct towards him be justified? But if *deservedly* and *justly* doomed to eternal damnation; no hesitation can be reasonably admitted, in respect of the dealings of God with him. For, at last, the question is not about the *previous decree*, concerning destination, or predestination; but about the justice of God, in what he eventually has done or will do. If what he has done or will do is wise, holy, just, and good; no *previous decree* can render it unwise, unholy, unjust, and evil. While vindicating the Judge of all the earth, from a presumptuous charge of injustice, in dooming sinners to eternal punishment; we must not concede, that he acts unjustly in temporal judgments: and if, in executing temporal judgments, “the wicked is driven away in his wickedness,” and is cast down into destruction, is “God unjust who taketh vengeance?” — The words ‘*arbitrarily* and ‘*capriciously*,’ in connection with the Lord’s decrees, or dispensations, are used exclusively by the opponents of Calvinism, and are not found in the writings of Calvinists.—How ‘the example of the potter’ can ‘shew, that the apostle is speaking of ‘this life only;’ when connected with “vessels of wrath, “fitted for destruction;” and “vessels of mercy, which “he had afore prepared to glory,” cannot easily be conceived. For surely these terms mean something extremely different from ‘the ranks in society, into which men, ‘by divine appointment are born,’ as the apostle shews,

when he particularly mentions himself, and both Jewish and Gentile converts to Christianity, as “vessels of mercy.” Indeed, the sense, in which our church understands the passage, is evident from the seventeenth article: ‘He hath
‘constantly decreed, by his counsel secret to us, to deliver
‘from curse and damnation, those whom he hath chosen
‘in Christ out of mankind, and to bring them by Christ, to
‘everlasting salvation, as vessels made to honour’—(*ut vasa in honorem efficta*). Are these things spoken ‘of this present life only?’

The election of a peculiar people (even in the Calvinistick sense,) ‘does not suppose the rest of the world
‘neglected, or punished, except so far as they deserve it.’ But had we all been punished as we *deserved*, we should all have perished everlastingly. ‘O Lord, Deal not with
‘us after our sins, neither reward us according to our iniquities.’* Even original sin, according to the doctrine of our church, ‘in every person born into this world, deserveth
‘God’s wrath and damnation.’† We suppose, therefore, that the divine decree is *positive*, in respect of the elect, ‘to
‘deliver from curse and damnation, and to bring them, by Christ, to everlasting salvation;’ but that the purpose of God is *negative*, as to others; that is, he purposes to leave them to themselves, and to do nothing to deliver them from the punishment which their sins deserve, or from the consequences of their depraved hearts and rebellious conduct. It is certain, that the compilers of our articles did not think, that “the vessels whom God had afore prepared unto
“glory,” related to God’s gracious *offer* of the gospel to those, who he foreknew would accept of it; but to the effect of his special grace given unto them: for after the words before quoted, it follows; ‘Wherefore they which be endued
‘with so excellent a benefit of God, be called according

* Litany.

† Article ix.

‘to God’s purpose in due season; they through grace obey
 ‘the calling; they be justified freely, &c.’* And indeed, if
 it is ‘acknowledged, that man has not the disposition, and
 ‘consequently not the ability, to do what in the sight of
 ‘God is good, till he is influenced by the Spirit of God;’†
 God’s foreknowing that the persons spoken of, would ‘ac-
 ‘cept the blessings of the gospel,’ implies, that he purposed
 to give them his Holy Spirit, and so “to work in them to
 “will, and to do, of his good pleasure.” But the words,
 “and to make known the riches of his glory on the vessels
 “of mercy, whom he had afore prepared unto glory,”
 denote more, than merely their *effectual* calling: they sig-
 nify the same benefits, which the apostle elsewhere expresses
 in these words: “Giving thanks to the Father, who hath
 “made us meet to be partakers of the inheritance of the
 “saints in light; who hath delivered us from the power of
 “darkness, and hath translated us into the kingdom of his
 “dear Son; in whom we have redemption through his blood,
 “even the forgiveness of our sins.”‡ And I could as easily
 believe, that our Lord’s words, “Come, ye blessed of my
 “Father, inherit the kingdom prepared for you from the
 “foundation of the world,” relate ‘to this life only,’ as that
 the words in question do. “The enduring with much long-
 “suffering the vessels of wrath fitted for destruction,” includes
 the long-suffering of God towards other sinners, as well as
 the unbelieving ‘Jews;’ and for other purposes, than ‘giving
 ‘them time to repent:’ but this does not so materially affect
 our argument.

‘He then quotes several prophecies relative to the call
 ‘of the Gentiles, and the embracing of the gospel by only
 ‘a small number of the Jews; and it is evident from the
 ‘original passage in Isaiah, and also from the context in this

* Art. xvii.

† Ref. 61.

‡ Col. i. 12—14.

‘chapter, that the expression, “a remnant shall be saved,”
 ‘relates to preservation in this world, “upon the earth,” so
 ‘that the Israelites should not be utterly destroyed, as
 ‘Sodom and Gomorrah were. In all this there is no men-
 ‘tion of any absolute decree of God, by which some men
 ‘are destined to happiness and others to misery, in the
 ‘world to come. The unbelief of the greater part of the
 ‘Jews, their ceasing to be the chosen people of God, and
 ‘the call of the Gentiles, the subjects treated of in this
 ‘chapter, were all circumstances which had already taken
 ‘place; and they are illustrated by passages of the Old Tes-
 ‘tament, and by events there recorded, all confined to this
 ‘life, without any allusion to a future state of existence.’*

The apostle continues his argument as follows. “Even
 “us whom he hath called, not of the Jews only, but also
 “of the Gentiles. As he saith also in Hosea, I will call
 “them my people, which were not my people, and her
 “beloved, which was not beloved: and it shall come to
 “pass, that in the place, in which it was said unto them,
 “Ye are not my people; there shall they be called the
 “children of the living God.”† This is then spoken of
 “the vessels of mercy, whom God hath afore prepared unto
 “glory.” ‘These words may not only be accommodated,
 ‘but even extended to the Gentiles, who were emphatically
 ‘not called his people; and yet by faith became the seed
 ‘of Abraham, and the true Israelites, being the sons of God
 ‘by faith in Jesus Christ.’‡—Thus a learned anti-calvinist
 expositor interprets the passage. “And if children, then
 “heirs, heirs of God, and joint-heirs with Christ.” To this
 quotation from Hosea, his Lordship has not referred; yet it
 is decisive on the subject. In respect to the passages from
 Isaiah, § whether they relate merely to ‘preservation in this

* Ref. 241.

† Hos. i. 10. ii. 23. Rom. ix. 24—26.

‡ Whitby, on Rom. ix. 26.

§ Isa. i. 9. x. 22, 23.

‘ world, “ upon the earth,” I shall leave the reader to judge : but the connexion induces me to think, that the “ remnant “ according to the election of grace,” was meant, which there was even “ at that *present time*,” when Israel as a nation was cast off.* Certainly in these *prophecies* ‘ no mention is made ‘ of any absolute decree of God, &c : ’ but the apostle is shewing by them, that the obstinate unbelief of the Jews, and the conversion of the Gentiles, had been predicted long before ; and if predicted, then foreseen, yea, predetermined. These events were passed indeed ; but was the effect of the calling of the Gentiles and the rejection of the Jews, all confined to this life ? Were not the converted Gentiles, “ called to the kingdom and glory ” of God ? Were not the unbelieving Jews, “ vessels of wrath fitted to destruction ? ” Had they, who perished by temporal judgments, no immortal souls ? Did they not die in their sins ? Is it not true, that “ He that believeth not the Son, shall not see life ; but the “ wrath of God abideth on him ? ” How can such subjects be discussed, ‘ without any allusion to a future state of existence ? ’ If we realize by vigorous faith a future and eternal state of existence awaiting every human being ; and firmly believe that “ he who believeth shall be saved, and he who believeth “ not shall be damned ; ” we shall find this impossible.

“ Unto you therefore, which believe, he is precious ; but “ unto them that be disobedient, the Stone which the builders “ disallowed, the same is made the Head of the corner ; and “ a Stone of stumbling, and a Rock of offence, even to them “ which stumble at the word being disobedient, whereunto “ also they were appointed.”† We are not by this to understand that it was “ appointed ” or decreed by God, that ‘ certain persons to whom the gospel was preached, should ‘ be disobedient ; but, that it was appointed and decreed,

* Rom. xi. 1—7.

† 1 Pet. ii. 7, 8.

‘that if men disobeyed the gospel, it should be to them a stone of stumbling and a rock of offence; that is, a cause of punishment.’*

The passage here referred to, is spoken of unbelievers, with whom the apostle contrasts his Christian brethren. “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him, who hath called you out of darkness, into his marvellous light; which in time past were not a people, but now are the people of God; which had not obtained mercy, but now have obtained mercy.”† They were “Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ:” and “begotten again unto a lively hope—to an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for them.”‡ “God had not *appointed* them to wrath, but to obtain salvation by our Lord Jesus Christ.”§ Others stumbled at the Rock of salvation, “being disobedient; to which also they were appointed.”—‘*It was appointed, &c.*’ is a widely different proposition, from “*They were appointed:*” the one is general, the other special. “They stumbled at the word, being disobedient; whercunto also they were appointed.” (ΕΤΕΘΗΣΑΝ.) God did not appoint their unbelief and disobedience: but he knew, that without his efficacious grace, they would be unbelieving and disobedient; and, without assigning to us his reasons, he determined to leave them without that grace, and to give them up to their hearts’ lusts, and to suffer the consequences of their sins. He had indeed repeatedly foretold, that he would do this in respect of the Jews in general, as the punishment of their past rebellions. This was predicted; therefore foreseen, and foreappointed.

* Ref. 242.

† 1 Pet. ii. 9, 10.

‡ 1 Pet. i. 2—5.

§ 1 Thes. v. 9. ΕΘΕΤΟ.

‘ Were these men * appointed by God to disobedience, then disobedience would be the compliance with the divine appointment or will, and the same act would be both obedience and disobedience. And it seems impossible that disobedience, if it takes place in consequence of an absolute decree of God, should be imputed to men as a fault, and be made the ground of punishment. But can we suppose that God made disobedience inevitable, when we are told, that “ man is not to put a stumbling-block, or an occasion to fall, in his brother’s way ? ” Or, is such a decree reconcileable with the attributes of justice and mercy ? ’ †

His Lordship seems to mean those persons of whom the apostle Peter had spoken, “ who stumbled at the word being “ disobedient ; whereunto also they were appointed ; ” though some other similar cases come in between.—This, however, makes no alteration as to the argument—*Obedience* is compliance with the known *command* of God : not acting according to his *decree* or appointment, whether secret or revealed. Certainly men, in all places and ages, by disobeying the command of God, fulfil his appointments, and often accomplish his predictions. “ Him, being delivered “ by the determinate counsel and foreknowledge of God, ye “ have taken, and by wicked hands have crucified and slain.” ‡ Was this conduct, in any sense *obedience* ? Did the Jews intend to do the will of God ? “ They that dwell at Jerusalem “ and their rulers ; because they knew him not, nor the “ voices of the prophets, which are read every sabbath-day, “ have fulfilled them, in condemning him : and though they “ found no cause of death in him, yet desired they Pilate “ that he should be slain. And when they had fulfilled all “ that was written of him, &c.” § Was there both obedience and disobedience in this act ? In what did the obedience

* Luke ii. 34. 2 Cor. ii. 16. Rom. xi. 22. † Ref. 242, 243.

‡ Acts ii. 23.

§ Acts xiii. 27—30.

consist? "They thought evil against him, but God meant it
 "unto good."* "O Assyrian, the rod of mine anger, and the
 "staff in their hand is mine indignation. I will send him against
 "an hypocritical nation, and against the people of my wrath
 "will I give him a charge, to take the spoil, and to take the
 "prey, and to tread them down as the mire of the streets.
 "*Howbeit he meaneth not so, neither doth his heart think*
 "*so*: but it is in his heart to destroy and cut off nations
 "not a few."† An argument, which, if it prove any thing,
 proves that Sennacherib, Judas, Caiaphas, Pilate, and all
 in every age, who have fulfilled the prophecies of scripture,
 while gratifying their own ambition, avarice, cruelty or lust;
 were in so doing obeying God, is surely unworthy of a
 Christian teacher, and ruler of the church.

Had the Lord merely *decreed*, or *predicted*, that the
 Israelites should extirpate, with indiscriminating slaughter,
 the seven nations of Canaan; without *commanding* Joshua
 and Israel, to execute the sentence awarded against them;
 and had they, without *most express command*, made extir-
 pating war against them: or had they even set themselves to
 fulfil the decree as made known by the prediction, from
 motives of rapacity, avarice, resentment, or cruelty; they
 would have been guilty of atrocious murder, in every instance,
 in which they slew a Canaanite: and all the declarations and
 invectives of infidels against them, and against the Bible as
 approving their conduct, would have been unanswerable.
 But they merely fulfilled the express and repeated command
 of JEHOVAH; and were the appointed executioners of his
 vengeance on that devoted race, which had filled up the
 measure of their sins. Did *decrees*, even when revealed,
 warrant the conduct of those, who break God's commandments,
 in fulfilling them; the accursed slave-trade might have found
 a better justification from prophecy, than it ever had in the

* Gen. i. 20.

† Isaiah x. 5—7.

British senate, from the most able, eloquent, and zealous of its advocates.

If any event ever was absolutely decreed, and most expressly predicted, the crucifixion of Christ was that event: yet that did not at all excuse any of the parties concerned in it, from being guilty of the most atrocious wickedness.

The argument here used, carried to its consequences, would, if valid, prove far more, than any anti-calvinist intends: for they, who hold it, must either disavow the belief of the divine prescience, and of all prophecy; or excuse an immense proportion, if not the whole, of the wickedness, which has ever been committed. If we do not firmly adhere to this fundamental tenet, that the law and command of God are the only rule, by which our conduct must be regulated, and by which it will be judged: if we admit, that divine purposes, or predictions, when fulfilled by men, intentionally or unintentionally, alter the nature of our actions, and in any degree convert disobedience into obedience; we shall open the floodgates to iniquity: while each will profess, when actuated by his own selfish passions, that he is executing the decrees of God, or fulfilling the prophecies.

God has not 'made disobedience inevitable:' nor is it inevitable, in any particular instance; that is, no one commits a sin, but by his own unconstrained choice: yet, 'The condition of man after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God: wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good-will, and working with us, when we have that good-will.*' If in this sense disobedience is inevitable, without preventing grace; the fall of Adam, and our fall in him, has made it so; not any act or decree of God.

* Art. x.

The argument, taken from what we ought to do, to prove what it becomes God to do, has been before answered. We ought to do all that we possibly can, consistently with other known and evident duties, to preserve the life and save the soul of every man on earth: but is God bound to exercise his omnipotence to the utmost, to preserve every man's life, and to save every man's soul?—'Is such a decree reconcilable with the attributes of justice and mercy?' The answer to this question must be left to the day of judgment; but I must remind the reader of St. Paul's answer to an objection, not wholly dissimilar: "Why doth he yet find fault? for who hath resisted his will? Nay, but, O man, Who art thou that repliest against God?" Is the *conduct* of JEHOVAH, in casting the wicked into hell, reconcilable with the attributes of 'justice and mercy?' If it is, then the *decree*, that he would do so, cannot be irreconcilable with them.

It is highly desirable, that they who engage in religious controversy, would reverently avoid all language, which even seems to impeach the conduct of God, on the supposition, that their own tenets are not true. The words, here quoted, are indeed inoffensive, compared with many things, in writers on each side of this argument; yet even *this question* implies more than ought to be even hinted, or even allowed in our thoughts. Are we so completely infallible, as to be authorized to speak a word implying, that if we be mistaken, God is not just, or faithful, or merciful? On this subject, no tongue can express the irreverence, nay, the blasphemy, which has been uttered, by eager disputers. I am conscious, that I have no need, nor inclination, to adopt any argument of this kind: but should I drop one word, implying by fair construction, such a connection between my sentiments, and the honour of the divine perfections; that, if the former are erroneous, this is exposed to impeachment, or even doubt:

I will promise before God, publicly, with shame, to retract it when pointed out to me. Whether Calvinism be true or false, God is infinitely wise, righteous, holy, faithful, good, merciful; worthy of all reverence, adoration, love, confidence, honour and obedience, from all rational creatures to all eternity.—It would indeed be a blessed effect of this publication, if it should render Calvinists, as well as their opponents, more reverently cautious, what words they use, in the warmth of controversy, when, on any account, the glory of God, in his dispensations or decrees, is even remotely concerned. “Let God be true, and every man a liar.” Angels adore the divine perfections, in those very events, which erring presumptuous mortals arraign: and expressions often occur, in the writings even of pious persons, which a dutiful son, or a loyal subject, would, on no account or supposition whatever, use concerning his father, or his prince.

‘The same observations will apply to the following passage in St. Jude: “There are certain men crept in unawares, who were of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.”* We are not to infer from hence that God, by an ordinance, causes these men to be thus ungodly; but that he ordained that those, who he foresaw would be guilty of such practices, should suffer a severe condemnation.’†

God did not ‘by an ordinance, *cause* these men to be ungodly.’ This he never does; for that would make God the author of sin: but he both ordained, that men ‘guilty of such practices should suffer a severe condemnation;’ and, foreseeing that these men, if left to themselves, would be guilty of them, he determined so to leave them. Thus

* Jude 4.

† Ref. 243.

they were “of old ordained* to this condemnation:” the appointment did not make them, or force them to be, ungodly; but it left them to the tendency of their own corrupt passions, and to the consequences of their atrocious crimes, without any special divine interposition to counteract or prevent them.

‘God’s “own purpose, before the world began,” means his eternal purpose, springing from his own essential goodness and mercy, to offer salvation to mankind through Christ. “Who hath saved us,” that is, us Christians; by which and other similar expressions, as has been before observed, we are not to understand, that all who embrace the gospel are actually saved, or absolutely certain of salvation: but that all Christians are supplied with the means of salvation, through that grace which is given them.’†

The apostle does not say, ‘to offer salvation to mankind:’ but “he has saved us,” (even me Paul, and thee Timothy,) “and called us with an holy calling, not according to our works, but according to his own purpose and grace, which “was given *us*, before the world began.” ‡ There is nothing about *offer* nor about *mankind* in the passage: it relates wholly to the apostle and Timothy, or, on the largest construction, to their fellow-Christians along with them. By such convenient alterations and additions, it would be very easy to *new model* the whole Bible; and every man might make it speak the language of his own preconceived sentiments. The meaning of the passage may well be left to the reader’s determination: but the custom of substituting other propositions, in the place of those made by the sacred writers, must not pass unnoticed. Truth does not require such management. The

* Προϋγγραμμενοι, “Written beforehand.” See Rom. xv. 4. Gr.

† Ref. 243, 244.

‡ 2 Tim. i. 9.

Jews, and the unbelieving Gentiles, to whom the apostles preached, were 'supplied with the means of salvation,' and so are all nominal Christians. In what then does the difference between true believers and others consist, as to their obligation to divine mercy, if they have nothing, except in common with unbelievers, who are favoured with the means of grace? I confess that I do not understand the concluding words, 'through that grace which is given to them.' Are outward advantages exclusively meant, or, is some internal influence intended? Outward advantages are indeed 'grace given to us,' because an unmerited favour; and they are means of salvation: but internal influence, however distinguished, is, I believe, never called *means* of grace, or *means* of salvation, either in the scripture or by approved theologians.

'It appears, that elect and reprobate persons, in the Calvinistic sense, are not even known in the Old or New Testament.*

That nothing is said of *reprobation* or *reprobate*, (as far as the words are concerned,) in the sense put on them by some Calvinists, has been allowed: and the reader must judge for himself, how far the assertion concerning the *elect* and *election* is well grounded. If any one be disposed to think, that nothing even plausible, can be adduced from Scripture, in support of the system commonly called Calvinistick; I only intreat him to read again, without comment, but with attention and prayer, and at one time, as in connexion, the latter part of the eighth chapter of Romans and the ninth; at another time, the eleventh chapter of the same epistle; and at another, the first two chapters of the epistle to the Ephesians: and then, if he do not deduce an opposite conclusion, let him, if he can, retire from the investigation, affirming without hesitation, that there is nothing in Scripture,

* Ref. 244.

which can give pious persons any ground to maintain the *reprobated* doctrine of personal election. The passages referred to, and many others, seem to me, of themselves most decidedly to speak our language. We can express our meaning in the apostle's words, without addition or alteration: and frequent quotations from them, in a sermon, without some attempt to explain away their obvious meaning, would suffice, in most congregations, to subject the preacher to the charge of being a Calvinist. This experiment any minister may make, if he chooses; and there is no room to doubt the event of it. On the contrary, when our conclusions are rejected and opposed, the whole effort of learning, and argument, and management, is requisite, to put another meaning on these Scriptures: and, in respect of preaching, they are generally kept out of sight; or, if adduced, much ingenuity and pains must be taken to ward off the unfavourable impression. Were I disposed to engage in a controversial discussion of the subject, very many texts might be adduced in support of our doctrines, besides those, which have been here particularly considered. But enough has been said for my purpose. I would desire to be considered rather as an apologist for those, who hold the doctrine of personal election to eternal life, and such other tenets as are *inseparable from it*, than as an eager disputer of Calvinism. I would wish to make it understood, what we really do believe, and what we do not, and on what grounds, to obviate misapprehension, and misrepresentation; and, if it might be, to procure for us somewhat more candour, and fairness, and equity, from our opponents, than we generally meet with. This I should greatly desire for their sakes; as I must think, that many things, advanced groundlessly against us, are exceedingly criminal in the sight of God.—Having before stated to the publick, in my comment on the Scriptures, my deliberate judgment, concerning the true meaning of every passage here

considered, and of every other text pertaining to the argument; and not having been convinced by the 'Refutation,' that my interpretation is erroneous: I must refer the reader, who may wish more fully to know my sentiments, or the reasons of them, to the comment itself: and, as a more compendious method, to 'A Sermon on Election, and Final Perseverance,' published thirty years ago.

'To send Christ into the world, that mankind might be saved, was indeed the eternal purpose of God; this he decreed from the beginning; but, in making this decree, he did not appoint, that the benefits of Christ's mission should be enjoyed by certain individuals only, but that they should extend to all who believed and obeyed; and that every one, to whom the gospel should be made known should have the power of believing and obeying. There was no absolute election of particular persons who must necessarily be saved, but a conditional offer of salvation to all. If the redemption purchased by the death of Christ be confined to the elect, the design of Christ's coming into the world was to save the elect, and the elect only, and not "to save sinners" in general. But we find not in Scripture a single text which thus restrains the object of Christ's incarnation; and, on the other hand, we have seen that there are numerous passages upon this subject, of the most comprehensive signification. The impenitently wicked are alone excluded from "the blessed hope of everlasting life which God has given us in our Saviour Jesus Christ."*

Are not all 'who believe and obey,' 'certain *individuals* only,' to the exclusion of all, who do not 'believe and obey?' as well as the elect are 'certain *individuals* only,' excluding such as are not elect? Now we believe, that they will prove in the end, exactly the same *individuals*: all,

* Ref. 244, 245

who believe and obey, are elect, and prove their election, by their faith and obedience; and all the elect are, or will be by efficacious grace, brought to believe and obey.* Instead of *necessarily*, we should say, *certainly*. 'The conditional offer of salvation to all,' is made to all, where the word of God is preached; but is nothing more done, by the grace of God, for those who believe and obey? The saving effect of the redemption of Christ is confined to those, 'who believe and obey:' eventually he will save these, and these only, and not 'sinners in general;' that is, he will not save men whether they believe and obey or not. Now, supposing all who believe and obey to have been 'chosen, 'in Christ out of mankind,' 'by the counsel of God secret 'to us;' and, in consequence, to have been 'called according 'to God's purpose by his Spirit, working in due season; 'and that through grace obey the call, &c.† then the doctrine of personal election is as consistent, with the general intention of Christ's coming to save sinners, as the doctrine, that only those who believe and obey shall be saved. And to explain the general design, in any other sense, would bring in *universal salvation*. On our principles also, 'the 'impenitently wicked alone are excluded from the blessed 'hope of everlasting life, which God has given us in Jesus 'Christ our Saviour:' for we consider none as non-elect, but those who die impenitent and unbelieving, not by *necessity*, or in any other way, than by being left, without renewing grace, to the effects of their wicked dispositions and actions. How far the following texts may be considered, as instances, in which the Scripture thus restrains the object of Christ's incarnation, the reader must judge. "All that the Father "giveth unto me, shall come unto me; and him that cometh "unto me, I will in no wise cast out. For I came down from "heaven, not to do my own will, but the will of him that sent

* See Art. xvii. former part. † Art. xvii. See also Art. x.

“me: and this is the will of him that sent me, that of all, which
 “he hath given me, I should lose nothing, but should raise it
 “up again at the last day. And this is the will of him that
 “sent me; that every one which seeth the Son, and believeth
 “on him, may have everlasting life; and I will raise him up
 “at the last day.”—“No man can come to me, except the
 “Father, who hath sent me, draw him, and I will raise him
 “up at the last day.—It is written in the prophets, And
 “they shall be all taught of God: Every man therefore,
 “that hath heard and hath learned of the Father cometh
 “unto me.” “No man can come to me, except it were
 “given unto him of my Father.”* “Other sheep I have,
 “which are not of this fold;” (evidently meaning the
 Gentiles who should believe in him;) “them also must I
 “bring, and they shall hear my voice; and there shall be
 “one fold and one Shepherd.”—“Ye believe not, because
 “ye are not of my sheep, as I said unto you. My sheep
 “hear my voice, and I know them, and they follow me:
 “and I give them eternal life, and they shall never perish,
 “neither shall any pluck them out of my hand. My Father
 “which gave them me is greater than all, and none is able
 “to pluck them out of my Father’s hand. I and my Father
 “are one.”† “As thou hast given him power over all
 “flesh, that he should give eternal life to as many as thou
 “hast given him.” “I pray for them; I pray not for the
 “world; but for them, whom thou hast given me.”—
 “Neither pray I for these alone, but for them also, which
 “shall believe on me through their word.”‡ “The election
 “hath obtained it, and the rest were blinded.”§ But let
 this suffice.

‘Calvin considers the fall of man, and all the corruption

* John vi. 37—40. 44, 45. 65.

† John x. 16. 26—30.

‡ John xvii. 2. 9. 20.

§ Rom. xi. 7.

‘ and depravity of the human race, as the necessary effects
 ‘ of an eternal decree of God. Those, however, who admit
 ‘ the authenticity of the Scriptures, must acknowledge, that
 ‘ God commanded Adam not to eat of “the tree of the know-
 ‘ ledge of good and evil.”—And can we believe that God
 ‘ forbade the fall, which by an antecedent decree he had
 ‘ rendered inevitable? That he gave a commandment to Adam,
 ‘ which by his original formation he was absolutely unable
 ‘ to obey? That he made the possession of Paradise, and
 ‘ the continuance of his innocence and happiness, to depend
 ‘ upon a condition, which it was physically impossible for
 ‘ him to fulfil?’ *

God, ‘ by a positive law,’ forbade Adam to eat the fruit of a certain tree; and certainly he forbade the Jews, by positive law, to crucify their holy Messiah: yet he foresaw, and predicted, and consequently had *decreed*, “in his determinate counsel and foreknowledge,” the crucifixion of the Messiah: and he might secretly determine to leave Adam to himself, for most wise and holy purposes, and yet forbid him to eat of the fruit of that tree. But as nothing express is spoken concerning such a decree, however it may seem to follow, from the other doctrines, which we do hold, it is presumptuous in us, to deduce unrevealed conclusions, from revealed truths, even though Calvin himself did it. Calvinists in general do not hold, that ‘ Adam by his original
 ‘ formation was absolutely unable to obey; or that the continuance of innocence and happiness depended on a condition,
 ‘ that he was’ either ‘*physically*’ or *morally* ‘unable to
 ‘ obey;’ nay, they maintain the contrary: but God alone is immutable; and a creature, however exalted and excellent, must be changeable; and Adam changed, and fell, by his own wilful and aggravated crime. The entrance, however, of wickedness and misery, into the creation of an Omni-

* Ref. 245, 246.

potent God, who is Love, or even the existence of them, is a difficulty, which the Scripture has not removed, and which man's reasons never can remove; but which will, no doubt, be cleared up, at the day of "wrath and revelation of the righteous judgment of God." It is an undeniable fact, on every supposition, and bears equally upon the sentiments of all men, except avowed Atheists: yet it is the grand difficulty of all; and if any man could satisfactorily solve it, all others might be more easily removed. But, though the "judgments of God are a great deep, his righteousness is like the strong mountains."

' It was indeed a decree of God, to create man and
' to endow him with free-agency; but the bad actions of
' men, which arose from the abuse of this free-will, are not
' to be considered as the decrees of God. All which can
' be said of them with reference to God is, that they are the
' consequences of his decree. It is indispensably necessary
' to distinguish between those works which are done by
' the immediate will and operation of God, and those works
' which are done by free-agents who derive their free-agency
' from him. The former may very properly be said to be
' the decrees of God, because "known unto God are all his
" works, from the beginning of the world:" of this kind
' are the creation of man, the call of Abraham, and the
' Redemption through Christ. But the actions of free-agents
' can only be said to be permitted by God; and of this
' kind are the fall of Adam, and every other human trans-
' gression of the divine will. Many of God's decrees arose
' from the foreseen conduct of men; such as, the deluge,
' the giving of the law by Moses, and the revelation of his
' will from time to time, by the prophets. And God fre-

* Concerning *Necessary* Effects, see Book I. chap. ii. sect. 4. On Necessity.

'quently makes the sinfulness of men the means of accom-
 'plishing his own wise and gracious purposes, of which we
 'have a signal instance in the death of our Saviour himself,
 'who "by wicked hands was crucified and slain," and thus
 'made "the propitiation for the sins of the whole world:"
 'in this manner was Christ "delivered by the determinate
 "counsel and foreknowledge of God," and the Jews and
 'Roman Gentiles "did whatsoever the hand and the counsel
 "of God determined before to be done." 'Not only God's
 'own immediate works are known to him from the beginning
 'of the world, but also all the works of all his creatures.
 'All futurity is open to his view. He knows all the words,
 'thoughts, and actions of men, and all the events passing
 'at any one moment, or which will hereafter take place,
 'in every part of the universe. He is not circumscribed
 'by the relations of either time or place; past, present, and
 'to come, near and remote, are to him the same. Nothing
 'gives a more sublime idea of the attributes of the Deity,
 'than this consideration, that the whole aggregate and series
 'of events, co-existing over immensity of space, and suc-
 'cessive through endless ages of eternity; some resulting
 'from the free-will of rational agents, and others dependent
 'upon the operation of irrational or mechanical causes,—
 'are at once present to his all-seeing eye. However incom-
 'petent we may be to the full comprehension of such
 'perfection, it is impossible, to contemplate it without feel-
 'ings of devout admiration and religious awe.*

It is a relief to the mind, in making these remarks:
 (though in some respects it increases the difficulty,) that an
 unexpected transition sometimes is made, from language
 most hostile to our sentiments, to that of concurrence and
 amity. Taking this passage together, there is scarcely any
 thing, to which a moderate Calvinist would object. Indeed,

* Ref. 246—248.

as far as it goes, it expresses Calvin's views of the subject. I do not say, that it contains all Calvin's views. He certainly maintained, that the decree of God, respecting man, extended much further, than merely to 'create him, and 'endue him with free agency : ' and the purpose of permitting his fall, and the entrance of sin and misery, must have formed a part of it. But, as the Scripture says nothing explicit concerning that decree, I shall be silent about it. All the decrees of God, concerning those, who are, in any way, "appointed to wrath," were formed in foresight, that the persons concerned would deserve that wrath : all concerning the Saviour and his salvation, on the foresight that men would need such a Saviour and salvation ; and all such as relate to those, whom "God from the beginning chose "unto salvation, through sanctification of the Spirit, and "belief of the truth," were formed on the foresight, that he would "save them, and call them, with an holy calling, "not according to their works, but according to his own "purpose and grace, which was given them in Christ, "before the world began."*—It is worthy of the reader's notice, that the sacred writers, speaking on these subjects, continually call our attention to what preceded, or was coeval with "the foundation of the world." "The kingdom prepared for you from the foundation of the world." "He "hath chosen us in him before the foundation of the world." "Who verily was foreordained before the foundation of the "world." "The Lamb slain from the foundation of the "world." "Whose names were not written in the book "of life from the foundation of the world."† "In hope "of eternal life, which God, that cannot lie, promised before "the world began."‡ This language naturally suits the Calvinistick system ; but it is seldom used, or quoted, by

* 2 Tim. i. 9.
Rev. xiii. 8. xvii. 8.

† Matt. xxv. 34. Eph. i. 4. 1 Pet. i. 20.
‡ Tit. i. 2.

Anti-calvinists, except in attempting to prove, that it does not countenance our doctrine.—The rest of the quotation is very good, and the conclusion of it admirable.

‘The effusions of piety and gratitude, and the stings of remorse, would ultimately lead to expressions, which might seem to convey the idea of divine decrees universally directing and controlling human conduct and human affairs. The finite derivative agency of man would be lost in the infinite self-existing power of God; and events, foreseen by God, as resulting from the free exercise of faculties conferred by himself, would be considered as commanded and appointed by him.’*

Had no expressions of this kind been found, in the language of the inspired writers, the method here taken of accounting for them, as used by pious persons, might be admissible: and it certainly is no discredit to them, that they naturally spring from humble convictions of deserving punishment, and are ‘the effusions of piety and gratitude.’ But it cannot be admitted, that they, who wrote by immediate inspiration, expressed their *internal feelings*, in such language as did not accurately state the truth, which they were commissioned to make known to mankind. ‘Events foreseen by God, as resulting from the free exercise of powers conferred by himself,’ at least keeps out of sight, the change made in human nature by the fall; and the renewing grace of the Holy Spirit, from whom ‘all holy desires, all good counsels, and all just works do proceed.’ Calvinists are far from holding, that God *commanded* all those actions of men, which are done in accomplishing his *appointments*.

‘There is a great difference between the not being able

* Ref. 249.

‘to comprehend the whole or any particular part of the
 ‘divine economy, and the ascribing to the Deity a mode of
 ‘acting inconsistent with his attributes. Thus I do not
 ‘attempt to explain, or pretend to understand, how the
 ‘free-agency of man is reconcilable with the prescience of
 ‘God. I cannot comprehend how those future *contingencies*,
 ‘which depend upon the determination of the human will,
 ‘should be so *certainly* and infallibly *foreseen*, as to be the
 ‘objects of the sure word of prophecy: still, however, I
 ‘believe both in the prescience of God and free-agency of
 ‘man, for the reasons already stated; and I see in them no
 ‘contradiction to each other, or to any acknowledged truth.
 ‘Here is a just exercise of my faith, upon a subject which
 ‘exceeds the limits of my understanding; it is above, but
 ‘not contrary to, reason.’*

No man ‘ascribes to the Deity a mode of acting,’ which he himself *thinks* to be ‘inconsistent with the divine attributes.’ Here indeed we all are liable to mistake. One man ascribes to God ‘a mode of acting,’ which another man supposes to be ‘inconsistent with his attributes.’ But, whatever we may think on any subject, reverence of the infinite Majesty of heaven best becomes us. *Contingencies* seems here an ambiguous and improper term. Are *contingent* events *uncertain*? If so, they cannot be *certainly* and *infallibly* foreseen. An *uncertain* event *certainly* foreseen, is a palpable contradiction which cannot shelter itself behind the veil of human ignorance. On the other hand, if *contingencies*, or *contingent events*, be foreseen as *certain*; how are the difficulties objected against God’s predestination obviated or diminished?—The contradiction between *certain foreknowledge* and free-agency, is as great as between a *decree* and *free-agency*. The rest of the passage is very just; but how it consists with what follows, the reader must determine.

* Ref. 249, 250.

‘ But that God should of his own good pleasure, without
 ‘ any respect to their conduct, irreversibly predestinate one
 ‘ part of mankind to eternal happiness, and the other part to
 ‘ everlasting misery, is a doctrine which I consider so incon-
 ‘ sistent with the attributes of infinite justice and infinite
 ‘ mercy, that I cannot bring myself to believe it. It is not
 ‘ merely that I am unable to reconcile these two things, or
 ‘ to understand how they are consistent with each other ;
 ‘ but it appears to me a palpable contradiction to say, that
 ‘ a just and merciful God created some men for the purpose
 ‘ of being eternally miserable, without giving them the capa-
 ‘ city of avoiding that misery. And to add, as the Calvinists
 ‘ do, that God acted thus to promote his own glory, is so
 ‘ dreadful an assertion, that I should not have conceived it
 ‘ possible to be made by persons calling themselves Christians.’*

After what has been argued and stated, on the pre-
 ceding part of this chapter, it is not needful to mark
 particularly, the misapprehensions of the Calvinistick doctrine,
 which this passage contains. God indeed ‘ irreversibly pre-
 ‘ destinate one part of mankind to eternal happiness :’ and,
 knowing that they would neither deserve it, nor be fit for it,
 but quite the contrary ; nay, that, if left to themselves, they
 would refuse the proffered blessing ; he purposed, by “ rege-
 “ neration and renewing of the Holy Spirit,” to bring them
 to repentance, faith, love, holiness, and heaven ; as stated
 in our seventeenth article. But, few modern Calvinists, if
 any, maintain that God irreversibly decreed another part
 of mankind to everlasting misery, without respect to their
foreseen deserving of it. Again, we do not hold, that God
 created ‘ some men for the purpose of being eternally miser-
 ‘ able, without giving them the capacity of avoiding that
 ‘ misery.’ For first, we consider man as being at present
 far different from what God created him ; as being a fallen

* Ref. 250.

apostate rebel, a “child of wrath,” and “a vessel of wrath fitted “for destruction;” and “it is of the LORD’s mercies,” that we are not all left finally to perish in our sins. Secondly, We consider even fallen man, as wanting no *capacity* for embracing the gospel of free mercy, but a disposition, a willing mind: and ‘it is acknowledged, that man has not ‘the disposition, and consequently not the ability, to do ‘what in the sight of God is good, till he is influenced by ‘the Spirit of God.’*—To add, as the Calvinists do, that ‘God acted thus to promote his own glory, &c.’ That ‘God created man for the purpose of his being eternally ‘miserable,’ exclusive of his foreseen wickedness, and this ‘to promote his own glory:’ would indeed be a dreadful ‘assertion, which *I* should not have conceived possible to be ‘made by persons calling themselves Christians.’ But quotations from our writings, and from several of them, expressly maintaining this doctrine, are indispensably necessary; when it is said, ‘*As the Calvinists do, &c.*’ It is true, some individuals calling themselves Calvinists, but called by us Antinomians, if not blasphemers, have maintained very dreadful sentiments: but the body of Calvinists are no more chargeable with their extravagancies, than the refuters of Calvinism are with the heresies and iniquities of the multitudes who oppose or ridicule our doctrines. Let us only be judged by our tenets, and not by the tenets of those whom we disclaim, and protest against to the utmost of our ability. Till quotations be adduced, from the writings of modern Calvinists, and of the evangelical clergy, clearly proving that we avow the sentiments here ascribed to us, I must confidently pronounce this to be an *unfounded* and *unsubstantiated* charge against us, and a direct violation of the ninth commandment, “Thou shalt not bear false witness “against thy neighbour.” *Aliud est maledicere, aliud accu-*

* Ref. 66.

‘*sare: accusatio crimen desiderat, rem ut definiat, hominem ut nolet, argumento probet, teste confirmet, &c.*’ (Cicero.)

‘It is one thing to *speak evil*, another to *accuse*. Accusation requires a crime, that it may define the thing, that it may mark the man, that it may prove by argument, that it may confirm it by a witness, &c.’—I am not Calvin’s disciple: yet I revere him as no common man, either as a scholar, a theologian, or a Christian: though he used exceptionable words, at least in my judgment, on this very point; but by no means importing all, which is here implied. It is, however, exclusively the cause of *modern Calvinists*, and especially those of the established church, which I have undertaken to plead. And let our opponents prove, if they can, that one in ten or twenty of those who have committed themselves, by publishing their sentiments, holds that God decreed to consign any portion of mankind to everlasting misery, without regard to their foreseen conduct as deserving it. This, at least, I avow, and a large majority of my brethren will join with me, that I wholly disclaim all such nominal Calvinists, as deliberately maintain that sentiment. The Lambeth articles, though very open to objection, say, ‘Those who are not predestinated to salvation, shall be necessarily damned for *their sins*.’ But supposing that even Calvin, and other eminent persons, clogged their doctrines with sentiments, which we avowedly consider as unscriptural; are these same sentiments, overcharged and distorted, to be imputed to those very persons, who disavow them; merely because, in the grand outline of their creed, they coincide with these eminent men? I must own I cannot see either ‘justice, or mercy,’ in this way of exposing us to publick odium and contempt. In respect of the concluding part of this quotation—‘So inconsistent with the attributes of infinite justice and infinite mercy, that I cannot bring myself to believe it’*—I have

* See Remarks on p. 243, of Ref.

already shewn how essentially the doctrine intended differs from our sentiments: but we all have our difficulties, and some things meet us, in the Scriptures, which we cannot reconcile with our ideas of the divine perfections. Few have experienced this more, than I have done. But shall we, on this ground, reject any revealed truth? Shall we hesitate about crediting the “sure testimony of God?” We may indeed carefully and humbly examine the language of inspiration, that we may be satisfied of its real import: but, that being ascertained, we must bow our understanding to the declaration and testimony of God. I am a fool, a child, a rebel: I am too partial in my own cause, to be a competent judge, how it behoves the Sovereign of the world to deal with rebels: I must sit at the feet of him, who is THE TRUTH, to learn the first principles of heavenly wisdom; and especially I must learn to adore the depths, which I cannot fathom.

‘This is not a difficulty in the dispensations of God
 ‘towards men, which relates to this world only, and may
 ‘be corrected in that which is to come; it comprehends
 ‘both worlds, both states of human existence, present and
 ‘future; it is a decree extending to all eternity, absolute
 ‘and irreversible. Nor is it a system partially and imper-
 ‘fectly described, in which we may be at present deceived,
 ‘but which may hereafter appear wise, just, and merciful,
 ‘when completely revealed, and fully understood—an irre-
 ‘vocable sentence of everlasting torment is of itself a whole,
 ‘and open to no misconception—endless and irremediable
 ‘pain, known by the sufferers to be such, admits of no pal-
 ‘liative, no consolation, no hope.’*

If God has decreed the eternal damnation of any, who will be found at the day of judgment, not to have deserved

* Ref. 250.

it; this pathetick representation will appear to be founded on truth and fact. But, if this will not be the case, it must of course fall to the ground. The concluding part, as detached from the preceding statement concerning the decrees of God, might serve the purpose of one, who believed the doctrine of universal salvation. ‘An irrevocable sentence of everlasting torment is itself a whole, and open to no misconception; endless and irremediable pain, known by the sufferers to be such, admits of no palliative, no consolation, no hope.’ Now suppose this spoken, not concerning an *eternal decree*, but concerning the sentence of the Judge at the last day, “Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;” in order to excite men’s passions against the sentence and the Judge; or to induce them to conclude, that it will never be pronounced and inflicted; how would an Anti-calvinist, who firmly believed, that the sentence will be both pronounced and inflicted, answer such a pathetick declaimer? Would he not say, ‘The only question is, Whether the wicked deserve their doom: if they do, “their mouths must be stopped,” and they must “be silent in darkness.”’ Now, will any more crimes be proved against the wicked, at the day of judgment, when “God shall bring to light the hidden things of darkness, and manifest the counsels of all hearts;” than he *foreknew*, that they would commit, when he decreed to leave them to the consequences and punishment of their sins? And in what respect is the *decree* more liable to objection, as grounded on this foreknowledge, than the *sentence* will be, as at length pronounced and executed by the Judge himself?

‘As God from eternity foreknows all things, which shall actually take place; and therefore knows, that this man would believe in Christ unto the end, but that man would

‘not so believe: it is certain, that God decreed, to this man, thus considered, life, to that eternal death. For whatsoever he doeth *in time*, that he decreed to do from eternity: but *in time* he saveth this man who believes, and damns that man, who believes not. Therefore, to speak with Fulgentius, he predestinated those unto punishment, who, he foreknew, would depart from him, by the fault of a wicked will; and he predestinated to the kingdom, those who, he foreknew, by the help of his preventing mercy, would believe; and by the aid of his following mercy, would remain in him. And this decree of saving individual persons, through faith foreseen, but not on account of faith foreseen, all the catholick writers understood by the name of predestination, before the times of Augustine.’*

This note, from such a man as Grotius, is of great importance; for we are quite sure, that he would not concede more, on our side of the argument, than he was constrained by unanswerable argument to concede. Yet he here expressly allows, that ‘predestination to life,’ nay, predestination to death eternal, is *personal* and *individual*; and not that of nations, or collective bodies as maintained in the preceding pages of the Refutation: that predestination, as he here explains it, was ‘known to the Catholick fathers, before the times of Augustine:’ that the *preventing* mercy of God concurred in producing that faith, and his subsequent mercy, that continuance in the faith, which were foreseen in those, ‘predestinated to life:’ and that it was ‘through faith foreseen,’ ‘but not on account of foreseen faith,’ they were thus predestinated. Surely Grotius, in this passage, approximates to a Calvinistick creed! It may be asked, indeed, in what does he differ from the Calvinists? At least from modern Calvinists? In nothing that I can perceive, but, in speaking of ‘preventing mercy,’ instead of ‘special and efficacious

* Translation of Latin Note from Grotius, Ref. 251, 252.

‘regenerating grace.’ He means to establish that co-operation of man with God, in the first instance, in producing the willing mind, to believe in Christ, which has already been fully considered. As to the rest, we are of opinion, that the non-elect are decreed to destruction, on account of their foreseen wickedness, impenitence, and unbelief: and that God, in decreeing the eternal salvation of the elect, decreed also by his grace, to render them penitent, believing, and holy. Only had he left them without his special grace, they too would have lived and died impenitent, unbelieving, and unholy.

‘I reject the Calvinistick doctrine of predestination, not because it is incomprehensible, but because I think it irreconcilable with the justice and goodness of God. I do not reject the doctrine of the prescience of God, though I profess myself incapable of comprehending how it consists with the other attributes of the Deity, and with the free-agency of Man. I do not say, that God’s prescience is not consistent with his other attributes and the free-agency of Man, but I say, that I am incapable of comprehending *how* they consist. The fact I believe, but the manner of accomplishing it I do not understand. This is a very material distinction in theological subjects. Incomprehensibility is not a just ground for rejecting a doctrine; but if a doctrine contradicts any plainly revealed truth, it ought to be rejected. The predestination of Calvinists is, in my judgment, of the latter description; the prescience of God, considered with reference to the free-agency of man, is of the former description; I therefore reject the one, and admit the other. It is our duty, in a great variety of cases, to believe what we do not comprehend. We are called upon to exercise caution and humility in judging of the mysterious dispensations of God, and of his incom-

‘prehensible attributes, as a part of the trial to which we
 ‘are subjected in this probationary state. The pride of the
 ‘understanding, as well as the pride of the heart, is to be
 ‘repressed. We are not to imagine that we have “searched
 “out God,” or that we comprehend the reasons and designs
 ‘of all that “he doeth in the armies of heaven, and among
 “the inhabitants of the earth.” “Such knowledge is too
 “wonderful for us; we cannot attain unto it.”*’

‘I reject the doctrine, because *I think* it irreconcilable
 ‘with the justice and goodness of God.’ The great question
 is, is the doctrine *taught in Scripture*? If it is unscriptural,
 it ought to be rejected, whatever we may think of it in this
 respect; if *scriptural, evidently scriptural*, our thoughts,
 which may be erroneous, (indeed in that case must be erro-
 neous, nay, presumptuous,) should be repressed and silenced.—
 ‘The predestination of Calvinists is, *in my judgment*, of
 ‘the latter description.’ Is there no danger, in such decisions,
 of “leaning to our own understanding?” There is much
 important truth in the rest of the quotation.

‘The reconciling the prescience of God with the free-
 ‘will of man, Mr. Locke, after much thought on the sub-
 ‘ject, freely confessed he could not do, though he acknow-
 ‘ledged both. And what Mr. Locke could not do, in
 ‘reasoning upon subjects of a metaphysical nature, I am
 ‘apt to think few men, if any, can hope to perform.’ Lord
 ‘Lyttleton’s Letter to Mr. West.’†

‘Surely there is no want of candour in saying, that those
 ‘who maintain the Calvinistic doctrine of election, must also
 ‘admit that of reprobation, if it can be proved that repro-
 ‘bation necessarily follows from election; and if our adver-
 ‘saries confess that the doctrine of reprobation is unfounded,
 ‘it is strictly logical to shew, that the doctrine of election

* Ref. 252—254.

† Note, Ref. 252, 253.

‘ is also unfounded, by proving that election cannot subsist
 ‘ without reprobation; unless it could be shewn that those
 ‘ who are not predestinated to life eternal, may be annihilated,
 ‘ of which there is no hint in Scripture.’ *

Suppose, however, the Scripture clearly teaches the one, and says little or nothing of the other:—then what avails this strictly logical reasoning? It has been stated, that the word *reprobation* is not found in Scripture, nor any original word answering to it; and that *reprobate* and *reprobates* are never used with relation to this subject. The opposite to *elect* and *election* ought not therefore to be called *reprobation*, but some other word should be employed to convey the idea. Some have used the term *preterition*, which is more exactly expressive of our meaning; but neither is this scriptural. The truth is, the Scriptures say a great deal about the *elect*, and *election*, and *predestination*, to life; but are nearly silent, as to those, who are not “chosen unto salvation.” Of this, the same general reason may be assigned, as for the circumstance, that we are not informed by the sacred writers, concerning the bodies, which the wicked will resume at “the resurrection both of the just and of the unjust,” or what their appearance will be; while we are expressly assured, that the bodies of the righteous, shall be spiritual, glorious, and like unto the glorified body of the Lord Jesus himself.† Information concerning the former could only gratify our curiosity, or perhaps excite our horror; that on the latter is intimately connected with our hope and encouragement, in life and death. So, the scriptural doctrine, concerning election, is, as Calvinists think, peculiarly suited to produce humility, gratitude, patience, meekness; and to inspire confidence in God, amidst conflicts, temptations, and afflictions: whereas, further information concerning those, who are not elected, would answer

* Ref. 254.

† 1 Cor. xv. 42—55. Phil. iii. 21.

no salutary purpose. And if Calvinists had been as reserved in speaking on the awful subject, as the sacred writers are; only dropping a few occasional intimations in respect of it; probably it would have abated the odium, which, by one means or other, has been attached to their sentiments. This indeed evidently appears, by the earnestness which their opponents manifest, to bring them in *guilty of believing reprobation*, as well as election; even though any of them avow that they do not believe it. It must, however, be allowed, that if we believe some, not all, to be elected to eternal life; we cannot *consistently* do otherwise than believe that others are passed over, and not thus elected. Yet I have known men, whose sincerity and piety were unquestionable, who could not see this consequence. They allowed that some are elect and will certainly be saved, but that many others besides these will eventually be saved. The consistency of such a creed is another matter: but they thus held election, and did not hold *reprobation*, or any thing of that nature: and certainly they are not answerable for the opinions of those who do. But, supposing that modern students of the Scripture are convinced, that the doctrine of personal election to eternal life, is not only found in the sacred oracles, but is expressly and particularly insisted on, in many parts of them; and that, the *non-elect* are so seldom, and so cursorily spoken of, that we want a scriptural name for them: on the other hand, that, reading the works of Calvin, or other eminent persons of the same school; they are convinced, that these learned men have stated things in a different proportion, than is observed in the word of God; and have said a great deal more concerning reprobation, and the reprobate, or non-elect, (“the rest,”*) than the Scripture does: may not the modern students of Scripture adhere to the apostolical plan, though

* Οἱ λοιποὶ, Rom. xi. 7. Gr.

they deviate from that of Calvin and Beza, and many even of our own reformers and eminent writers? And must they, whether they will or not, subscribe Calvin's *whole* creed, because they learn from the word of God, many of his doctrines?—*Nullius addictus jurare in verba magistri*, I must decline doing this, in respect of any uninspired man who ever lived, unless I am convinced, that his whole creed is scriptural. It may certainly be proved, that election implies non-election; and those who consider the latter as unfounded, do not very consistently hold the former. But it is not any man, or number of men, thinking a doctrine unfounded, that deprives of its foundation, either the doctrine itself, or any of those tenets that are connected with it. The foundation of the doctrine of election is in the Holy Scriptures, not in the sentiments of men; and this “foundation of God standeth sure,” however “the faith” of some “may be overthrown.”—I am pleased to find his Lordship testify decidedly, that there is no hint in Scripture, about the wicked being annihilated: indeed, there is the most decisive testimony to the contrary. “*Their worm dieth not.*”* “These shall go away into everlasting punishment.”† But I hope, that we may amicably argue the point with those who differ from us in opinion, without being numbered among their ‘*adversaries.*’

‘No medium,’ says Dr. Davenant, himself a distinguished Calvinist, and of those who attended the Synod of Dort, ‘can be assigned, either on God’s part, betwixt the decrees of predestinating some men, and not predestinating some others; or on men’s part, betwixt men absolutely predestinated to the attainment of life eternal, and absolutely prætermitted, and left infallibly to fail of the attainment of eternal life, which we call absolute repro-

* Mark ix. 43—49.

† Matt. xxv. 46.

‘bation. As for example, let us suppose the number of
 ‘mankind to be two millions of men; if out of these, one
 ‘million only, by the decree of election, be infallibly ap-
 ‘pointed to eternal life, and these certainly and absolutely
 ‘distinguished from others, not only as to their number, but
 ‘their persons also; who can deny, but that one million
 ‘also, and those certain as to their persons, are as absolutely
 ‘comprized under the decree of non-election or reprobation,
 ‘as the others were under the decree of election or predes-
 ‘tination?’ ‘So that,’ says Dr. Whitby, ‘there is no possi-
 ‘bility of asserting one of these decrees, without owning
 ‘the other also; and so whatsoever argument holds good
 ‘against an absolute decree of reprobation, must certainly
 ‘destroy the opposite decree of absolute election.’*

Dr. Davenant, a distinguished Calvinist, and Dr. Whitby, as distinguished an Anti-calvinist, are here introduced as agreeing in the same conclusion: yet, after all, some men are so inconsistent, as to believe election and disbelieve ‘the absolute decree of reprobation.’ I however have no other objection to either of these statements, except what respects the language. It has been shewn, that the decree of election is *absolute*, and implies an express engagement of God to exert omnipotence, in carrying it into effect by regenerating or new creating unto holiness; by bringing to repentance, faith, love and obedience; by upholding and protecting, and rendering finally victorious; and by bringing to heavenly glory all those whom he has elected. “Whom he
 “did foreknow, he also did predestinate, to be conformed to the
 “image of his Son; that he might be the first born among
 “many brethren. Moreover, whom he did predestinate,
 “them he also called; and whom he called, them he also
 “justified; and whom he justified, them he also glorified.”†
 But we find no where in Scripture so particular an account

* Ref. 255, 256. † Rom. viii. 29, 30. See also Art. xvii.

given concerning the non-elect. God determined to leave them unregenerate; that is, not to give them, what they had no right to. He would do them no wrong, but he would not exert omnipotent power, in new creating them to holiness. Thus he determined to leave them to "walk in their own ways, and to be filled with their own devices." It was a *negative* decree; a determination not effectually to interpose; not an *absolute* decree of reprobation. Granting a pardon to some, out of a company of condemned malefactors, is a *positive* act; but leaving the rest to suffer the sentence of the law, is *præterition*, and nothing more; whether any previous determination had been made on the subject, or not. Both these writers, however, lose sight of this circumstance, that these two millions, (or two millions of millions if they choose,) of men, were viewed in the divine prescience, "as children of wrath," and "vessels of wrath fitted for destruction;" and the decree was, to effectually interpose to rescue some of them from this awful condition, in which all might most justly have been left; and to leave the rest to suffer the just punishment due to their rebellions. Now if this will be just, when carried into effect at the day of judgment, why should it not be just in the great Governor of the universe previously to decree it? Whatever argument holds good, against the non-election of some, holds also good, against the election of others. But no scriptural argument holds good against either of them, when properly stated and explained.

' If God of his own good pleasure elected certain persons
' exclusively to be eternally happy, by furnishing them,
' through his own especial grace, with his own appointed
' means of faith in the death of Christ; it is implied that
' those means are denied to the rest of the human race, who
' are passed over and left to their own unassisted powers.

‘ This denial or præterition is in fact reprobation ; for both
‘ Calvinists and ourselves believe, that ‘ Man by his own
‘ natural strength and good works cannot turn to faith,’ the
‘ only appointed mean of salvation ; and that the fault and
‘ corruption of every man that is naturally engendered of
‘ Adam, deserveth God’s wrath and damnation,’ which he is
‘ of himself unable to avert ; and, consequently, in the words
‘ of the 4th Lambeth Article, ‘ Those who are not prede-
‘ tinated to salvation, shall be necessarily or inevitably
‘ damned for their sins.’ This was unquestionably the doctrine
‘ of former Calvinists, who were fully sensible that election
‘ and reprobation are inseparably connected. If therefore
‘ reprobation be unfounded, which some modern Calvinists
‘ allow, it follows, upon their own principles, that election also
‘ is unfounded, since the latter cannot exist without the former.’*

The expression, ‘ furnishing them by his special grace,
‘ with the appointed means of faith,’ by no means conveys
our sentiment. It is a special grace, or favour, to be fur-
nished with the means of believing ; which God grants to
the inhabitants of this favoured island, but not to those of
China or Japan. And, in fact, the divine conduct might
as justly be objected to in this respect as in the other. But
‘ means of faith’ do not always bring men to believe in
Christ to salvation ; indeed never, without the regenerating
grace of his holy Spirit : and this grace God is pleased,
for wise and holy purposes, which he has not seen good to
reveal, to give to some and not to others. This indeed is
implied in what is stated to be the common belief both of
Calvinists and their opponents. It follows from the conces-
sions of those, who consider the doctrine of non-election
unfounded, that *they* cannot consistently hold the doctrine
of election : but their concessions prove nothing as to the
doctrine itself, whether it be scriptural or not.

* Ref. 256, 257.

‘It being contended that reprobation is unfounded, because
 ‘it is obviously inconsistent with the mercy and goodness of
 ‘God, it may be asked: Whether it be not also inconsistent
 ‘with the mercy and goodness of God, to create men who
 ‘he foresaw would be hereafter miserable? I answer, Cer-
 ‘tainly not, and for this plain reason; because, according
 ‘to the system which we maintain, God has enabled every
 ‘man born into the world, to work out his own salvation.
 ‘Whoever therefore is finally unhappy, is unhappy through
 ‘his own fault; and the mercy of God is fully vindicated
 ‘by his giving to every individual of the human race the
 ‘means of happiness.’ *

God created the angels who fell, and became most wicked and miserable. Did he not foresee this when he created them? But was this ‘inconsistent with his goodness and
 ‘mercy,’ or with his justice? The angels, who sinned not, are called “the elect angels:” † let fallen angels then be called the non-elect or reprobate. Now, after their fall, did God give to ‘every individual,’ or to any, of them, ‘the means of happiness?’ “He spared not the angels, “that sinned, but cast them down to hell, and delivered them “into chains of darkness, to be reserved unto judgment.” ‡ But will any man plead their cause, or impeach the divine perfections on their account? Had he not spared man, when he sinned, or any of the fallen race, he would not have acted inconsistently with his justice; nor even with his goodness, as Creator, towards his obedient creatures. All the advantages, afforded to fallen man, are from unmerited grace and mercy; and what is of grace, cannot be of debt; and might therefore be justly withheld. To suppose, that God would not have acted towards us, as it became him, had he not given us the gospel, is to take away the very foundation of the gospel; and to suppose that, instead of ‘the gift of

* Ref. 257. † 1 Tim. v. 21. ‡ 2 Pet. ii. 4. Jude 6.

‘free mercy,’ it is a sort of amends made to those who would otherwise have been injuriously treated. It does not appear, in what sense ‘God hath enabled every man born ‘into the world, to work out his own salvation.’ A vast majority of the human race have hitherto not had ‘the means ‘of grace,’ or of happiness; but have been “without Christ, “without hope, and without God in the world.” They have been and are nearly, though not exactly, in the case, in which all would have been, if God had left the whole human race, without any interposition, to walk “in their “own ways,” without a Saviour, a Gospel, a Sanctifier. And it will be as hard, (if *fallen* man have any *claim* on his offended Creator,) to clear up this difficulty, as that which attends the election of some, and not others, of the same fallen creatures, to eternal life. Whoever, on the Calvinists’ system, as well as on that of their opponents, ‘is finally unhappy, is unhappy through his own fault.’ Whoever, being favoured with the Gospel, lives and dies rejecting it, perishes through his own fault. No decree of God *compelled* him to sin, or prevented his repentance; but the love of the world and of sin, with the pride, enmity and wickedness of his own heart. God merely determined, not to work in him a new creation to prevent this. And the question is, whether, if he had determined thus to leave us all, with or without the means of grace, to ourselves, we should not universally have broken his commandments, and lived, and died, and perished in obstinate rebellion against him. This Calvinists firmly believe: they think, that, according to the testimony of Scripture, this would have been the case: and that election and efficacious calling as the consequence, alone make any man to differ, in this essential manner, from others of his fellow-creatures.*

* Eph. ii. 1—5. Tit. iii. 2—7.

‘ Thus, the Calvinist, in maintaining the doctrine of
 ‘ partial redemption, without any regard to merit or demerit
 ‘ in the objects of God’s favour or rejection, triumphantly
 ‘ asks, ‘ Had not the glorious Being who created the uni-
 ‘ verse, a right to create it for what purpose he pleased ?’
 ‘ It is not denied that God had a right, founded on the uncon-
 ‘ trollable will of the Creator over his creatures, to consign
 ‘ the far greater part of men to eternal misery, and to bestow
 ‘ eternal happiness on a chosen few, although there was in
 ‘ themselves no ground whatever for such a distinction.’*

Calvinists certainly think, (however it may appear to others,) that their views are not only consistent with *all* the perfections of God, but that they peculiarly display the harmonious glory of his whole character; the glory of his infinite justice and mercy, power and wisdom, holiness and faithfulness, condescension and compassion; and of every attribute, which can be conceived of, as admirable, adorable, and lovely: and, could they be convinced of the contrary, they would (at least many of them) renounce their principles. For they cannot conceive, that a scriptural creed should exhibit the glorious God any otherwise, than as acting in character: not merely as not doing what is inconsistent with his perfections; but as doing every thing, which (when properly understood,) is suited to display the glory of them, to all holy creatures, and to all eternity, in the most advantageous manner imaginable; and indeed far beyond created imagination or conception. We may be mistaken, for we are fallible, as well as our opponents: but (I can answer only for myself, though I am assured numbers can say the same,) we read every thing, that is supposed by the publick most ably to combat our sentiments; we compare, what these publications say, with the Scriptures; and we pray to the Giver of all wisdom, to enlighten our minds, and open our

* Ref. 257, 258.

understandings to understand the Scripture: and yet, we are so far from being convinced, that our sentiments are dishonourable to God, that we feel an increasing assurance, that they are directly the contrary. Either some more effectual method, therefore, must be taken of setting us right, or the difference must be left to be settled at the day of judgment, and by the light of the eternal world. Quotations from those Calvinists, who ‘triumphantly ask, Had ‘not the glorious Being who created the universe a right, ‘&c;’ would have given an energy to the whole passage, which it now wants. No doubt some men have used this kind of language: but it is very unbecoming such poor, erring, sinful mortals as we are, to speak in this manner concerning God. Indeed even where we do not see his justice and mercy, it behoves us to be silent: but to allow, that the Judge of all the earth dooms men to hell, without their *demerit*; and then to step forward to justify this, on the ground of the divine sovereignty, is highly reprehensible. “Will ye speak wickedly for God, and talk deceitfully “for him? Will ye accept his person? Will ye contend “for God?”* Indeed I should be far less liberal in concession on this subject, than even his Lordship is. I am sure the glorious Sovereign of the universe has a right to do whatever he pleases: but I am equally sure, that it is absolutely impossible, he can please to consign his rational creatures to any kind or degree of misery, which they have not deserved. “Shall not the judge of all the earth do “right?” His sovereignty is that of infinite wisdom, justice, truth, goodness, and mercy. It is far more possible for the sun to produce cold and darkness, than for any thing unjust to proceed from God: and to speak of a sovereign *right* to do what, when done, would be *wrong*, and ‘inconsistent ‘with the goodness, and mercy, and justice of God,’ is

* Job xiii. 7—10.

inconsistent with sound logick and sober reasoning. In many things, it is our duty to be silent, and to adore the depths, which we cannot fathom: but surely we ought never to step forward, as claiming a *right* for God to do, what it is impossible he should do; and which he no where has so much as intimated a purpose of doing! *—There is indeed no ground of difference whatever, in man's deservings, between those who are chosen to salvation, and those who are not, but all deserve to perish: they who are *left*, deserve their doom, as it will appear “in the day of wrath and revelation of the righteous judgment of God;” and they who are saved, are saved by mercy and grace, in all respects undeserved, and contrary to their deservings.

‘If a law be made, that death shall be the consequence of the commission of any particular crime—(theft for example) is not a man who steals, as much sentenced to the punishment of death, by a *decree* promulgated by absolute authority, as a slave condemned to die by the order of his master, without having done any thing worthy of death? The slave had no means of escaping death. The thief, if he had not stolen, would not have been punished by the law. In one case, the death of the man proceeds from the will of a capricious tyrant; in the other, from the transgression of a known law: but this law originated in the will of the Sovereign.’†

This illustration, of what his Lordship supposes (ground-

* His Lordship seems to substitute *power* instead of *right*, when he says afterwards ‘We know that the power of God is competent to every thing, which contains not in it the idea of impossibility or contradiction. But because God was able to create man for this or that purpose, it does not follow that he actually hath done it.’—But *power* and *right* are perfectly distinct things.*

† Note, Ref. 258.

* Ref. 259.

lessly) is ‘forgotten by Calvinists,’ shews indeed, very perspicuously, the difference between that *arbitrary capricious tyranny*, which we abhor to think of in connexion with the divine sovereignty, but which we are *most unjustly*, supposed to maintain; and that *just and equitable* and wise and holy sovereignty which we ascribe to God; except, that no example from human affairs, can give an adequate view of the perfection of all the decrees and dispensations of JEHOVAH.

‘God might have acted in this manner, had his only attribute been that of almighty power. But the question is, whether such a conduct would have been consistent with infinite justice and infinite mercy, which every Christian acknowledges to be attributes of the Deity.’*

‘Almighty power,’ if it could possibly exist apart from justice, wisdom, truth, and love, would be as dreadful and odious, as the divine character is adorable and lovely: but how could God ‘have a right, founded on the uncontrollable will of the Creator, over his creatures;’ to adopt a conduct, concerning which there can reasonably be a question, whether it would be ‘consistent with infinite justice, and infinite mercy?’—“The LORD is righteous in all his ways, and holy in all his works.” “Clouds and darkness are round about him; righteousness and judgment are the basis of his throne.”† Many absolute princes, indeed, have taken the *liberty*, and claimed the *privilege*, of being unjust; yet no power can give a right to do what is wrong: and our almighty Sovereign “cannot lie,” “he cannot deny himself.” Indeed, the word *right*, is wholly improper for the subject: being as distinct from that of *power* as the authority of a *lawful* prince *legally* exercised; is from the

* Ref. 259.

† Ps. xcvi. 2. *Mēkon*, or *Mākon*, from *Kun*, to establish, to prepare.

lawless dominion of a successful usurper; yet his Lordship strangely seems to confound them in his reasonings. The Lord indeed "doeth according to his will, in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say to him, What doest thou?" But "the King's power loveth judgment:" and surely it is unmeaning to speak of a *right* to do, what it is *impossible* should ever be done.

' Could a just and merciful God endow men with the
' admirable faculties of perception and reason, place them
' in a transitory world abounding with enjoyments and temptations, and, by an arbitrary and irreversible decree, deny
' them the means of escaping everlasting torment in a life
' to come?' *

If God had made man, as he now is, this reasoning might be admitted: but if "God made man in his own image" and pronounced him "very good;" and if he by wilful apostacy and rebellion became very wicked, even so as to resemble the devil, in all the grand outlines of his character; and if one generation after another wilfully repeats and perpetuates the original rebellion; the whole of the argument falls to the ground. The doctrine of the fall and of original sin, (one main subject of the first Book,) is here completely lost sight of; and, by a similar method of arguing, if we should speak of fallen angels as the creatures of God, and leave the reader to suppose that he made them what they now are, without taking in the consideration of their wilful apostacy; something very plausible might be adduced, either against the dealings of God with them, or against the scriptural doctrine concerning them. If it would not have been consistent with all the divine perfections, to have left the whole of the fallen human race,

* Ref. 259.

without a Redeemer, or 'the means of escaping' "the
 "wrath to come:" then, it must be repeated, and steadily
 maintained as undeniable, that the whole plan of redemption,
 and all its component parts, concerning which the sacred
 writers speak almost in rapturous language, of "the praise
 "of the glory of his grace," of "love that passeth knowledge,"
 "of the riches of his glory, &c," was in fact nothing more,
 than a provision due to us, which could not have been
 honourably withheld; a kind of honourable amends for the
 terror occasioned to us. "The ministration of condemnation
 "is glorious;" though the "ministration of righteousness,"
 and "of the Spirit, exceeds in glory." If this had not
 been so, there would indeed in our case, have been no display
 of *pardoning mercy* and saving grace, any more than there
 is in the Lord's dispensations towards fallen angels: and
 had he not, either in the case of fallen man, or in some
 other instance, displayed this glorious and endearing attribute;
 it might have been supposed, that the perfection of his
 justice and holiness excluded the possibility of shewing
 mercy to rebels and enemies. This is then the grand display
 of the divine glory in the gospel, "a just God and a
 "Saviour:" but this glory implies, that he might consistently
 have withheld, what he now imparts, "to the praise of the
 "glory of his grace:" or he might have selected other
 objects, for the display of his glorious mercy and grace;
 and have glorified his justice in punishing men, according
 to their deservings.*

'If any inconsistency with these perfections appears in
 'any proposed system, we need not hesitate to pronounce
 'the system false and groundless.†

* *Arbitrary*, see Book I. chap. ii. sect. 18. *On the gift of God irrespective:*
 see also sect. 4. *On the case of the Gentiles.*

† Ref. 259.

The *appearance* of inconsistency with the divine perfections, in respect of any doctrine, deduced from the sacred scriptures, may be, and commonly is, owing to our partial or prejudiced minds, or our scanty information, or our mistaken notions. Nothing indeed can be true, as to the divine appointments, which is *really* inconsistent with the moral perfections of God: but almost every part of revealed truth *appears* to numbers, inconsistent with them; one part to this description of men, and another to that description. "The preaching of the cross is foolishness to them that *perish*." Some argue against the history of the creation, and the fall of man: others against the dealings of God, with the Egyptians, Canaanites, and Amalekites: others contend in like manner against the future and eternal punishment of the wicked: others against the mystery of the Trinity, the Deity of Christ, the atonement, regeneration, justification by faith, and salvation by grace; but all under the supposition, that the doctrine or dispensation against which they contend, *appears* inconsistent with the divine perfections, or with some of them. But is this reasoning conclusive? Man is a child, an ignorant, erring creature; he mistakes *appearances* for *realities* in every thing. Man is a sinner, a party concerned, under the dominion of self-love; and, as a criminal, must, in self vindication, be tempted to think, that the dreadful sentence of the Judge, *appears* too *rigorous*, or even unjust. Who is there among us, that has lived many years in the world, and not seen through the delusive *appearances* which once imposed on him? We have all, no doubt, still our *prejudices* undiscovered by us; for if we once discovered them they would cease to be our prejudices. The appeal then is and must be, "To the law and to the testimony:" he who refuses to believe the express and plain testimony of God, because, to his partial and purblind reason, it *appears* in-

consistent with some divine perfection, believes in *his own reasonings*, and not *in the word of God*; and refuses to believe God, if his own understanding will not vouch for the truth of what he says. And the less he ‘hesitates to pronounce the doctrine, or system,’ which he cannot prove to be unscriptural, groundless, or false; the less of the humility and docility of a little child is manifested.

‘The known attributes of God, collectively taken, as they are declared in scripture, and manifested in the works of Creation, can alone guide us to truth, in our disquisitions concerning his designs in the formation of man; and the exclusive consideration of a single attribute, has been the common source of difference of opinion among the learned upon this interesting subject. Divines seem to argue concerning the Deity, from what they observe to take place among men. It is indeed true, that we too often see those, whose lot it is to govern their fellow-creatures, exercise their power in utter contempt of every principle of justice and mercy: others we see studious only to act according to the rigid rules of justice, without attending to the calls of mercy: a few we may see yielding to the momentary impulse of compassion without regarding the claims of justice: and even the wisest and most conscientious of men are frequently at a loss to devise the means of acting in strict conformity both to the essential laws of justice, and to the milder dictates of mercy. All this necessarily belongs to the nature of a frail and imperfect being; but the Deity, whose ways are not as men’s ways, is entirely free from every defect and limitation of this kind. With Him there is no opposition, no clashing, no difficulty. His dispensations are the result of the concurrent operation of his perfect attributes.’*

* Ref. 260, 261.

The attributes of God, however made known, are not exclusively, or even principally, our guides, in these disquisitions: for his express declarations must mainly be attended to, concerning what he has done, and what he will do; and concerning the motives and objects of his decrees and dispensations. “The Lord made all things for himself; yea, even the wicked for the day of evil.”* “That in the ages to come, he might shew the exceeding riches of his grace, in his kindness towards us through Jesus Christ.” “To the intent, that now unto the principalities and powers, in heavenly places might be known by the church the manifold wisdom of God; according to the eternal purpose, which he purposed in Christ Jesus our Lord.”† The historical part of scripture, as far as the divine conduct is concerned, illustrates the information given concerning the perfections of God; and the doctrinal and preceptive part of the sacred oracles give us instruction, concerning a variety of particulars, in which we should otherwise have remained ignorant, or have been bewildered in error. “The law entered, that the offence might abound; but where sin abounded grace did much more abound.”‡ We should scarcely have discovered this end, which God proposed in giving the law, by abstract reasonings on his moral perfections.—The whole of the reasoning in these pages, is highly objectionable. The way in which doctrines are to be deduced and established, according to it, seems to be this. We are set to speculate on what we should suppose would naturally and necessarily follow from certain acknowledged attributes of God, and thence frame our doctrinal opinions, instead of submitting to be taught them by the direct and “sure testimony of God” himself. ‘It is evident that, in carrying on the examination, (of the substance of the message; and then from what we know of

* Prov. 16. 4.

† Eph. ii. 7. iii. 10, 11.

‡ Rom. v. 20.

‘the person from whom it professed to come, to judge
‘whether it was probable such a message would be sent by
‘him,) we might be subject to great uncertainty. The pro-
‘fessed author of the communication may live at such a
‘distance from us, that we may never have it in our power
‘to verify his message by any personal conversation with
‘him. We may be so far ignorant of his character and
‘designs, as to be unqualified to judge of the kind of
‘communication that should proceed from him. To esti-
‘mate aright the probable authenticity of the message, would
‘require an acquaintance with his plans, and views, and
‘circumstances, of which we may not be in possession. We
‘may bring the greatest degree of sagacity to this inves-
‘tigation: but then the highest sagacity is of no avail,
‘when there is an insufficiency of data. Our ingenuity
‘may be unbounded: but then we may want materials.
‘The principle which we assume may be untrue in itself,
‘and therefore fallacious in its application.—This applies in
‘all its parts to a message from God.’ (Chalmers.) The able
writer of the above quotation, applies it indeed to the evi-
dence of the message as coming from God; but it is equally
conclusive at least, in respect of the *nature* and *real import*
of a message allowed to have been sent by him.

‘It (Redemption) vindicates the justice of God, by
‘making every one who disobeys his laws, liable to death
‘and punishment; and it is compatible with his mercy,
‘inasmuch as it provides the means of avoiding the punish-
‘ment due to wilful disobedience. This is not done by
‘a capricious revocation of the sentence pronounced, by an
‘unconditional offer of pardon, or by any weak or inade-
‘quate compromise. A full satisfaction and complete atone-
‘ment for the sins of the whole world are found in the pre-
‘cious blood of the eternal and only-begotten Son of God;

‘but even this sacrifice, inestimable as it is, and universal
 ‘as it may be, does not necessarily procure salvation for
 ‘men; much remains to be done by themselves, before they
 ‘can have any share in the benefits of their Redeemer’s death.’*

“The law is holy, just, and good:” and its awful sentence is most righteous; and this, apart from redemption, which indeed was intended to render the rich mercy of God consistent with his glorious justice, in the salvation of sinners. The words ‘*compatible with his mercy*,’ may be compared with those of the apostle on the same subject. “To the praise of the glory of his grace, wherein he hath
 “made us accepted in the beloved. In whom we have
 “redemption through his blood, the forgiveness of sins,
 “according to the riches of his grace, wherein he hath
 “abounded towards us, in all wisdom and prudence.”†
 The grand end of redemption is the display of the glory of God, especially the glory of his mercy and grace; and to render this *compatible* with the glory of his justice.‡—Much indeed ‘remains to be done by us,’ that we may partake of the salvation of the gospel; and, in order to this, much must be done *in us*, by the new creating Spirit of God. We “must be born again;” we must be ‘quickened from the death of sin to the life of righteousness.’
 “By grace are ye saved, through faith, and that not of
 “yourselves, it is the gift of God; not of works lest any
 “man should boast: for we are his workmanship, created
 “in Christ Jesus unto good works, which God has before
 “ordained, that we should walk in them.”§ ‘Let us beseech
 ‘him,’ therefore, ‘to grant us true repentance and his Holy
 ‘Spirit:’ and, while we own and attend to the duty of
 “working out our own salvation with fear and trembling,”
 let us not forget, that “it is God who worketh in us, both

* Ref. 261.

† Rom. iii. 25, 26.

‡ Eph. i. 6—8.

§ Eph. ii. 8—10.

“to will and to do, of his good pleasure.”* “The condition of man, after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that will.”†—“It is acknowledged, that man has not the disposition, and consequently not the ability, to do what in the sight of God is good, till he is influenced by the Spirit of Christ.”‡ The doctrine of the Holy Spirit, “who sanctifieth all the elect people of God,” and by whose sacred and omnipotent operation, a new creation is wrought, and sinners are made both willing and able, to repent, believe, love, and obey, is so important a part of the plan of salvation; and his work in the heart, by which one man is made to differ from another, is so essential a part of salvation itself; that it is wonderful these should not be at all mentioned, in so expressly stating the way of salvation by the gospel.

“Were it not so, the hardened sinner would be confounded with the humble penitent; there would be no distinction between those, “the imagination of whose hearts “is only evil continually,” and those whose “delight is in “the commandments of God.”§

“There is (saith the apostle) no difference: for all “have sinned and come short of the glory of God: being “justified freely by his grace, through the redemption that “is in Christ Jesus.”||—“I will put my laws into their mind, “and I will write them in their hearts.”¶ “A new heart “also will I give you, and I will put a new Spirit within

* Phil. ii. 12, 13.

† Art. x.

‡ Ref. 61.

§ Ref. 261.

|| Rom. iii. 22—25.

¶ Jer. xxxi. 31—33. Heb. viii. 10—12.

“you; and I will take away the stony heart out of your flesh,
 “and I will give you an heart of flesh; and I will put my own
 “Spirit within you; and cause you to walk in my statutes, and
 “ye shall keep my judgments and do them.”* “For who
 “maketh thee to differ from another?”† The two scrip-
 tures, which are referred to in the quotation,‡ evidently
 relate, the first, to what man is by nature, and the second,
 to what believers are “by the grace of God.” An important
 difference there is, but the whole glory of making it is due
 to divine grace; *inclining* and enabling the believer to do,
 what was before his bounden duty; but which he had no
 disposition, and consequently no ability to perform.

‘The works of creation, and the law written in the
 ‘hearts, &c.’§

‘Having shewn that the Calvinistic doctrines of election
 ‘and reprobation have no foundation in the written word of
 ‘God, and are inconsistent with the Divine perfections; I
 ‘shall now proceed to shew that Universal redemption is
 ‘also the doctrine of our Church.’||

The reader must judge how far this has been shewn satis-
 factorily, especially as to election. I cannot but anticipate,
 that many, whose hearts are fully opposed to this doctrine,
 will feel a dissatisfaction, that the refutation of it has not
 been more unanswerable: for many persons of this descrip-
 tion often meet with the doctrine, and are rendered uneasy
 by it; and would be cordially glad of any thing, which
 could satisfactorily set their hearts at ease on this subject;
 so that no subsequent remarks should again unsettle them.
 —The doctrine of ‘*general* redemption’ is held by most of
 the Calvinists, in the established church: and the term *partial*

* Ez. xxxvi. 26, 27. † Cor. iv. 7. ‡ Gen. vi. 5. Ps. cxix. 47. 70.—
 Rom. vii. 22. § Ref. 262, 263. See Book I. chap. ii. sect. 4. Case
 of the Gentiles. || Ref. 263.

redemption, being ambiguous, is used by none, but the opposers of Calvinism.

‘Predestination is always used in scripture in a good sense; no persons are said to be predestinated to death, or to punishment, or to unbelief. Nefas est dicere Deum aliquid nisi bonum prædestinare.* Aug. de Præd. cap. 2.—Even the authors of the *Centuræ Magdeburgenses*, who were Calvinists, say, Quoties apostoli verbo predestinationis utuntur, (St. Paul is the only apostle who does use it,) nihil aliud eo indicant, quam ut inquirentem causas cur ad salutem æternam consequendam nulla alia sit via, quam ea quæ a Christo est nobis parata, docent sic Deo in arcano suo consilio, quo voluit miseriis generis humani mederi, placuisse, eumque ut eo modo fieri ordinasse, et velle ut a se prescriptum ad salutem compendium agnoscamus et apprehendamus.†—Cent. Magd. Cent. 1. lib. 2. cap. 4. p. 238.‡

The original word, translated *predestinate*,§ (for the noun *predestination* is not found in Scripture,) occurs in the Acts of the Apostles. “To do whatsoever thine hand and thy counsel *determined before* to be done.” (προωρισε, predestinated.)|| St. Luke was not an apostle, but he here records the words of the apostle, before St. Paul was numbered among them. A parallel passage in the same book

* ‘It is unlawful to say, that God predestinates any thing but good.’

† ‘As often as the apostles use the word *predestination*, they indicate nothing else by it, than that they may teach one, who enquires, why there is no other way to attain eternal salvation, except that which is prepared for us by Christ, that so it has pleased God in his secret counsel, by which he willed to heal the miseries of the human race; and he has ordained, that it should be effected in this way; and willed, that we should acknowledge and apprehend it, as a compendium prescribed by him unto salvation.’

‡ Note, Ref. 265.

§ Προορίζω prius definio, prius constituo, to determine beforehand, from προ, and ὀρίζω, or ὀρος, a boundary. The *horizon*.

|| Acts iv. 28.

does not indeed contain the compound word, but it has the uncompounded verb, in a connexion amounting to precisely the same. "Him being delivered by the determinate counsel, "and foreknowledge of God, ye have taken, and by wicked "hands have crucified and slain."* Ὀρισμένη βελη και προγνωσει τε θεις, must mean the same as predestination: for the foreknowledge and decided purpose or decree are inseparably joined together. The same may be said of another text, "He hath determined the times before appointed."† Ὀρισας προτεταγμενους καιρους. The only difference here is, that the preposition προ, is annexed to τεταγμενους, instead of Ὀρισας: but would any learned man object to the translation, "He "predetermined (or predestinated,) the appointed times?" "The Son of man goeth, as it was determined." (κατα το ὁρισμενον.) Προ is not here added, either to the participle, or to any other word in the sentence: but surely the meaning is precisely the same; for the word is in the preterite sense, implying a previous determination, or predestination. "But "we speak the wisdom of God in a mystery, which God "ordained before the world unto our glory."‡ (Πρωωρισεν, predestinated.) "Who were before ordained to this condemnation."§ (Προγεγραμμενοι, written before hand.)

The result of this investigation seems to be: 1. That *predetermination*, as to the counsels and works of God, and his dealings with mankind, was an idea familiar to the minds of the apostles. 2. That St. Luke, reporting the words of the other apostles, and not of St. Paul, uses the word πρωωρισε, *predestinated*; and this with respect to the base conduct of the worst of men. But, 3dly, That the word, rendered *predestinate*, is never used concerning the eternal estate of men, with respect to any, except those "who are chosen unto "salvation." And this serves to confirm what has been before advanced; namely, that the Scripture, in speaking

* Acts ii. 23. Gr. † Acts xvii. 26. Gr. ‡ 1 Cor. ii. 7. § Jude 4.

on this subject, is far more full and explicit, concerning *election*, than concerning what is improperly called *reprobation*; and that we are warranted in adopting a similar reserve, on the latter subject. The rest of the note is not very perspicuous: but if the writers were Calvinists, they, on this occasion, seem to have lost sight of their own principles, which is no uncommon case among Theologians.

‘Predestination to life is here (Art. xvii.) declared to be the eternal purpose of God, to deliver from curse and damnation, and to bring to everlasting salvation.—But who are to be thus delivered and saved? ‘Those whom God hath chosen in Christ out of mankind,’ that is, those to whom God decreed to make known the gospel of Christ. And are all to whom the gospel is made known, predestinated to life? No; to prevent this conclusion, the article proceeds to describe those who are ‘endued with so excellent a benefit of God,’ in these words, ‘They be called according to God’s purpose, by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made the sons of God by adoption; they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works; and at length by God’s mercy they attain to everlasting felicity:’ that is, they on their part conform to the conditions of the gospel-covenant, by obeying the calling, and walking religiously in good works, under the influence and assistance of the Holy Spirit; and, as a reward, they are justified in this world, are made sons of God by adoption, are made like the image of Christ, and at length attain everlasting felicity.’*

The article says,† (and his Lordship has just quoted the words) ‘to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels

* Ref. 265, 266.

† Art. xvii.

‘made to honour.’ ‘Those whom he hath chosen in Christ out of mankind;’ that is, those to whom God decreed to make known the ‘gospel!’ Now are all, to whom God decreed to make known the gospel, ‘chosen in Christ, to be delivered from wrath and damnation, and to be brought by Christ unto everlasting salvation?’ Such a comment is an addition to the article, a total alteration of its plain meaning, and, in fact, substituting another article in its place. Indeed if any thing could be wanting to demonstrate that ‘chosen in Christ,’ and ‘predestinated to have the gospel made known to them,’ convey ideas essentially distinct in the minds of our Reformers, this instance would do it. For evidently the persons ‘chosen in Christ’ are (in this article) those, all those, and only those, who are to be ‘brought to everlasting salvation, as vessels of honour.’ But, his Lordship being judge, by no means all those ‘to whom the gospel is made known’ are included in this number. ‘And are all, to whom the gospel is made known, predestinated unto life?’ Thus his Lordship proceeds to argue from his own words, as if they were a part of the article: and in this way it may be easy to prove any doctrine from any premises. ‘No; to prevent this conclusion, &c.’—What conclusion? that ‘all to whom the gospel is made known are predestinated unto life.’—I cannot conceive, that such a thought ever arose in the minds of those who compiled the article, or of any man who read it without a comment. Are there then, two sorts of persons spoken of in this part of the article? ‘Predestination to life is the everlasting purpose of God, whereby, (before the foundations of the world were laid,) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation *those, whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels of honour.*’ Is there in

this passage any, even the most distant intimation of ‘those
 ‘to whom God had decreed to make known the gospel,’
 as distinct from those, whom he predestinated unto life?
 Is it not, if possible, even more than self-evident, that those
 who are to be ‘brought to everlasting salvation,’ are here
 the *same* persons with ‘those whom God hath chosen in
 ‘Christ?’ The article admits of no such question as, ‘Are
 ‘all to whom the gospel is made known predestinated to
 ‘life?’ It needs guarding against no such misapprehension.
 It speaks of no such persons. And the succeeding words
 follow not as a *limitation* upon what precedes, but as
 a *consequence* of it. ‘Wherefore, they which be endued
 ‘with so excellent a benefit of God, be called, according
 ‘to God’s purpose by his Spirit working in due season;
 ‘they through grace obey the calling; they be justified
 ‘freely; they be made the sons of God by adoption; they
 ‘be made like the image of his only-begotten Son Jesus
 ‘Christ; they walk religiously in good works, and, at length,
 ‘by God’s mercy, they attain to everlasting felicity.’—
 ‘Endued with *so* excellent a benefit.’ Does not this particle
so, expressly refer to the persons before described? If not,
 to what does it refer, and why was it inserted?—‘That is,
 ‘they on their part perform the conditions of the covenant,
 ‘&c.’ Certainly they do. ‘Being called by his Spirit
 ‘working in due season, through grace they obey the
 ‘calling, &c.’ “God worketh in them to will and to do of
 “his good pleasure.”—‘And, as a reward, &c.’—No doubt
 God graciously rewards the good works, which are “the
 “fruits of his Spirit;” but ‘good works are the fruits of
 ‘faith, and *follow after justification:*’ * and, being ‘justified
 ‘in this world, made the sons of God by adoption, and
 ‘made like to the image of Christ,’ must precede, and
 prepare the elect, for ‘walking religiously in good works,’ and

* Art. xii.

therefore certainly cannot be called 'the reward' of it. In Scripture, and in our authorized books, justification and adoption, are commonly spoken of, as connected immediately with faith; * but never as the reward of good works, which are only mentioned, as evidences of justification and adoption: and a comment on this article, which requires language unprecedented in Scripture, or in our liturgy, articles, and homilies, only shews under what difficulties the expositor laboured, in attempting to establish his interpretation. In the last clause, the words, *by God's mercy*, are omitted.

'Predestination to life therefore is not an absolute decree of eternal happiness to certain individuals, but a gracious purpose of God, to make a conditional offer of salvation to men, through the merits of Christ.' †

'Predestination to life is the everlasting purpose of God, whereby he hath constantly decreed to deliver from curse and damnation those *whom he hath chosen* in Christ out of mankind, and to bring *them* by Christ to everlasting salvation, as vessels of honour.' This is the text: the comment is in the passage below! The reader must judge of their resemblance; and indeed, how far what is here said agrees with what went before. 'Are all, to whom the gospel is made known, predestinated unto life?' for God 'makes a conditional offer of salvation through the merits of Christ, to all men, who are favoured with the gospel.' But I may fairly leave this part of the article to plead its own cause, and our's also. I wish not to make any comment upon it; or to give one clause which it contains, in my own words. For me to say, on any part, 'That is, &c,' would be sure in some measure to darken the clear light, in which, as it appears to me, it now exhibits the doctrine

* John i. 12. 2 Cor. vi. 17, 18. Gal. iii. 26. iv. 6. 1 John v. 1.

† Ref. 266.

of Scripture. It speaks my sentiments, and the sentiments of my brethren; and let it speak them without a comment. I am conscious that I could not, and I do not believe that any of them so much as think they could, so fully, so simply, so unexceptionably, express our sentiments, as this article does. Can our opponents say so of it? I shall only add, that it supposes that all, who are predestinated to life, 'called according to God's purpose by his Spirit, working 'in due season,' actually persevere to the end, and 'at 'length by God's mercy attain eternal life.' It is manifest, that the compilers kept in view the statement of St. Paul in the eighth of Romans, throughout the whole.*

'This 'godly consideration of predestination, and our 'election in Christ, is full of sweet, pleasant, and unspeak- 'able comfort to godly persons,' because from a conscious- 'ness of their own obedience and religious walking in good 'works, 'their faith of eternal salvation is greatly established 'and confirmed,' and they are supported under all the 'distresses and calamities of this mortal life, by looking 'forward to the prize of their high calling in Christ. Such are 'the predestination and election which our church maintains, 'and recommends to its members as replete with comfort.'†

'As the godly consideration of predestination, and of our 'election in Christ, is full of sweet, pleasant, and unspeakable 'comfort to godly persons, and such as feel in themselves 'the working of the Spirit of Christ, mortifying the works 'of the flesh, and their earthly members, and drawing up 'their mind to high and heavenly things; as well because 'it doth greatly establish and confirm their faith of eternal 'salvation, as, because it doth fervently kindle their love 'towards God: so for carnal and curious persons, lacking 'the Spirit of Christ, to have continually before their eyes,

* Rom. viii. 28—31.

† Ref. 266, 267.

‘the sentence of God’s predestination, is a most dangerous
‘downfall; whereby the devil doth thrust them down, either
‘into desperation, or into wretchlessness of most unclean living,
‘no less perilous than desperation’—(*in æque perniciosam
impurissimæ vitæ securitatem*).—Before I enter on the sub-
sequent part of his Lordship’s exposition of this article,
I must intreat the reader, to peruse repeatedly the whole
passage which I have quoted from it; so as to make himself
fully satisfied as to the import of it: observing especially
that two, and only two, descriptions of persons, are noticed,
viz, ‘godly persons, and such as feel in themselves, the
‘working of the Spirit of Christ,’ and ‘curious and carnal
‘persons, lacking the Spirit of Christ;’ and that the effect
of the *same doctrine* on each of them when fully considered,
is stated and contrasted.—His Lordship has seen good, to
substitute, instead of the language of the article, ‘because
‘from a consciousness of their own obedience, and religious
‘walking in good works, their faith of eternal salvation is
‘greatly established and confirmed; and they are supported
‘under all the distresses of this mortal life, by looking forward
“to the prize of their high calling in Christ.” Now let
this be compared with the article itself; and let the reader
ask himself, whether a new article be not, in fact, substituted.
The effect of the godly consideration of ‘predestination,
‘and our election in Christ;’ the character of those, to whom
this is ‘full of sweet, pleasant, and unspeakable comfort,’
and other things are greatly altered: but the clause, ‘as
‘because it doth fervently kindle their love towards God,’
which is a special, distinguishing effect, of the consideration
of personal election to eternal life, in such persons as are
described in the article, is *wholly omitted*: and another
proposition, true indeed, but not hinted at in the article,
is *substituted for it*. And then it is added, ‘Because it,’
namely, ‘the godly consideration of predestination, &c, doth

‘greatly establish and confirm their faith of eternal salvation,’ saith the article:—‘because from a consciousness of their own ‘obedience, &c, their faith is greatly established and confirmed’—saith its representative or substitute! ‘Such are ‘the predestination and election, which our church maintains, ‘and recommends to all its members as replete with comfort.’ Here, by the way, it should be observed, what energy there is in *unqualified confident assertion*, especially when supported by reputation, learning, and authority; and used in favour of those sentiments, which are most popular, and most agreeable to the human heart; especially if it tends to expose to odium, those who are generally disliked. This figure of speech is equally powerful among churchmen and dissenters, Calvinists or Anticalvinists; men of any party, in church or state; in politicks, nay, in philosophy. If a superior man, without hesitation, boldly assert any thing; multitudes give him credit, that he could prove it, if he chose, though he has not done it. Thus men follow their different leaders, implicitly, from the members of a methodist society, through all gradations, to the immense multitudes, who profoundly reverence the *ipse dixit* of the Pope, or of the conclave of Cardinals. In the mean while, argument, however conclusive, produces no effect; nay, can gain no attention; except among a despised and very small minority. All must allow, that hypocrites and enthusiasts have, in this way, amazingly succeeded: therefore men of enlarged mind, liberal education, and superior endowments, should disdain to sanction it by their example.

‘But in the same article it tells us, that ‘for curious and ‘carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God’s predestination, is a most dangerous downfall, whereby the devil ‘doth thrust them either into desperation, or into wretch-

‘lessness of most unclean living, no less perilous than desperation.’ What is this sentence of God’s predestination? ‘It cannot be the sentence of predestination we have been considering, by which God purposed and decreed to save all who shall believe and obey the Gospel; this merciful and consolatory doctrine cannot be the suggestion of the great enemy of mankind; it cannot drive men to desperation,’ because it says to every one, Repent, and you shall be saved; it cannot lead men to ‘wretchlessness of most unclean living,’ because it says, that without good works no man can be saved; and a real ‘everlasting purpose of God’ cannot be a ‘dangerous downfall’ to any part of his rational creatures. Where then are we to find this supposed ‘sentence of God’s predestination,’ which is attended with so much mischief and danger?—In the works of Calvin.—We there read, ‘Predestination we call the eternal decree of God, by which he has determined with himself, what he willed to be done concerning every man. For all men are not created in an equal condition, but eternal life is pre-ordained to some, eternal damnation to others.—That therefore which the Scripture clearly shews, we affirm, that God, by an eternal and immutable counsel, once appointed those whom he should hereafter will to take into salvation, those moreover whom he should will to devote to destruction. We assert, that this counsel with respect to the elect was founded in his gratuitous mercy, without any respect to human worth; but that the approach to life is precluded to those whom he assigns to damnation by his, just indeed and irreprehensible, but incomprehensible judgment.’ (Translation by author of Refutation.) Here it is maintained, that God has eternally fixed the future destiny of every individual of the human race; that he has irrevocably decreed to bestow everlasting happiness upon some, and to consign others to eternal misery,

‘ without any regard to their merit or demerit. Those who
 ‘ believe this doctrine, who have this sentence continually
 ‘ before their eyes, will either be in danger of falling into
 ‘ despair, from a conviction that it is impossible for them to
 ‘ be saved, that they must inevitably suffer everlasting torment ;
 ‘ or they will be apt to practise every vice to which they feel
 ‘ any temptation, from a persuasion that they belong to the
 ‘ chosen few, who must necessarily be saved, whatever may
 ‘ be their conduct. It appears, then, that the Calvinistic
 ‘ doctrines of election and reprobation are not only *not*
 ‘ *maintained in this article*, but that they are *disclaimed and*
 ‘ *condemned in the strongest terms.*’*

I must here again intreat the reader, to peruse carefully the article itself, and then to decide, whether two distinct doctrines are stated, one in the article, and another to be fetched from Calvin’s works. No intimation, not even the most distant, is given of this. Calvin is no more considered in the article, than if he had never existed ; much less, is there any reference made to his works. *The same doctrine, is indisputably* spoken of from the beginning to the end of the article. ‘ What is this sentence of God’s predestination ? ‘ It cannot be the sentence of predestination, which we have ‘ been considering, by which God purposed and decreed to ‘ save all, who shall believe and obey the gospel.’ Certainly it cannot be the doctrine of his Lordship’s comment : but it can be, and undoubtedly is the doctrine stated in the preceding part of the article. His Lordship having, in fact, substituted another article, in the place of the seventeenth, by his comments on it, reasons from *his own article*, as if it were that of our church ; and, as far as his comment is concerned, he reasons plausibly, if not conclusively. ‘ This ‘ merciful and consolatory doctrine cannot be the suggestion ‘ of the great enemy of mankind.’ Does the article then

* Ref. 267—269.

affirm, that the doctrine of predestination, that any doctrine of which it speaks, or to which it alludes, is ‘the suggestion of the great enemy of mankind?’ It only affirms that *‘for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God’s predestination, is a most dangerous downfall, by which the Devil doth thrust them, &c.’* and this is *in the same sentence* in which ‘the godly consideration of predestination’ is declared to be ‘full of sweet, pleasant, and unspeakable comfort to godly persons, such as feel in themselves the working of the Spirit of Christ, &c.’ No intimation is given of a different doctrine being intended than in the former part of the sentence: the different uses made of the same doctrine by differently disposed minds, ‘the godly’ and ‘the carnal,’ are alone declared. It is true, the great enemy of mankind knows well how to suggest false, but plausible inferences from the doctrines of revelation in general, and from this in particular, but the doctrines themselves are not his suggestions. “Even as our beloved brother Paul also, according to the wisdom, given unto him, hath written unto you; as also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do the other Scriptures, to their own destruction.” * The doctrine may be scriptural, wholesome, nutrimental, nay, essential: yet an unstable and un instructed mind, either with, or even without the devil’s suggestions, “may wrest it” to the man’s own destruction. The mischief arises not from the doctrine, but from the state of men’s hearts, as the article has most clearly stated. There is no doctrine, however consolatory or practical, that the proud, carnal, ungodly heart will not thus pervert: so that nothing can possibly be admitted, on this ground, against

* 2 Pet. iii. 15, 16.

the *indisputable certainty*, that this latter part of the article speaks of the same predestination, as the former part does.—How far the compilers of our articles, would have objected to the quotation from Calvin, (of which I have given his Lordship's translation,) is another question; and certainly it is here adduced, as one of the most exceptionable passages in his writings. But they could not intend, in drawing up articles for the church of England, to combat and condemn this, or any other passage, in Calvin's works, without making even the smallest allusion to them. In what follows, as a comment on the quotation from Calvin, it is said, 'to consign others to eternal misery, without any regard to their merit, or demerit.' But, whatever Calvin believed, or did not believe, our article has nothing at all to do with his creed. If the compilers of our articles, intended to oppose Calvin's doctrine, why did they not say so? And why did they leave their doctrine so obscure, that for much above two hundred years, no one, either Calvinist, or Anticalvinist, ever thought of their real meaning? They evidently shew, (what all who have had enlarged opportunity of making observations, must know,) that the doctrine in question, though scriptural, and very useful to humble, pious Christians, is capable of being perverted by the carnal heart, and the devil's temptations, to the most perilous and mischievous purposes of dire desperation, or licentious presumption. And thus the gospel itself, as preached by St. Paul, was "a savour of death unto death" to some, as well as "a savour of life unto life" * to others.—The words 'from a persuasion that they belong to the chosen few,' are a comment on Calvin's doctrine, which he would most decidedly have protested against: for he would have explicitly declared, that every such persuasion, unattended by holy obedience, was an unfounded presumption and a delusion of the devil.—

* 2 Cor. ii. 15—17.

‘It appears then,’ his Lordship confidently infers, ‘that the Calvinistic doctrines of election and reprobation are not only not mentioned in this article, but that they are disclaimed and condemned in the strongest terms.’—It may be admitted, that the Calvinistick doctrines, that is, all that Calvin held, are ‘not maintained in this article:’ but where are they *disclaimed and condemned* at all, even by the most distant intimation? And, surely, if his Lordship had been employed to *disclaim and condemn* them he would have done it, in much clearer and stronger terms, terms, much less in danger of being mistaken for the affirmation and approbation of the *substance* of the doctrines! The doctrine of personal election to eternal life is, as I must think every impartial man will allow, greatly countenanced, if not fully declared, in this article. Reprobation is not spoken of: they who are not elected, are passed by: “The LORD hath not chosen these.”* But I would maintain no kind or degree of Calvinism, either as to personal election to eternal life, or of the final perseverance of true Christians, beyond what this article expresses: and the same method of commenting, if applied to our works, would prove, quite as conclusively, that we ‘disclaim and condemn’ Calvinism, ‘in the strongest terms.’ His Lordship has not adduced the conclusion of the article, which distinguishes between the revealed will of God, in the Scriptures, and his ‘counsel secret to us.’ ‘Furthermore, we must receive God’s promises in such wise, as they be generally set forth to us, in holy Scripture: and in our doings, that will of God is to be followed, which we have expressly declared to us in the word of God.’ “The secret things belong unto the LORD our God: but those things which are revealed belong unto us, and to our children for ever; that we may do all the words of this law.”† This distinction,

* 1 Sam. xvi. 7—10.

† Deut. xxix. 29.

on the Calvinist's principles, is of great importance; but it vanishes out of sight, on the principles of our opponents.

I shall now give the article, as it stands in 'the Refutation,' by collecting together the comments made on each part of it. Predestination to life is—'the eternal purpose of God to deliver from wrath and damnation, and to bring to everlasting salvation, those to whom God decreed to make known the gospel of Christ.—Those who are endued with so excellent a benefit of God,—be called according to God's purpose, by his Spirit working in due season; they on their part conform to the conditions of the gospel-covenant, by obeying the calling, and walking religiously in good works, under the influence and assistance of the Holy Spirit; and, as a reward, they are justified in this world, are made sons of God by adoption, are made like the image of Christ, and at length attain everlasting felicity.—This godly consideration, of predestination and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons: because from a consciousness of their own obedience and religious walking in good works, their faith of eternal salvation is greatly established and confirmed; and they are supported under all the distresses and calamities of this mortal life, by looking forward to the prize of their high calling in Christ.'—'Here' (in Calvin's works,) 'it is maintained, that God has eternally fixed the destiny of every individual of the human race; that he has irrevocably decreed to bestow everlasting happiness on some, and to consign others to eternal misery, without any regard to their own merit or demerit. Those, who believe this doctrine, who have this sentence continually before their eyes: will either be in danger of falling into despair, from a conviction that it is impossible for them to be saved, that they must inevitably suffer ever-

‘lasting torment; or they will be apt to practise every vice
‘to which they feel any temptation, from a persuasion,
‘they belong to the chosen few, who must necessarily be
‘saved whatever be their conduct.’—Even this article
however does not ‘disclaim the Calvinistic doctrines of elec-
‘tion and reprobation *in the strongest terms,*’ or in such
terms, as his Lordship would have used, had he not felt
himself, after all, rather encumbered by the article, for which
he was employed in fabricating a more palatable substitute.

And now let me ask the reader, whether the article may
not be supposed more to favour the sentiments of those,
who would by no means willingly allow that one word con-
tained in it should be omitted, or altered; or one word
added to it; and who would have it speak for itself without
any comment; than it does the sentiments of those whose
comments, by omissions, alterations, and additions, in fact
substitute another article in the place of it? It may easily
be perceived, that should legal authority change the article,
as it now stands, for that above given in his Lordship’s words,
which part of the clergy would be gratified, and which part
would be grieved: and this is enough to decide the ques-
tion, whether it be Calvinistick, or Anticalvinistick, in the
modern use of these words: for that it does not adopt *all*
Calvin’s views, we allow; and we add, ‘No more do modern
‘Calvinists, especially among the evangelical clergy.’

‘With respect to our liturgy, the passage in the abso-
‘lution, that God ‘desireth not the death of a sinner, but
‘rather that he may turn from his wickedness and live,’ and
‘the beginning of the third collect for Good Friday, ‘O
‘merciful God, who hast made all men, and hatest nothing
‘that thou hast made, nor wouldest the death of a sinner,
‘but rather that he should be converted and live,’ are per-
‘fectly inconsistent with the idea of partial redemption, and

‘clearly imply, that God has afforded to every man the
‘means of working out his salvation.’*

The clauses, here adduced from the liturgy, refer to the well known passages in the prophet: “Have I any pleasure
“that the wicked should die, saith the Lord God, and
“not that he should return from his ways and live?” “As
“I live, saith the Lord God; I have no pleasure in the
“death of the wicked; but that the wicked turn from his
“way and live.”† ‘I have more delight in the repentance
‘and conversion of the wicked, and in pardoning and
‘saving the penitent, than in punishing the impenitent.’
Thus, “I desired mercy and not sacrifice:” ‘I preferred
‘mercy to sacrifice.’‡ The clause, ‘hatest nothing that thou
‘hast made,’ is not grounded on any particular text in
Scripture: but certainly God hateth not any of the works
which he has made, continuing to be what he made them.
“God saw every thing that he had made, and behold it
“was very good.” Yet after the fall it is said, “It re-
“pented the Lord, that he had made man, and it grieved
“him at his heart.”§ And the Psalmist says to the Lord,
“Thou hatest all the workers of iniquity.”|| Yet, while
God hates the characters of sinners; he manifests great
kindness and compassion to their persons. In temporal
things, “The Lord is good to all;” and “he maketh his
“sun to rise on the evil and on the good; and sendeth
“rain on the just and on the unjust.”¶ Yea, “God so loved
“the world, that he gave his only begotten Son, that who-
“soever believeth in him should not perish but have ever-
“lasting life.”** Yet this consists with his *revealed* deter-
mination to punish with everlasting destruction, all impe-

* Ref. 269, 270.

† Hos. vi. 6. Matt. ix. 13. Gr.

‡ Psalm v. 5.

** John iii. 16.

† Ez. xviii. 23. xxxiii. 11.

§ Gen. i. 31. vi. 6.

¶ Psalm cxlv. 9. Matt. v. 45.

nitent sinners, all, “who know not God, and obey not the “gospel of our Lord Jesus Christ:” and it equally agrees with his foreknowledge and secret purposes respecting individuals: for what reason can be assigned, why it should not? The inconsistency of these clauses with *partial*, or even *particular*, redemption, may be admitted. But we cannot allow them clearly to imply, that ‘God has afforded to ‘every man the means of working out his salvation:’ because nothing is said concerning those *means*; and because a vast proportion of mankind are destitute of the light of revelation, and “perishing for the lack of knowledge.” When we pray, ‘Have mercy upon all Jews, Turks, infidels,’ (evidently including, or principally meaning idolatrous Gentiles,) ‘and hereticks, and take from them all ignorance, ‘hardness of heart, and contempt of thy word, and so fetch ‘them home, blessed Lord to thy flock, that they may be ‘saved among the remnant of the true Israelites, and be ‘made one fold under one Shepherd, Jesus Christ our Lord;’ we take it for granted, that unless they receive the word of God, and believe in the Lord Jesus, and be gathered into his fold, they cannot be saved. But “how shall they “believe in him of whom they have not heard? And how “shall they hear without a preacher?” The whole collect implies, that they who have not the word of God, “the word “of the truth of the gospel,” are destitute of the means of salvation; and is totally inconsistent with the sentiment, that they may be saved for Christ’s sake, by obeying the light of nature, without hearing of Christ, or believing in him; and with peculiar energy and solemnity, implies the contrary.

‘In the prayer of consecration in the Communion Service, ‘it is said, that ‘Christ by his one oblation of himself once ‘offered, made a full, perfect, and sufficient sacrifice, ob- ‘lation, and satisfaction for the sins of the whole world;’

‘and in delivering the elements, the minister declares, that
 ‘the body of Christ was given and his blood shed, for
 ‘every communicant; he prays for every communicant se-
 ‘parately, and calls on every communicant to eat the bread,
 ‘and drink the wine, as symbolical representations of Christ’s
 ‘body and blood, in remembrance that Christ died, and that
 ‘his blood was shed for him. Is it not then the principle
 ‘of our church, that Christ by his death purchased the Re-
 ‘demption of every one of its members; and can this prin-
 ‘ciple be reconciled with the Calvinistic tenets of election
 ‘and reprobation?’*

It is indeed, the principle of our church, that Christ
 ‘purchased the redemption of every one of its members;’
 and also that he will certainly save every one of those, who
 are truly such: and it takes it for granted, that the commu-
 nicants are, according to their profession, true believers.
 But, in the present state of things, the *communicants*, in this
 land, form a very small part of that multitude, who are
 called ‘members of the established church;’ that church is
 only a small part of the universal visible church; and the
 visible church does not, at this day, contain more than one
 third of the human species, probably much less. This prin-
 ciple, therefore, can do little towards establishing the doc-
 trine of *universal* redemption; and I cannot see any diffi-
 culty, in reconciling it with the Calvinistick doctrine of elec-
 tion, or even *reprobation*. For none suppose, that any true
 believers will be found among the reprobate: and the
 communicants are addressed and prayed for, as true be-
 lievers.—If such difficulty exist, let it be clearly stated.

‘In the form of public baptism of infants, the minister
 ‘prays, in the beginning of the service, that the child may
 ‘be received into the ark of Christ’s church, that he may

* Ref. 270.

‘come to the land of everlasting life, there to reign with
 ‘God world without end:’ and ‘that he may come to the
 ‘eternal kingdom which God has promised by Christ our
 ‘Lord;’ and consequently our Church supposes, that every
 ‘child brought to be baptized, is capable of attaining eternal
 ‘salvation. The minister afterwards prays, that ‘this child
 ‘now to be baptized, may receive the fulness of God’s
 ‘grace, and ever remain in the number of God’s faithful
 ‘and elect children:’ ‘This prayer evidently shews, that
 ‘our church considers baptism as placing every child in the
 ‘number of God’s elect, and that this election does not
 ‘imply a certainty of salvation. Every baptized child, says
 ‘our church, is an elect person, may or may not continue
 ‘an elect person, and may or may not be saved. Can any
 ‘assertions be more opposite to the fundamental principle of
 ‘Calvinism? After the baptismal words are pronounced, the
 ‘child is declared to be ‘made partaker of the death of
 ‘Christ,’ ‘and consequently the redemption purchased by
 ‘Christ, according to our church, extends to every person
 ‘received into his holy religion by baptism.’*

Why do we *pray* for these blessings, if they be inseparable from the external administration of baptism? Where does our church say, that ‘every baptized child is an elect person?’ Certainly the assertions here made are opposite to the fundamental principles of Calvinism, but they are not the assertions of our church. The prayer is offered before the child is baptized: and, therefore, if *baptism be election*, (as well as *regeneration* and *justification*,) before it is *elected*: so that, the words, ‘ever remain in the number of thy faithful and elect children,’ cannot refer to the present state of the child, as unbaptized, according to this principle. Indeed they refer to ‘receive the fulness of God’s grace,’ rather than to baptized; but the word *faithful*,

ought also to be noticed. Does baptism likewise make the infant *faithful*, or a *believer*? 'Why then are infants 'baptized, when by reason of their tender age they cannot 'perform them?' (repentance and faith) When the infant, advancing to riper years, becomes a true believer, and 'receives the fulness of God's grace,' in answer to the prayers made for him; he is manifested to be one of the elect children of God; and we pray, that he may thus be numbered with them, and continue among them, to the end.

"I know that this shall turn to my salvation, through your "prayers, and the supply of the Spirit of Christ."* Our continuance in a state of grace, however ensured by the promise and covenant of God, and the intercession of Christ, must always be sought by prayer, as pleading the promise; and this is as proper, in respect of others, as ourselves, and the doctrine of our Church coincides in this scriptural statement of the subject. But how can an election, received in baptism, and liable to be lost again, be made to accord with the apostle's words? "He hath chosen us in Christ "before the foundation of the world, that we should be holy, "and without blame before him in love." "God hath from "the beginning, chosen you to salvation, through sanctifi- "cation of the Spirit and belief of the truth; whereunto "he hath called you by our gospel, to the obtaining of the "glory of our Lord Jesus Christ."† Or to the words of our article: 'God has decreed by his counsel, secret to us, 'to deliver from curse and damnation, those whom he hath 'chosen in Christ out of mankind; and to bring them by 'Christ to everlasting salvation, as vessels of honour.' Can a baptismal election, such as is described in the quotation, be the election here spoken of?—*Universal* or *general* redemption, implies something more, than that *every baptized person* should have encouragement to seek forgiveness,

* Phil. i. 19.

† Eph. i. 4. 2 Thes. ii. 13, 14.

through the propitiation of the death of Christ; for this all men, to whom any report of the gospel comes, equally possess: but it implies much less, than that every baptized person is actually interested in that propitiation, in the same manner as all true believers are. It has been observed, that the offices of our Church go upon the supposition, that men are what they profess to be: the profession, made in baptism, by adults, if sincere, actually proves them partakers of the death of Christ: and the profession made by parents and sponsors, at the baptism of infants, in their name and stead, is taken as the profession of the infants; and so they are spoken of, as partakers of the death of Christ. But it does not appear to me, that this has any relation to the subject under consideration: for even were every baptized person (in the fullest sense, as inseparably connected with everlasting salvation,) partaker of the death of Christ; nothing could from this be inferred, in respect of the immense multitudes of unbaptized people in the world.

‘All the elect people of God,’ that is, as we have just ‘seen, all who are admitted into the church of Christ, by ‘the appointed form of baptism.’*

If the compilers of our liturgy meant to say this, why did they not say it, in clear and explicit terms! If ‘all ‘that are admitted into the church of Christ be “the elect “people of God;” then they are all ‘sanctified by the Holy ‘Spirit,’ without excepting the most profligate and impious persons to be found, not only in protestant churches, but in the church of Rome also; nay, every man, who has been baptized, however distinguished by abominable vices, or damnable heresies: for ‘the Holy Ghost sanctifies—all the ‘elect people of God.’ Few men, I should suppose, viewing

* Ref. 272.—See Catechism, Answer to the Question, ‘What dost thou ‘chiefly learn in these articles of thy belief?’

this opinion, in all its bearings, as breaking down all distinction between *real* and *nominal* Christians; between the most eminent saints, and the most atrocious murderers; will be disposed to accede to it. Surely the “elect of God, holy and beloved;” those “whom God hath chosen in Christ, before the foundation of the world;” “the elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Christ;” are a distinct company, from the heterogeneous mass, who have ‘been admitted into the church by the appointed form of baptism!’ ‘Wherefore they, which be endued with so excellent a benefit of God,’ (as that of ‘being chosen in Christ out of mankind,’) ‘be called according to God’s purpose, by his Spirit working in due season; they through grace obey the calling; they be justified freely; they be made the sons of God by adoption; they be made like the image of his only-begotten Son Jesus Christ; they walk religiously in good works, and at length, by God’s mercy, they attain to everlasting felicity.’ Are these the same persons as the whole company of those who are baptized?

“All the world” comprehends the whole creation; “all mankind” is less extensive, and includes only the rational part of the world; “all the elect” is again more confined, and includes only that part of mankind who are members of the church of Christ.*

There wants nothing, in this passage, but the word *true*, before ‘members of the church of Christ,’ to render it, according to our views, correct: but not all baptized persons, not ‘all who profess and call themselves Christians,’ are ‘true members of the church of Christ;’ else why do we continually pray, ‘that they may be led into the way of

* Ref. 272, 273.

‘truth?’ * For all true members of the church of Christ, have been ‘led into the way of truth.’

‘Although it has pleased God, in the unsearchable ‘counsels of his wisdom, to bestow upon a peculiar people, ‘chosen in Christ, the sanctifying influence of his Holy Spirit.’ †

Here his Lordship grants the whole of what most of us request: and, as far as he is consistent with this concession, we concur in his doctrine of general redemption. Nay, we will not object to his calling it *universal*; provided it be understood, that none ultimately share the eternal blessedness arising from it, except those that are renewed by the Holy Spirit, ‘who sanctifies all the elect people of God.’

‘This passage of our catechism proves incontrovertibly ‘that our church is not Calvinistick. The Calvinist maintains, that Christ redeemed only the elect, meaning only ‘a small portion of Christians; but every member of our ‘church is taught, before he takes upon himself his baptismal ‘vow, that ‘Christ redeemed all mankind.’ The Calvinist ‘says, I believe in God the Son, who hath redeemed me ‘and the elect people of God: our catechumen says, ‘I ‘believe in God the Son, who hath redeemed me and all ‘mankind.’ These two propositions cannot be reconciled, ‘since ‘the elect people of God’ must be only a part of ‘all mankind.’ ‡

‘This passage proves incontrovertibly that our church’ does not, with Calvin, and very many Calvinists, hold the doctrine of particular redemption.—Yet Calvin himself allowed, that the redemption of the Saviour’s death, being infinite, was *sufficient* for all, though *effectual* only for the elect.—

* Prayer for all conditions of men, &c.

† Ref. 273, 274. ‡ Ibid.

‘Meaning only a small portion of Christians.’ Alas! I fear the fact proves, that only a small portion of *nominal* Christians are *true* Christians: but, undoubtedly, Calvin, and Calvinists, include all true Christians, according to their views of what constitutes real Christianity: and indeed many, who are not at present true Christians, but who shall ‘be called according to God’s purpose working in due season, and through grace shall obey the call.’ “Other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice.”* I agree with his Lordship, that a Calvinist, who rigidly holds particular redemption, cannot consistently accede to the doctrine, stated in this part of our Catechism. In the year 1786, I maintained this opinion, amidst Calvinists who revolted at it, in a sermon, which was then printed, and has been repeatedly reprinted: and after thirty years study and reflection, I still, in this particular, agree with his Lordship, and so do the greater part of the evangelical clergy.†—‘The elect people of God,’

* John x. 16.

† After quoting the words of the Catechism, in the answer to the question, on the belief, before mentioned, I then subjoined: ‘Here *election* is supposed to be connected immediately with *sanctification*, not with *redemption*; and this appears to me most evidently the scriptural way of stating the subject, though it differs in some measure from many Calvinist creeds and systems.’

‘Christ was—crucified—to reconcile the Father to us, and to be a Sacrifice, not only for original guilt, but also for the actual sins of men.’ (Art. 2.)

‘The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual.’ (Art. 31.)

‘Hence it appears, that this was the *deliberate judgment* of our venerable reformers, and that it is the *standard doctrine* of our church.’

‘As I hope this day, previously to receiving and administering the Lord’s supper, to use the following terms in solemn prayer, ‘Christ, by his own oblation of himself once offered, made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world,’ I would no more contradict this solemn profession from the pulpit, than

who are 'sanctified by the Holy Spirit,' are, alas! to this day, only a part, a very small part of mankind and of professed Christians. May God increase their number a hundred fold, how many soever they be!—The quotations from the Homilies, being made without any comment, need no remarks. All I need say, is this: that I earnestly request the reader, attentively and repeatedly, to peruse the Homilies in general; and those especially, from which his Lordship has made quotations: namely, 'The Homily on the nativity and birth of our Saviour Jesus Christ;' 'The Homily for Good Friday;' and 'The Homily of the worthy receiving, and reverent esteeming of the sacrament of the body and blood of Christ.' I and (I think I may answer for it) my brethren are perfectly willing, that our sentiments should be *fairly* judged according to the doctrine of these Homilies: and I do most sincerely and earnestly pray, that the same doctrine may sound, clearly and fervently, from every pulpit in the established church, in Great Britain, Ireland, and all dependent colonies, and throughout the whole visible church of Christ. I have no allowed desire superior to this, or that in any way rivals it; except, that the same may be made known, by faithful missionaries and ministers, accompanied by the power of the Holy Spirit, to all Jews, Mohammedans, and Gentiles, even to the ends of the earth. I do not so much as desire, that any thing different from the doctrine of these homilies, should be published to mankind at large. There may indeed be subjects, treated on in the Homilies, which were more suited to those days, than to the present period; and to Britain, than to the nations of the earth at large: yet these also were wholesome doctrines for those

'I would preach against the seventeenth Article respecting predestination.
'The compilers of our liturgy thought both true, and consistent with
'each other; and I am happy to coincide in sentiment with these venerable
'characters.' Sermon on Election, &c. first printed 1786.

times, and are by no means unsuitable to our own. But the Homilies, 'On reading the Holy Scriptures;' 'Of the misery of all mankind;' 'Of the salvation of all mankind;' 'Of a true and lively faith;' 'Of good works;' 'Of Christian love and charity;' 'Of the nativity;' 'On Good Friday;' 'On Easter Day;' 'On the worthy receiving of the sacrament;' 'On Whitsunday;' 'On repentance and true reconciliation unto God,' contain those views of Christianity, which I would plead for: and those persons wholly mistake the sentiments, even of the more Calvinistical part of the evangelical clergy, who think, that, by mere quotation, without the imposing effect of ingenious comments or observations, they can adduce any thing from the Homilies which militates against our sentiments; at least against those sentiments, which we think sufficiently important to defend by controversy. We have considered them well, and love them cordially. As it has been said respecting the seventeenth Article, so I would also say concerning the Homilies: let them but speak without comment, and we are ready to abide by their decision.

'The peculiar opinions of Calvin are not founded in the written word of God, or reconcilable to our articles, liturgy, and homilies.*'

The *peculiar* opinions of Calvin (such as were peculiar to him exclusively) cannot be founded in the word of God, or found in the writings of others, publick or private, except his avowed disciples: but the doctrine of personal election to eternal life, including the perseverance of all true believers; as well as those of original sin, regeneration, justification by faith, salvation by grace, good works the fruit and evidence of faith, as held by him; I am confident, have been proved to be the doctrine of Scripture, and of 'our articles, liturgy, and homilies.' What peculiar opinions of Calvin are

* Ref. 279.

intended, might, with advantage to perspicuity, have been here explicitly stated by his Lordship.

‘It has been observed, that there are Christians who
 ‘assert that Adam’s nature was not corrupted by the fall,
 ‘and who admit of no degree of moral incapacity in the
 ‘present race of men; and that, on the contrary, there are
 ‘others, who assert that the sin of Adam produced so com-
 ‘plete a change in his own nature, and in that of all his
 ‘posterity, that God’s rational creatures, who were made but
 ‘a little lower than the angels, are now a mere mass of
 ‘corruption and wickedness, susceptible of no amendment
 ‘or correction from their own voluntary efforts. But the
 ‘church of England, keeping clear of both extremes,
 ‘declares, that the nature of Adam was greatly impaired
 ‘and corrupted by his transgression of the divine command,
 ‘and that he transmitted this weak and depraved nature to
 ‘every individual of his descendants; but it does not say
 ‘that the moral powers of men are entirely destroyed, or
 ‘that their corrupt dispositions are totally incorrigible; it
 ‘allows the perverseness of the will, and the violence of the
 ‘passions, but it does not discourage every laudable and
 ‘virtuous exertion, by representing men as utterly incapable
 ‘of checking their inclination to evil, or of putting any
 ‘degree of restraint upon their sinful lusts.’*

‘There are Christians, &c.’ Men, ‘who profess, and
 ‘call themselves Christians,’ and who have been baptized,
 assert the tenet here stated; but I must use Dr. Young’s
 words, and call them ‘baptized infidels:’ for to disbelieve
 every peculiar doctrine of revelation, and yet to profess to
 believe the Bible, is real infidelity in the assumed garb of
 transparent hypocrisy. ‘Genuine Christianity can never be
 ‘grafted on any other stock, than the apostacy of man.

* Ref. 280, 281.

‘ The design to reinstate beings who have not fallen ; to
 ‘ propose a restoration without a previous loss ; a cure where
 ‘ there was no radical disease, is altogether an incongruity,
 ‘ which would seem too palpable to require confutation, did
 ‘ we not so frequently see the doctrine of redemption main-
 ‘ tained by those, who deny that man was in a state to require
 ‘ redemption. But would Christ have been sent, “ to preach
 ‘ deliverance to the captive,” if there had been no captivity?
 ‘ “ And the opening of the prison to them that were bound,”
 ‘ had there been no prison? had men been in no bondage?’*
 The rest of the subject, referred to in this quotation, has
 been fully considered in the remarks on the first chapter of
 the Refutation.† It would be difficult to find stronger
 language, in any writer, concerning human depravity, than
 in our homilies. ‘ Of ourselves we be crab-trees, that can
 ‘ bring forth no apples. We be of ourselves of such earth,
 ‘ as can but bring forth weeds, nettles, brambles, briers, cockle,
 ‘ and darnel. Our fruits be declared in the fifth chapter
 ‘ of Galatians.‡ We have neither faith, charity, hope,
 ‘ patience, nor any thing that is good in us ; and therefore
 ‘ these virtues be called there,§ “ the fruits of the Holy
 ‘ Ghost ;” not the fruits of man.’ ‘ Hitherto we have heard,
 ‘ what we are of ourselves : very sinful, wretched and damn-
 ‘ able. Again we have heard, how that of ourselves, and
 ‘ by ourselves, we are not able either to think a good thought,
 ‘ or work a good deed : so that we can find in ourselves no
 ‘ hope of salvation, but rather whatsoever maketh for our
 ‘ destruction.’ || Now, how can they be ‘ susceptible of
 ‘ amendment or correction from their own voluntary efforts,’

* More’s Practical Piety.

† Book I. chap. i. sect. 1. On original sin: sect. 2. Incurable depravity ; sect. 5. Whether some degree of righteousness remained in fallen man.

‡ Gal. v. 19—21.

§ Gal. v. 22, 23.

|| Second part of the Homily on the misery of man.

who are not 'able of themselves, either to think a good thought, or work a good deed?'—'As who should say, 'man of his own nature is fleshly and carnal, corrupt and 'naught, sinful and disobedient to God; without any spark 'of goodness in him, without any virtuous or godly motion, 'only given to evil thoughts and wicked deeds.'*—Whence then are those voluntary efforts to arise, by which man may correct or amend himself? Let the opposers of our doctrine, on this subject, as overcharged, produce from any of our writings, stronger passages on the subject, than these are, if they be able to do it. Thus 'man is very far gone (*quam longissime distet*) from original righteousness, and is of 'his own nature inclined to evil, so that the flesh lusteth 'always contrary to the Spirit.'† 'There is no health in 'us.' 'We have no power to do good works, pleasant and 'acceptable to God, without the grace of God by Christ 'preventing us, that we may have a good will; and working 'with us, when we have that good will.'‡ Are not then our corrupt dispositions incorrigible, except by the grace of God? But this by no means tends to discourage laudable and vigorous exertions, in those who are *willing* to make them: "Work out your own salvation with fear and trembling; "for it is God, which worketh in us both to will and to do "of his good pleasure."§

'One set of Christians denies all influence whatever of 'the Holy Spirit upon the human mind, and another considers it as constant, sensible, and irresistible; but the 'church of England, while it acknowledges the influence 'of the Holy Spirit, contends, that the grace of God may 'be given in vain; that it does indeed co-operate with the 'good desires of men, and strengthen their pious resolutions

* Homily on Whitsunday.

† Art. ix.

‡ Art. x.

§ Phil. ii. 12, 13.

‘but not in a manner which may be perceived, or in a degree which cannot be withstood.’*

The influence of the Holy Spirit, on the minds and hearts of true Christians, must be *constant*, if they be *constant*, “stedfast, and unmoveable, always abounding in the work of the Lord.” For if he leave any one, or even suspend his influences, either as grieved by a man’s perverseness, or to “try him, that he may know all that is in his heart;”† some deplorable fall, or misconduct, will be the consequence. ‘Because the frailty of man without thee, cannot but fall.’‡ The influences of the Spirit are *sensible* in their *effects*; for ‘all holy desires, all good counsels, and all just works’ must be ascribed to him. And when “the love of God is shed abroad in the heart by the Holy Spirit;” “when we abound in hope by the power of the Holy Ghost;” when “the fruits of the Spirit in love, joy, peace, &c,” are abundantly brought forth by us; when, as a “Spirit of adoption,” inspiring love to God, and joyful confidence in him, while we cry, “Abba, Father,” he witnesses “with our spirits, that we are the children of God,” and is “the earnest of our inheritance;” is there nothing *sensible*, nothing which may be *perceived*? Or how can we evermore rejoice in the holy consolations of the Spirit, if we cannot *feel* them?§ The word *irresistible* we disclaim.—It does not appear, that the church of England teaches, that special grace, renewing the soul unto holiness, is ever given in vain. And do not those good desires, and pious resolutions, with which the Spirit of God co-operates, spring from ‘the grace of God in Christ preventing us, that we may have a good will?’ “Do not err, my beloved brethren; every good and every perfect gift is from above, and cometh down from the Father of lights.”||—‘Grant that

* Ref. 281.

† 2 Chr. xxxii. 31.

‡ Col. 15th Sunday after Trinity.

§ Ref. 75, 76.

|| Jam. i. 17.

‘we, to whom thou hast given a hearty desire to pray, &c.*
 ‘Stir up we beseech the wills of thy faithful people.’†
 ‘Cleanse the thoughts of our hearts by the inspiration of thy
 ‘Holy Spirit.’ ‘Lord have mercy upon us, and *incline*
 ‘our hearts to keep this law.’ ‡

‘Whoever at the great day of final account shall be
 ‘found to have lived conformably, &c.’ §

‘The church of England pronounces, that a regard to
 ‘the external forms must be accompanied by an *internal*
 ‘sense of religion; and while it maintains the indispensable
 ‘necessity of faith, it declares that no faith will be effectual
 ‘to salvation, which does not produce a virtuous and holy
 ‘life.’ ||

How is this ‘*internal sense of religion*,’ to be distinguished
 from ‘*internal feelings*,’ and the sensible and perceivable
 influences of the Holy Spirit; except we can have an
 internal sense, of what we do not feel, or perceive? Or
 except we can have a genuine ‘*internal sense of religion*,’
 independently of the influences of the Holy Spirit? ¶ What
 is said concerning *faith*, accords exactly with our views.

‘Not many years since, they were called upon to resist
 ‘the open attacks of infidelity and atheism; and at present
 ‘they have to contend with the more secret, but not less
 ‘dangerous, attempts of schism and enthusiasm.’ **

Are then the evangelical clergy in the church, and the
 Calvinistick dissenters, (according to the latitude, in which

* Col. 3rd Sunday after Trinity.

† Col. 25th Sunday after Trinity.

‡ Communion Service.

§ Ref. 282. See Book I. chap. i.

sect. 4. Case of the Gentiles.

|| Ref. 282.

¶ See Book I. chap. ii. sect. 12. On Internal Feelings: sect. 13. On Experiences.

** Ref. 283.

the word Calvinist is used in the Refutation,) as dangerous enemies to genuine Christianity, as infidels and atheists were? No, this is not intended; but they are 'as dangerous to the national establishment.' In what respect? To the real religious interests of the establishment; that is, its suberviency to the success of true Christianity, in this nation and in the world? The evangelical clergy, I must be allowed to think, are peculiarly useful, in promoting the genuine interests of the national church in this respect; and would be much more so, were they not systematically thwarted and counteracted, by numerous powerful opponents. I must indeed allow, that the efforts and success of the dissenters are formidable to the establishment: yet surely no Christian will say, that the increase of avowed infidels and atheists, in the same proportion, as dissenters have lately multiplied, would not be far more formidable to the cause of Christianity, and even to that of the church of England! Or, that the nation had not better be filled with dissenters, holding the grand and leading doctrines of the gospel in a practical manner, than with infidels and atheists! The advice given by some person high in authority, to one who complained of the success of the dissenters, was to 'Out-preach, out-pray, and out-live them.' This states *the only method* of preventing their final preponderance. The clergy, in general, from the highest dignitary to the meanest curate, must be more zealous and scriptural, more "instant, in season, out of season," (εὐκαιρῶς, ἀκαιρῶς) in preaching; more fervent and constant in prayer; and more holy and heavenly in their lives and example, in all respects, than the dissenting teachers are, if they would effectually stop their progress. All other methods will most certainly be found, by experience, to be mere palliatives, or rather irritatives.

'The proud and selfish nature of man falls an

‘easy victim to the fascinating doctrines of election and ‘grace.’*

If ‘the doctrine of election and grace’ be teaching men to believe, that *they themselves are elect, and the favourites of heaven*; it will certainly please ‘the proud, and ‘selfish nature of men,’ as well as any other instructions, which induce them to think themselves the favourites of heaven, without “repentance and works meet for repentance;” without “faith working by love,” and producing obedience; in short, without holiness of heart and life: and it is hard to say, which system of self-complacency and self-preference best suits our proud and selfish nature. But ‘the doctrines of election and grace’ rest on this foundation, that all men are so guilty and depraved, that they might most justly have been left without exception, to perish everlastingly, as “children of wrath,” “enemies “to God,” and “vessels of wrath fitted for destruction:” that all were *incurably*, except by divine grace, propense not only to break the holy law, but also to reject the salvation, which, in infinite mercy, God had prepared in Christ, and through his atonement and intercession: that regenerating, new creating grace alone can produce a cordial willingness to be reconciled to God: and that, whatever secret reasons God had for conferring this infinitely valuable and unmerited blessing on some, and not on others, the *deservings* of the elect was not one of them. Nor can any man know himself to be one of this chosen company, except as it is manifest to his conscience, that he repents of, hates, and is dead to, sin; that he believes in the Lord Jesus; that he loves him, and unreservedly endeavours to keep his commandments and copy his example; and that he loves all who bear his image, and every thing connected with him; and loves all men, with compassion and good-will, after his

* Ref. 283.

example: so that all evidences, without being thus "in Christ new creatures," are delusion, enthusiasm, presumption. Nay, even at the highest attainments in devotedness to God and holiness of life, the Christian has not the smallest ground of self-preference, above the felon, or murderer: as all the difference between him, and the worst of the wicked, is owing to the special unmerited grace of God; and nothing remains for him but thankfulness, and shame that he makes no more suitable returns. These, I say, are not views congenial to the pride, selfishness, and love of sin, and of the world, which are natural to fallen man. Men may be (and will be, without renewing grace,) proud of any kind of distinction from others in supposed knowledge, virtue, or endowments: and many have been, and are, proud both of Calvinistick and of Anticalvinistick opinions. But he who judges and feels, respecting himself, according to the statement above given, will find little to feed his self-complacency; but much to stop his mouth, to silence his objections, reasonings, and attempts at self-justification; to silence his murmurs, resentments, and censoriousness; and much to inspire gratitude, admiration, and love of God; and to encourage hope, in his exercise of good-will to men. For there can be no sinner so vile and hardened, but the same grace, which has softened and humbled, and won *his* own heart, would soften, humble, subdue, and win *him* over also.—So far, is the doctrine of the divine sovereignty, in "having mercy on whom he will have mercy," from being popular; that, when stated as above, (as I trust most of the evangelical clergy do state it, who at all introduce it into their publick instructions,) it is, in all places, (except where the doctrine is well known, and *over-rated*, and perhaps rather *incautiously inculcated*,) by far the most unpopular part of our ministry. Many favourably receive our instructions, in other respects, whose hearts revolt against this;

and after all the zeal of Calvinists to make proselytes, the small number of avowed Calvinists, (in respect of personal election to eternal life,) found in this nation, compared with the mass of the population,—not one in ten, to speak much within compass; or even of the whole multitude of those, who seem in earnest about religion; is a full proof, that every man, who seeks popularity, in a new station, where Calvinism is not much known, must be very careful how he introduces the subject; for the hearts of his hearers will be sure to revolt against it. So far is man's proud and selfish nature from being easily fascinated by the doctrine!—It should be remembered, that all the followers of Mr. J. Wesley, are in this respect decidedly and zealously Anti-calvinists; as well as several other companies, which appear earnest in religion, and a considerable proportion of evangelical clergymen and their congregations.

‘In tracing the coherence among the systems of modern theology, we may observe that the doctrine of absolute decrees has ever been intimately connected with the enthusiastic spirit; as that doctrine affords the highest subject of joy, triumph, and security to the elect, and exalts them by infinite degrees above the rest of mankind.’ Hume.*

I should not have previously supposed, that a protestant bishop would deign to quote the *infidel* scoffer Hume, in such an argument; who, as it easily might be proved, shewed as much ignorance, when he presumed to write about religion, as he did sound discernment and accurate information on other subjects; and who never, throughout his whole history, meets with any thing like Christianity, among papists or protestants, Calvinists or Arminians, churchmen or dissenters, but he shews most clearly his bitter enmity and sovereign contempt of it; and that always in

* Note, Ref. 283.

proportion, as the enemy to be assailed approximates to the religion of the New Testament. I disdain to answer Hume's accusation of enthusiasm. I only deny its truth; and I rejoice that his testimony is against us: it is the highest applause, which such a man was capable of bestowing on religious characters.

‘I do not however deny, that these doctrines have been
 ‘adopted and maintained, by some persons eminent for their
 ‘learning and in high stations of the church; but I think
 ‘that the adoption of these opinions may in general be
 ‘traced, in writers of an early period, to the abhorrence of
 ‘the impious doctrine of human merit, which it has been
 ‘frequently observed, was one of the chief points of con-
 ‘troversy with the church of Rome, rather than to their
 ‘unbiassed judgment of the sense of Scripture. I am most
 ‘ready to allow that many Calvinists have been pious and
 ‘excellent men; and I am fully satisfied that there are in
 ‘these days zealous Christians of that persuasion, who would
 ‘be among the first to deplore any evil, which might befall
 ‘our Constitution in Church or State. But I contend, that
 ‘Calvinism is a system peculiarly liable to abuse.’*

The concessions, made in the former part of this quotation, make a sort of honourable amends to the Calvinists, who before were classed with *avowed infidels and atheists*, as not less dangerous to our church than they. St. Peter was fully aware, that these doctrines, as stated and enlarged on, by “his beloved brother Paul, according to the wisdom given “unto him,” were peculiarly liable to abuse.† We also are aware of the same; and bestow great pains to distinguish between the genuine use of the doctrines, in rendering the believer humble, thankful, patient, meek towards all men, and joyful in temptations, and afflictions; and the perversion of them,

* Ref. 283, 284. † 2 Pet. iii. 15, 16.

in feeding the pride of self-preference, buoying up in carnal minds false confidence; giving needless discouragement to the unestablished; and fostering a hardness of spirit, in those who take them up in a speculative and unscriptural manner, and not experimentally and practically.

‘The perversion of its tenets has in former times been made, by wicked and designing men, the instrument of great mischief; and I fear that at the present moment the interests of real Christianity suffer not a little, and that the Established Church is in no small danger, from the active hostility of those who profess Calvinistic doctrines.’*

The perversion of these doctrines has been, and will be made the instruments of ‘great mischief, by wicked and designing men;’ and so will be every tenet of Christianity, when perverted. But, I apprehend, that the established church is at present, as much in danger from the active hostility of men professing Anti-calvinistick doctrines, as from Calvinists. The Socinian and Arian dissenters are zealous for the dissenting interest, and comprehend a large number; the Wesleyan Methodists, that very numerous body, are *Anti-calvinists*; and the success of the Calvinistick dissenters is not owing to their principles on these subjects, but to their evangelical doctrines in other respects, and their zeal in promoting them, along with their peculiar opinions, concerning church-government, and against all establishments. This is fully known to those, who are well acquainted with *facts*: for they, who are the most systematical Calvinists, are far from being the most zealous persons, either in promoting village-preaching; or in the other means, by which numbers are drawn off from the established church. Indeed they, who are decidedly Calvinists in judgment, seldom introduce their principles very prominently, except among such as are

already gained to their side: for if, going into villages, and among those who are strangers to the peculiar doctrines of Calvinism, instead of shewing men their need of repentance, faith, renewing grace, forgiveness, in short, of the salvation of Christ, and urgently pressing them to accept of it; they should begin with predestination, election, non-election, and topicks of this kind: they would not only act unscripturally, but would be *left in empty rooms*. Since those whom they proselyte, by preaching, familiarly and zealously, the simpler parts of Christianity, could not at present receive these doctrines, and would almost universally revolt against them. How far the general interests of real Christianity suffer by this, I am not prepared to say; but the church of England is in no small danger, not so much from the active hostility of Calvinists, as from the zealous exertions and evangelical tenets of men who, however they may be thought inferior in all other respects, are certainly more earnest and active, and intent in preaching, and in “teaching from house to house,” than the parochial clergy in general are: and from these exertions being left to their full scope by the negligence of the clergy.

‘ Let the Parochial Clergy, by persevering zeal, combined
 ‘ with knowledge, and tempered by charity, be instant in
 ‘ their endeavours to heal the divisions which rend the
 ‘ Church of Christ. Let them labour to understand and
 ‘ set forth the gospel in its original purity; not by dwelling
 ‘ on a few detached passages, which have been, and ever
 ‘ will be, the subjects of controversy, when considered
 ‘ without reference to the general tenor of Scripture, or
 ‘ the peculiar circumstances and opinions to which they
 ‘ allude: but, guided by the light afforded them by our
 ‘ truly venerable Reformers, in the articles, the liturgy,
 ‘ and the homilies of our church, let them take a compre-

‘hensive view of the whole of Scripture, and, “rightly
 ‘dividing the word of truth,” let them explain its doctrines
 ‘and enforce its precepts in a manner consistent with the
 ‘general design of Christianity, and the known attributes
 ‘of God. Let them, while they exhort men to remember
 ‘that schism is not become the less criminal from its being
 ‘more common, exert themselves to check its progress, by
 ‘a diligent discharge of the various duties belonging to
 ‘their several stations; and, conformably with that spirit of
 ‘forbearance, by which our church is so especially dis-
 ‘tinguished, and which so clearly appears in the declaration
 ‘prefixed to our articles, let not those, who are of one mind
 ‘respecting the fundamental principles of our faith, suffer
 “differences upon certain curious points” to break the
 ‘bonds of peace and unity, so necessary, in this hour of
 ‘common danger, for the preservation of true religion in
 ‘these dominions. Thus by temperate zeal, sound knowledge,
 ‘persevering diligence, and fervent charity, they will best
 ‘evince themselves genuine members of a church, founded
 ‘upon apostolical authority. Thus, “shewing their faith
 “by their works,” according to an apostle’s injunction, they
 ‘will most effectually reprove gainsayers, recal wanderers,
 ‘and prepare themselves, “in this day of trial which is come
 “upon all the earth,” to give account of their stewardship
 ‘when summoned before their Judge.’*

I most earnestly pray God, by his special grace, to
incline the hearts of the parochial clergy, yea, the clergy
 without exception, all of them, to follow the excellent advice,
 contained in this conclusion of the chapter. The substance
 of it is so excellent, that I have no disposition to except to
 any particular expressions, which may not exactly accord
 to my own sentiments. By zealously and steadily attending
 to these counsels, and by no other means, without this, the

* Ref. 284—286.

parochial clergy may recover, and establish, that preponderance over the dissenting teachers, which is so much desired by them. It may, however, be foreseen, that if only a part of them do this; so that the total number forms by far the minority among the whole company; they will soon be either classed with the evangelical clergy, so called; or will receive some other name of opprobrious distinction, from the majority, which continues to neglect them.

SECTION II.

On Final Perseverance, or the Gift of Perseverance.

Our views on this subject are generally and most grievously misunderstood: and, it must candidly be acknowledged, that very many crude and unscriptural things have been delivered and published respecting them, which have given too much occasion for these misapprehensions. But, I trust in the following positions, I shall deliver the sentiments of many among the more Calvinistick part of the Evangelical clergy, as well as my own.

1. We do not hold, that all whom the most discerning Christian, or minister, considers as true Christians, will be “kept by the power of God through faith unto salvation:” for God alone can search the heart; and he may see that to be a dead and temporary faith, which we, in the judgment of charity, think living and permanent.

2. Much less do we think, that all, who contend for the doctrine of final perseverance, will be thus preserved: for alas! many of them have nothing but notions, formality, hypocrisy, enthusiasm, and presumption, in which to persevere.

3. Nor do we confine the benefit of what the learned and pious Witsius calls *conservation*, exclusively to those true Christians, who believe the doctrine; but we extend it equally to those, who cannot receive it. Of all those, whose faith worketh by love of Christ, of Christians, of holiness,

and of all mankind, with genuine benevolence, shewn in its proper effects, and who yet cannot receive this doctrine; we are ready to say, in the words of the poet,

‘ Oh fortunatos nimium, sua si bona norint.’

4. Nor do we maintain, that any man can know himself to be interested in this unspeakable privilege, except by giving diligence, in all the means of grace, and in all holy obedience, to “make his calling and election *sure* ;” and who is thus enabled to say to our Lord, with Peter, “ Lord, “ thou knowest all things, thou knowest that I love thee :” or, with St. Paul, “ I am crucified with Christ ; nevertheless “ I live : yet not I, but Christ liveth in me ; and the life, “ that I now live in the flesh, I live by the faith of the “ Son of God, who loved me and gave himself for me.” *

5. Nor is it our opinion, that he who is warranted to speak this decisive language will be endued with the gift of perseverance, except by habitually exercising “ faith, “ which worketh by love,” and love, which constraineth to devoted obedience, in all good works ; for he is “ kept by “ the power of God, *through faith* unto salvation.” ‘ The ‘ grace of God working with him, when he has a good ‘ will,’ generally, as we suppose, preserves him in an uniform course of upright obedience : but if he be left to fail in this, he must lose his confidence ; and will be brought back into the paths of righteousness by rebukes and corrections, perhaps with grievous terrors, and by renewed repentance, faith, and obedience. Though the Redeemer “ prays “ for us, that our faith fail not,” and that we may not finally perish ; yet he exhorts us also, to “ watch and pray, “ lest we enter into temptation :” and if we neglect this, the best thing that can come upon us, is such a rebuking loving frown from the offended Saviour, as shall cause us to

* John xxi. 17. Gal. ii. 20.

weep bitterly : but if any do indeed commit sin, and live and die without deep repentance, they will certainly perish.

6. We believe, however, that all “who are born of God,” and have the faith above described, and are “sealed by the Spirit” of adoption, will be kept from thus departing from God : for “he will put his fear into their hearts, “that they shall not depart from him.” Yet, however safe we may be, in reality, we can have no warranted comfortable ground to consider ourselves, as thus secured by the everlasting and well-ordered covenant, except as we are, at the time, walking with God in unreserved obedience. We may lose “the joy of God’s salvation,” but the salvation itself will not be lost, by any true believer. ‘It is grossly contrary to the truth of the Scriptures, to imagine, that they who are thus renewed can be unborn again.’*

This is a brief statement of our views, which we suppose to be grounded on the Scriptures. I do not indeed intend to argue the point in any laboured manner ; but rather to state our sentiments, and to shew that they are not so obnoxious, as they are often represented to be. Our conclusions, however, on this controverted subject, are deduced from numerous passages, both in the Old and in the New Testament ; a few of which I shall adduce, with very brief remarks.

In Hannah’s song of praise, she saith of JEHOVAH, “He will keep the feet of his saints.”† Now, does not this imply, that God will keep his saints from falling, at least, so as not finally to perish ? In like manner Job says, “The righteous shall hold on his way, and he that hath “clean hands shall be stronger and stronger.”‡ Thus the Psalmist also testifies : “The steps of a good man are ordered “by the Lord, and he delighteth in his way : though he fall, “he shall not be utterly cast down ; for the Lord upholdeth

* Archbishop Leighton.

† 1 Sam. ii. 9.

‡ Job xvii. 9. See also Prov. iv. 18.

“him with his hand.” “The Lord loveth judgment, and
 “forsaketh not his saints, but they are *preserved for ever*.”*
 “The mercy of the Lord is from everlasting to everlasting
 “upon them that fear him.”† Thus Isaiah: “No weapon
 “that is formed against thee shall prosper, and every tongue
 “that shall rise against thee in judgment, thou shalt con-
 “demn. This is the heritage of the servants of the Lord;
 “and their righteousness is of me, saith the Lord.”‡ Thus
 also Jeremiah: “After those days, saith the Lord, I will
 “put my law in their inward parts, and write it in their
 “hearts; and will be their God, and they shall be my
 “people; for I will forgive their iniquities, and remember
 “their sins no more.”§ And still more explicitly: “I will
 “be their God, and they shall be my people, and I will
 “give them one heart and one way, that they may fear
 “me for ever, for the good of them and of their children
 “after them: and I will make an everlasting covenant with
 “them, that I will not turn away from them to do them
 “good; and I will put my fear into their hearts that they
 “shall not depart from me.”|| Now, can this consist with
 the Lord’s so leaving these very same persons to themselves,
 so giving them up to “their own hearts’ lusts,” and so
 allowing the great enemy of their souls to tempt and over-
 come them; that, in the event, they shall completely and
 finally depart from God, and have their portion with his
 enemies in the “everlasting fire prepared for the devil and
 “his angels?”

In entire coincidence with these promises and engage-
 ments of the Old Testament, is the language of our blessed
 Saviour in the New Testament. Not to dwell on that
 remarkable clause, which has been before considered, “*If*

* Ps. xxxvii. 23, 24. 28. † Ps. ciii. 17. See also cxxv. 1. ‡ Isa. liv. 17.
 See also 7th and 8th verses. § Jer. xxxi. 33, 34. Heb. viii. 10—12.

|| Jer. xxxii. 38—40. Comp. 2 Sam. xxiii. 5.

“*it were possible*, they would deceive the very elect:” * let the reader well ponder the words of our Lord to the woman of Samaria. “He that drinketh of the water which “I shall give him shall never thirst,” or, *shall not thirst for ever*; (ε μὴ διψῇ εἰς τὸν αἰῶνα) “but the water that I “shall give him shall be in him a well of water springing “up into everlasting life.” † This accords with what he spake in another connexion—“He that eateth of this Bread “shall live for ever.” ‡ This is explained when he saith, “Verily, verily, I say unto you, He that believeth on me “*hath* everlasting life.” — “He that cometh to me shall “never hunger, and he that believeth on me shall never “thirst.” § As he had said in the foregoing chapter, “Verily, verily, I say unto you, He that heareth my word, “and believeth on him that sent me, *hath* everlasting life, “and shall not come into condemnation, but is passed from “death unto life.” || Thus again, in the chapter before quoted, “This is the Father’s will who hath sent me, that of all “whom he hath given me, I should lose nothing, but should “raise it up again at the last day. And this is the will of “him that sent me, that every one, who seeth the Son and “believeth on him, should have everlasting life, and I will “raise him up at the last day;” ¶ and still more expressly in another place: “My sheep hear my voice, and “I know them, and they follow me; and I give them eternal life; and they shall never perish;” (ε μὴ ἀπολῶνται εἰς τὸν αἰῶνα) “neither shall any one (ὅδεῖς) pluck them out of “my hand. My Father who gave me them is greater than “all; and no one is able to pluck them out of my Father’s “hand; I and my Father are one.” ** What are we to suppose these energetical words to mean, if, after all, they

* Matt. xxiv. 13.

† John iv. 14.

‡ John vi. 51. 58.

§ John vi. 35. 47.

|| John v. 24.

¶ John vi. 37—40.

** John x. 27—30.

who really do *follow Christ*, of whom exclusively he speaks, should be so tempted and overcome, as finally and eternally to perish? Would an act of grace, or deed of gift, worded in such precise, absolute, and unqualified language, admit of being explained away, by limitations and exceptions, *not* so much as intimated in it? Would the parties concerned think, that the trustees or administrators of such a grant or deed, dealt fairly with them, if they thus excluded them from the benefit of it?

In entire harmony with this, our Lord, when encouraging his disconsolate disciples, says, “I will give you another Comforter, who shall abide with you for ever: I will not leave you comfortless, I will come unto you.”—“Because I live, ye shall live also.”* With these promises, let the reader compare attentively the argument of the apostle: “If when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, shall we be saved *by his life*.”† And again, “There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”—“Who is he that condemneth? It is Christ that died, yea, rather is risen again, who is even at the right hand of God; who also maketh intercession for us.”‡ Let him also well consider the apostle’s words to the Colossians, “Your life is hid with Christ in God; when Christ, who is our Life, shall appear, then shall ye also appear with him in glory.”§ All this accords with our Lord’s words to Peter, “I have prayed for thee, that thy faith fail not.”|| And with the same apostle’s words to his Christian brethren; “Of his abundant mercy he hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and

* John xiv. 16—19.

§ Col. iii. 3, 4.

† Rom. v. 10.

|| Luke xxii. 32.

‡ Rom. viii. 1. 34.

“that fadeth not away, reserved in heaven for you; who are
 “kept by the power of God through faith unto salvation.” *

What; again, are we to understand by the words of St. Paul, when he speaks of Christians, as “sealed by the
 “Holy Spirit of promise, who is the *earnest* of our inheritance until the redemption of the purchased possession?
 “as sealed unto the day of redemption?” † — What, when he says to the Philippians, “Being confident of this very
 “thing, that he who hath begun a good work in you, will
 “perform it until the day of Christ?” ‡ — What, when he says to the Thessalonians, “God hath not appointed you
 “to wrath, but to obtain salvation by our Lord Jesus
 “Christ?” § — What, when he says in the second epistle, “He hath called you by our gospel, to the obtaining of
 “the glory of our Lord Jesus Christ?” || — Or of his words to Timothy, after having stated, that Hymeneus and Philetus had “overthrown the faith of some: Nevertheless,
 “the foundation of the Lord standeth sure, having this seal,
 “The Lord knoweth them that are his; and let every one
 “that nameth the name of Christ, depart from iniquity?” ¶

From these, and many other sure testimonies, promises, and covenant-engagements of God our Saviour, we are led, while “fighting the good fight of faith,” but looking forward to future, and perhaps far severer, conflicts, to adopt the apostle’s words, “Who shall separate us from the love
 “of Christ? Shall tribulation, or distress, or persecution,
 “or famine, or nakedness, or peril, or the sword? As it
 “is written, For thy sake we are killed all the day long;
 “we are accounted as sheep for the slaughter. Nay, in all
 “these things we are more than conquerors through him
 “that loved us. For I am persuaded that neither death,
 “nor life, nor angels, nor principalities, nor powers, nor

* 1 Pet. i. 3—5.

† Eph. i. 13, 14. iv. 30.

‡ Phil. i. 6.

§ 1 Thess. v. 9. 23, 24.

|| 2 Thess. ii. 14.

¶ 2 Tim. i. 19.

“things present, nor things to come, nor height, nor depth,
 “nor any other creature, shall be able to separate us from
 “the love of God, which is in Christ Jesus our Lord.”*

The words of our article shew at least, that the venerable compilers were by no means disposed to *exclude*, or *oppose*, this part of that system, which was well known to them, and which is now called Calvinism: ‘They
 ‘who be endued with so excellent a benefit, be called according to God’s purpose, by his Spirit working in due
 ‘season: they through grace obey the calling; they be justified freely; they be made the sons of God by adoption;
 ‘they be made like the image of his only-begotten Son
 ‘Jesus Christ; they walk religiously in good works; and at
 ‘length, by God’s mercy, they attain to everlasting felicity.’†
 Not one of them, by any means whatever, is supposed to come short of it.

How the great champion of our church, the judicious Hooker, understood these Scriptures, and this article, let his own words testify: “I know in whom I have believed;”‡
 ‘I am not ignorant whose precious blood hath been shed for
 ‘me: I have a Shepherd full of kindness, full of care, and
 ‘full of power; unto him I commit myself. His only finger
 ‘hath engraven this sentence in the tablet of my heart:
 “Satan hath desired to winnow thee as wheat, but I have
 “prayed for thee that thy faith fail not.” Therefore, the
 ‘assurance of my hope I will labour to keep as a jewel
 ‘unto the end, and by labour, through the gracious mediation of his prayer, I shall keep it.’§

If any solid and satisfactory explanation can be given of these scriptures above considered, which excludes this doctrine, let it be fairly attempted. Yet, the more candid,

* Rom. viii. 28—39.

† Art. xvii.

‡ 2 Tim. i. 12.

§ Sermon by Hooker, ‘On the Certainty and Perpetuity of Faith in the Elect.’

even of our opponents, must, I think, allow that we have plausible grounds for our sentiments: we ourselves think them unanswerable. It may also be observed, that when apostates are spoken of in the New Testament, almost always, some intimation is given unfavourable to their previous character. "These have no root in themselves." The foolish virgins had "no oil in their vessels." The "unfruitful branches" of the Vine "are broken off." "They went out from us, because they were not of us; for if they had been of us, they would no doubt have continued with us." "There must be heresies, that they who are approved may be made manifest."

It appears also to us, that the Christian soldier, when fighting valiantly "the good fight of faith," with many a severe contest at the present, needs some better security for the future, against final defeat and everlasting ruin, than his *own wavering resolution*, and *his own heart*, which he knows to be extremely deceitful; for "he who trusteth in his own heart is a fool." He, and he alone, "who continueth to the end shall be saved." "Hitherto God hath helped me;" but on what am I to rely for the future? On my own heart? God forbid! Is there, then, any promise, or security, to the true believer, on which I may rest my confidence, and say, "He hath delivered, and doth deliver, and in him I trust, that he will yet deliver?" That, he will "deliver me from every evil work, and preserve me to his heavenly kingdom?" Deplorable is the case of that man, who knows the deceitfulness of his own heart, and the power and subtlety of his enemies; and who cannot confide in the faithfulness of God, except in *subordination* to his own faithfulness as the prescribed *condition*, on which at last the whole depends!—It is impossible, that an unwatchful and negligent person can have that consciousness of love to Christ, and other holy affections; which legitimately autho-

rize him to take the comfort of God's promises to this effect: it is presumption for him to attempt it: yet *cordials* are not to be wholly expelled from the *materia medica*, because some persons intoxicate themselves with them.

SECTION III.

The heathen doctrine of Fate, distinguished from Christian Predestination.

The arguments of Justin Martyr, concerning FATE,* addressed to heathens, and to heathen princes, did not at all relate to the Christian doctrine of God's predestination; or the predetermination of infinite wisdom, justice, truth, and love; by which free-agency is not in the least interrupted, or responsibility diminished: but to *heathen fate*, which was a sort of necessity, independent on the gods, which their supreme god himself could not bend or alter.

O genetrix, quo fata vocas, aut quid petis istis?

Cui tanta deo permissa potestas? †

Philosophers indeed spake of it, in more guarded, though less perspicuous language, but this was the popular doctrine. Fate was a necessity superior to the will of the gods; and totally unconnected with the good or bad conduct of the persons concerned, in every sense; but intimately connected with auguries, divinations, and all kinds of fortune-telling, sorcery, and witchcraft; which in Scripture are considered as the worship of devils. It does not clearly appear, from what source it was supposed to arise, or whence it had its name. *Fatum* only signifies, *What hath been spoken*.—
 ‘Who would not dread a God, who foresees and considers
 ‘and attends to all things; and thinks that all things belong
 ‘unto him; one who is inquisitive, and full of employment?
 ‘Hence arose to you that *fatal necessity*, which ye call

* Ref. 291.

† Virgil, *Æneid*, ix. 93—97. The words of Jupiter to Cybele.

‘*Εἰμαρμεν*; that whatever may take place, ye should say, flowed from *eternal truth*, and a continued succession of causes. But at how much is this philosophy to be estimated; to which, as to old women, and those indeed unlearned, all things seem done by fate?’ (*Cicero de Natura Deorum. Liber 1.*) ‘You say, that all things are done by fate: but that which from all eternity was true, that is fate.’ (*Ibid. l. 3.*) Therefore, it appears to me—first, that the whole strength and reason of divination is to be sought from God, of whom sufficient has been spoken; then from fate; then from nature. But I call that *fate*, which the Greeks call *εἰμαρμεν*; that is, the order and series of causes: when cause connected with cause, *of itself produces the thing*; this is the perpetual truth, flowing from all eternity.’—‘Besides, as all things are done by fate;—if there could be any mortal, who was able to perceive in his mind, the connexion of all causes, nothing indeed would deceive him;’ (or be concealed from him;) ‘which since none but God is able to do, it must be left to man, that by certain signs, declaring following events, he should perceive beforehand future events.’ (*Cicero de Divinatione, L. 2.*)

‘But thou deemest that it is fortune; and thou sayest, that all things which are done, and whatever things are future, were *fatally* determined from all eternity.’ ‘If nothing can be done, nothing happen, nothing take place which it was not certain, would be, at a fixed time; what can *fortune* be?’ (*Idem, Ibid.*)

‘All things, which take place, take place from preceding causes: but if this be so, whatsoever things are done, are done by fate.’ (*Cicero de Fato.*) ‘From this kind of causes, hanging together from eternity, fate is framed (*nectitur*) by the Stoicks.’ (*Cicero.*)—What Cicero’s own sentiments on the subject were, it is not very easy to determine; as he

generally puts the sentiments, which he brings forward, into the mouths of the Stoicks, or Epicureans, or others: but nothing can be plainer, than that, according to all the parties, fate was not the decree of an infinitely wise, just, and good God; and that it was something, when philosophically considered, of a *necessary* concatenation of causes and effects, from eternity; which the Deity could foresee and make known by auguries and divinations, if he chose; but which he did not form, and could not rule, or alter, or prevent: something, one would almost say, *antecedent* to God, at least to his counsels, plans, and purposes. Now ought this sentiment, which, stripped of its false colourings, amounts to little better, than direct atheism, be confounded with the most wise and holy counsel, plan, and purpose of God; who could not possibly either *decree*, or *do any* thing, which, viewed in all its bearings, was not the very best thing that could take place? The one reduces the Deity to insignificancy, almost to *non-entity*: the other considers God as “doing according to his will, in the armies
“of heaven, and among the inhabitants of the earth, and
“that none can stay his hand, or say to him, What doest
“thou?”* It is worthy of notice, that the sacred writers in speaking on a subject, often confounded with the heathen doctrine of a fatal necessity, never once used any of the heathen terms, but adopted another phraseology: Προορίζω, Προγρηγορώ, &c. And likewise, that they did not use these words, or any words derived from them, in the manner in which heathen fate was spoken of, as if it were something existing of itself, and by itself, antecedently to the will of any being: but entirely as the purpose and determination of the everlasting, omniscient, infinitely wise, holy, and good Creator and Sovereign of the universe; “Declaring the end
“from the beginning; and from ancient times the things

* Dan. iv. 35.

“which are not yet done; saying, My counsel shall stand,
“and I will do all my pleasure.”*

‘Do you see how God speaks, and what laws he lays
‘down? Hear also how Fate speaks, and how it lays down
‘contrary laws; and learn how the former are declared by
‘a Divine Spirit, but the latter by a wicked demon, and a
‘savage beast. God has said, “If ye be willing and
“obedient,” making us masters of virtue and wickedness,
‘and placing them within our own power. But what does
‘the other say? that it is impossible to avoid what is decreed
‘by Fate, whether we will or not. God says, “If ye be
‘willing, ye shall eat the good of the land;” but Fate says,
‘Although we be willing, unless it shall be permitted us,
‘this will is of no use. God says, If ye will not obey my
‘words, a sword shall devour you; Fate says, Although we
‘be not willing, if it shall be granted us, we are certainly
‘saved. Does not Fate say this? What then can be clearer
‘than this opposition? What can be more evident than this
‘war, which the diabolical teachers of wickedness have thus
‘shamelessly declared against the divine oracles? But, as
‘I have said, that demons and men like demons (I mean
‘the Greeks) should believe these things, is no wonder: but
‘that you, who were thus enjoying the divine and saving
‘instruction, should despise these things, and adopt those
‘absurdities, which destroy the soul, this is of all things the
‘most grievous.’†

Is then *heathen fate*, and the predetermination of the infinitely wise, just, true, and merciful God, to be confounded by the ministers of Christianity?—The Latin word *fatum* signifies *spoken*; and some persons have attempted to shew, that it means the *mandate* or *decree* of the true God; but here Chrysostom is right. *Fate*, in this view, was the thing

* Isa. xlv. 10.

† Ref. 458, 459.

spoken by a wicked demon; and, as such, contrary to the word of God. Predestination, predetermination, decree, counsel, purpose, prediction, appointment, are, expressly and frequently, in Scripture, spoken of, in respect of the one living and true God; whatever interpretation may be put on the words: and his purposes and decrees cannot be contrary to his commands and promises.—When the things predetermined shall all be accomplished, the consistency will be manifested, to the full satisfaction of all holy intelligences, and to the utter confusion and silencing of all the enemies of God. ‘Fate says, Although we be willing, &c.’ Christian predestination says no such thing. The decree, especially, implies the purpose of producing by special grace a willing mind to repent, and believe the gospel: ‘they through grace obey the calling.’ Now all who are willing ‘to obey the calling’ are made welcome. “Him “that cometh unto me I will in no wise cast out.”—Chrysostom certainly confounded Christian predestination with heathen fate; and, like many others in every age, in this instance, “spake evil of those things which he understood not;” but I am far from imputing bad motives to him. He was a better orator than a theologian, and a mere novice in this controversy. ‘Basnage blames Chrysostom for this one ‘thing; for allowing too much to human power, and human ‘liberty, in the preformance of religious actions. The charge ‘is so far just enough, that John Chrysostom, to be sure, ‘did not talk on these subjects like John Calvin, and the ‘rest of the Christian fatalists.’ *Dr. Jortin*.—This minister of our established church either knew, or ought to have known, that Chrysostom’s language was equally contrary to that of those articles, which he had repeatedly subscribed, as in the sight of God; and that liturgy, which he read continually, in the solemn worship of God. So learned a man might have known, (if he had searched the scriptures,

as accurately as he did the classicks,) that Christian predestination, the purpose and decree of infinite wisdom, justice, and goodness, is a widely different thing from *fatalism*. And he should have considered, that a *repartee* is no argument; and highly improper to be introduced on an important religious topick.

REMARKS ON THE FIFTH CHAPTER.

Opinions of learned Men on some of the Fathers, with occasional Remarks of the Author.

I HAVE already stated an opinion, on the authority of the ancient fathers in general; and shall here merely sub-join a few quotations of writers not Calvinists, respecting some individuals among them, with a few remarks on them severally.

JUSTIN MARTYR. ‘Without detracting from the merits
‘of this worthy man, we ought to acknowledge, what truth
‘and plain matter of fact extort from us, that he, and the
‘rest of the fathers, are poor and insufficient guides in things
‘of judgment and criticism, and in the interpretation of the
‘Scriptures; and sometimes in points of morality also,
‘and of doctrine, as Dallé, Whitby, Barbeyrac, and others
‘have fully shewed. The men themselves usually deserve
‘much respect, and their writings are highly useful on
‘several accounts: but it is better to defer too little than
‘too much to their decision; and to the authority of *Antiquity*,
‘that *hand-maid* to Scripture, as she is called. She is like
‘Briareus, having an hundred hands, and these hands often
‘clash, and beat one another.’*—Dr. Cave, in the life of
Justin Martyr, observes, ‘that he is commonly said to be
‘guilty of some unorthodox sentiments and opinions, dis-
‘agreeing with the received doctrines of the church.’—‘Having

* Jortin’s Remarks on Ecclesiastical History, Book II. P. 1. vol. I. p. 352, 353.

‘ been brought up under so many several institutions of
 ‘ philosophy ; and coming, as most of the first fathers did,
 ‘ fresh out of the schools of Plato, it is the less to be wondered
 ‘ at, if the notions which he there imbibed stuck to him,
 ‘ and he endeavoured, as much as might be, to reconcile the
 ‘ Platonick principles with the dictates of Christianity.’
 Dr. Cave’s strong attachment to the ancient fathers is well
 known ; and such a concession from him is of great moment.
 But if Justin corrupted Christianity by philosophy, are we
 bound to bow to him as an oracle, or copy him as an example,
 merely because he lived in the second century ? When such
 authorities are adduced, must we not say, “ Beware, lest
 “ any man spoil you, through philosophy and vain deceit,
 “ after the traditions of men, after the rudiments of the
 “ world, and not after Christ ; for in him dwelleth all the
 “ fulness of the Godhead bodily ; and ye are complete in
 “ him ;” “ In whom are hid all the treasures of wisdom
 “ and knowledge : and this I say, lest any man should
 “ beguile you with enticing words.” *

In the quotations from Irenæus, comprising nearly ten
 pages, no one particular doctrine of Christianity is expressly
 mentioned, except as baptismal regeneration ; and the form
 of baptism, “ in the name of the Father, and of the Son,
 “ and of the Holy Ghost,” are introduced. The lost
 estate of fallen man ; the person of the Redeemer, the
 doctrine of the atonement, salvation by grace ; justification
 by faith, renewal to holiness by the divine Spirit ; in
 general the office and operation of the Holy Spirit, however
 understood ; the love of Christ, and of the Spirit ; repentance,
 conversion, fruits meet for repentance ; evangelical motives
 to obedience ; the constraining love of Christ ; a desire to
 adorn his gospel ; love to his people, and to all men for his

* Col. ii. 2—4. 8, 9.

sake, “the work of faith, the labour of love, and the patience of hope;” in short, all that is peculiar to Christianity, except a form, a name, a notion, is as much left out of sight, as if nothing of the kind had ever been made known by the gospel to mankind. Either this ancient father of the Christian church was a very incompetent teacher of Christianity; or a very *defective* assortment of quotations has been made from his writings. But, however this may be, are we to learn Christianity, from men, who almost approximate to heathen morals and philosophy; in opposition to the doctrine of Scripture, and the truly scriptural doctrine of our liturgy, articles, and homilies? One we must oppose, or at least neglect; for they are perfectly incompatible: and we, the evangelical clergy, deliberately choose to abide by the Bible, and the Prayer-book, and the book of Homilies; whatever Irenæus, or the ancient fathers of the Christian church, have advanced inconsistent with what we there read.—‘One cannot help wishing, that they,’ (the Christians of those times,) ‘had been more circumspect and less credulous; but perhaps Providence would not preserve them from these errors and defects; that it might plainly appear that they were men, in no manner comparable to the first disciples of Jesus Christ, and consequently altogether incapable of forging the Books of the New Testament.’*

CLEMENS ALEXANDRINUS. ‘That thing is in our own power, of which we are equally masters, as of its opposite; as, to philosophise or not; to believe or not.’

Clement understood philosophising better than believing, (that is, as a doctrine,) or he would not in this manner have put the two on exactly the same ground. Indeed man has power to believe, or not to believe, nearly as much as to philosophise, or not to philosophise; provided the humbling,

* Le Clerc, as quoted by Jortin. † Clem. Al. Ref. 314.

holy, and spiritual truth of the gospel, are not concerned: but to these his unrenewed heart has so strong an aversion, that it excites his prejudices and passions, and renders the most conclusive evidence insufficient. "How can ye believe, who receive honour one of another, and seek not that honour which cometh of God only." "Because I tell you the truth, ye believe me not." "Men love darkness rather than light, because their deeds are evil."* But the same aversion, pride, ungodliness, perverse prejudices, and corrupt passions, would not prevent their philosophising. Indeed, he is not deeply conversant even in the philosophy of the human mind, who is not aware, that something beyond demonstration is needful, to convince a man of the truth of that, which he exceedingly desires may not be true.

The only impression which the quotations from this ancient father have made on my mind is this; that he is far more heterodox, than I supposed him to be. There are in Clement many opinions, neither scriptural, nor agreeing with what we reverence next to scripture, the articles, liturgy, and homilies of our church: and likewise as far as these quotations go, there is an almost total want of those peculiar principles of Christianity, which distinguish it from natural religion. Very few things are advanced, which, with a trivial variation, a moralizing heathen might not have said. There is nothing concerning man as a fallen creature, as lost, and in perishing need of a Saviour; scarcely any thing concerning the person and offices of Christ, our Prophet, Priest, and King; of his atonement, righteousness, and intercession; of justification by faith, the work and influences of the Holy Spirit, or our renewal and sanctification by him. In short, the deficiencies render the whole more incompatible with the creed and experience of a pious Anti-cal-

* John iii. 18, 19. v. 44. viii. 45.

vinist; than any positive statements contained in it, render it opposite to the tenets of Calvinism.

TERTULLIAN. ‘ Besides Tertullian’s own vehement and
 ‘ rigid disposition, the ill-usage, which he received from the
 ‘ ecclesiasticks of the church of Rome, contributed to make
 ‘ him a Montanist. Thus he lost the title of *saint*.’—‘ Charity
 ‘ bids us suppose, that he lost not what is infinitely more
 ‘ important. Several have thought too hardly concerning
 ‘ him, never considering, that with all his abilities, he was
 ‘ deficient in judgment, and had a partial disorder in his under-
 ‘ standing, which excuses almost as much as downright
 ‘ frenzy. He was learned, for those times, acute, and inge-
 ‘ nious; and somewhat satirical, hasty, credulous, impetuous,
 ‘ rigid and censorious, fanatical and enthusiastical; and a
 ‘ bad writer, as to style, not perhaps through incapacity
 ‘ of doing better, but through a false taste, and a perverse
 ‘ affectation.’*—‘ M. de Balsac says, that the obscurity of
 ‘ Tertullian, is like the blackness of ebony, which casts a
 ‘ great splendour.’—It ‘ cannot be denied, but that Tertul-
 ‘ lian hath some unwarrantable notions, common with other
 ‘ writers of those times; and some more peculiar to him-
 ‘ self. But he lived in an age when faith was yet green and
 ‘ tender, when the church had not publickly and solemnly
 ‘ defined things;—when the philosophy of the schools was
 ‘ mainly predominant; and men ran immediately from the
 ‘ *stoa*, and the academy, to the church.’†—Now if this was
 indeed the case, why are we, with the holy Scriptures in
 our hands, and abundant opportunities and advantages of
 every kind for understanding them, to be sent to school,
 to the very men, of whom even their firmest advocates say
 such things as these?

* Jortin’s Remarks on ecclesiastical history, vol. ii. p. 2, 3.

† Dr. Cave.

ORIGEN. The quotations from Origen occupy almost nineteen pages: but, except a few texts from Scripture, most of them evidently misapplied, there is nothing peculiar to Christianity, as distinguished from natural religion, or pagan philosophy, in the whole. Original sin is throughout virtually denied. So far is renewal to holiness by the Holy Spirit, from being adduced, that the Holy Spirit is not once mentioned. The words 'our Saviour' occur; but nothing is spoken of him, as our Prophet, our Priest, or our King; nothing concerning his person, or the doctrine of the Trinity; nothing concerning the atonement and intercession of Christ; nothing concerning justification, or the nature and effects of faith. If then, in refuting Calvinism, 'our common Christianity' must be kept out of sight: however Calvinists may grieve in one view, they cannot, in another, but rejoice, that their tenets, and the grand doctrines of Christianity in other respects, are considered as intimately connected with each other.—
'Origen traded greatly in the writings of the heathens,
'and was infinitely solicitous to make the doctrines of Christianity look as little unlike, as might be, to their best and
'beloved notions.' 'What Marcellus, bishop of Ancyra,
'long since objected against him, is unquestionably true:
'that, coming fresh out of the philosophical schools, and
'having been a long time trained up in the principles and
'books of Plato: he applied himself to divine things, before
'he was sufficiently disposed to receive them: and fell upon
'writing concerning them, while secular learning had yet
'the predominancy in his mind: and so he unwarily mingled
'philosophick notions, with Christian principles, further than
'the analogy of the Christian faith would allow.'*—It is certain, that the Arians claimed Origen, and adduced his authority for their tenets. And also, that he denied the eternity of future punishments; and in many respects was

* Dr. Cave.

regarded as heterodox by numbers. That he was a Pelagian, in the strictest sense of the term, there can be no reasonable doubt; and it is indisputable that he, perhaps more than any other man, corrupted Christianity by vain philosophy: for his extraordinary learning and talents, his high character, his indefatigable diligence, and his exemplary conduct in many things, put far more in his power, than almost any other man ever had.

CYPRIAN. ‘That in baptism the old man dies, and the new man is born, the blessed Apostle shews and proves, when he says, he has saved us by the washing of regeneration. If regeneration be in the washing, that is, in baptism.’*

Cyprian certainly thought, that an extraordinary efficacy attended the due administration and *reception* of baptism: and he seems to have been confirmed in the sentiment, by what he experienced in his own case. Yet had he not previously been a penitent believer, his baptism would have been attended by an insincere profession, to which we have no reason to think God gives any special blessing: but if he was a penitent believer when baptized, whatever or however he, and many others, have spoken on the subject, he was *previously regenerated*: for “whosoever believeth that “Jesus is the Christ is born of God,” and the blessing which he received, was the increase of his faith and love, and the confirmation of his hope, and of his purpose of devoting himself wholly to God our Saviour, “the Father, the Son, “and the holy Spirit,” into whose name he was baptized. Cyprian, no doubt, spoke of *regeneration* as in baptism: but he did not mean the external administration alone, the outward sign apart from the thing signified; but of the two as going together.—‘It appears to me, a harsh and difficult thing, as my manners then were, to obtain what divine

* Cyp. Ref. 340.

‘ grace had promised, that a man should be born again ; and
 ‘ that, being animated with the love of regeneration by a
 ‘ new life, he should strip himself of what he was before,
 ‘ and, though the body remained the same, he should *in his*
 ‘ *mind* become altogether a new creature. How can so
 ‘ great a change be possible ; that a man should, *suddenly*
 ‘ and *at once*, put off what nature and habit have confirmed
 ‘ in him ? ’ ‘ After the filth of my former sins was washed
 ‘ off, by “ the laver of regeneration,” and divine light
 ‘ infused itself from above into my heart, now purified and
 ‘ cleansed : after, through the out-pouring of the Holy Spirit
 ‘ from heaven, the new birth had made me a new creature
 ‘ indeed ; immediately, and in an amazing manner, dubious
 ‘ things began to be cleared up, things once shut up to be
 ‘ opened, dark things to shine forth ; what before seemed
 ‘ difficult, now appeared feasible, and that was now evi-
 ‘ dently practicable which had been deemed impossible.
 ‘ I acknowledged, that which was born after the flesh, and
 ‘ had lived enslaved by wickedness, was of the earth ; but
 ‘ the new life, now animated by the Holy Ghost, began
 ‘ to be of God.’ *

LACTANTIUS. ‘ Lactantius’s esteem and authority in
 ‘ the church of God is but very small ; forasmuch as he
 ‘ was uninstructed in the Scriptures, and was furnished with
 ‘ a small share of Christian learning.’ †

EUSEBIUS. In the quotation from Eusebius, I feel myself
 opposed as a *Christian*, but not as a *Calvinist* : for were I an
 Anti-calvinist, if not also a Pelagian, I must decidedly protest
 against many of his tenets. He who forgets or denies our
 fall in the first Adam, is not likely to keep any fast hold
 of our recovery in “ the second Adam, the Lord from
 “ heaven.” — ‘ The Arians and Unitarians have always laid

* Cyprian, in Milner’s Ecclesiastical History, vol. I. p. 354, 355.

† Nelson’s Life of Bishop Bull.

‘claim to him, and of their opposers many have given him
 ‘up.—He seems to have been neither an Arian, nor an
 ‘Athanasian, but one who endeavoured to steer a middle
 ‘course, yet inclining more to the Arians, than to the
 ‘Athanasians. When he died, Acacius succeeded him in
 ‘the see of Cæsarea; a learned man, who had been his
 ‘disciple, and his intimate friend, and who was of the Semi-
 ‘arian party.’*—‘The pure Arians—and the Homoiousians,
 ‘or Semi-arians, (such as Eusebius, and Macedonius,)
 ‘both alike denied the divinity, and asserted the creation
 ‘of the Holy Ghost.’† Eusebius’s character as a scholar,
 and faithful historian, I am not concerned with; but as
authority in doctrinal discussions he is entitled to no regard.
 —I cannot think, that Anti-calvinists in general will be
 satisfied, to have it intimated, by quotations from writers,
 whose orthodoxy, in the great doctrines of Christianity, is
 very equivocal; and such quotations, as lead us far off
 from every thing peculiarly Christian; that Calvinism cannot
 be effectually refuted, except by the aid of Arians, or Semi-
 arians, Pelagians, and others, whose sentiments have always
 been considered as heretical. Such a method of argumen-
 tation, (grounded on human reasonings and authorities,) in fact
 leaves the Calvinist in full possession of all the evidences of the
 divine original of Christianity, as proof of his peculiar sentiments.

BASIL. The quotation from this father is not marked as
 opposed to Calvinism, or inconsistent with Christian doctrine;
 but we cannot claim him as an ally. Yet ‘Hear how Basil
 ‘speaks of faith: Faith draws the soul to a firm acquiescence
 ‘in the word, above all natural methods. Faith, which is not
 ‘the effect of geometrical conclusion, but *the result* of the
 ‘energy of the Spirit.’‡

* Jortin’s Remarks on Ecclesiastical History, vol. ii. p. 252, 254.

† Bp. Pearson on the Creed—Art. “I believe in the Holy Ghost.”

‡ Milner.

GREGORY OF NANZIANZUM. ‘Of all the fathers of the
 ‘fourth century, there was not in the opinion of Le Clerc, a
 ‘more moderate and a worthier man, than Gregory Nazianzen.’
 —‘St. Jerom one day asked St. Gregory to explain a difficult
 ‘place in the New Testament, *De sabbato secundo primo*.^{*}
 ‘Gregory answered humorously, I will explain it to you by and
 ‘by, in my sermon at church, where the applauses given to
 ‘me by all the audience shall compel you, in spite of yourself,
 ‘to understand what you understand not; or to pass for a
 ‘blockhead, if you are the only person there, who joins not
 ‘in admiring me.’—‘We see by this, that Gregory with
 ‘all his gravity, was of a cheerful temper, which also appears
 ‘in his epistles: we see also how much authority he had
 ‘over the people, and how little account he made of the
 ‘acclamations, which his eloquence excited. From this
 ‘passage, we might also perhaps infer, that he was not
 ‘always satisfied with the expositions which he gave to the
 ‘people. The same may be observed of St. Augustin: for
 ‘in his sermons he delivers some things, of which, as it
 ‘appears from his letters, he was far from being assured.’[†]

‘Go now, and establish articles of faith, or even inter-
 ‘pretations of Scripture, from the homilies of the fathers.’[‡]

‘Gregory was of the same opinion with Origen con-
 ‘cerning future punishments; that they were temporary,
 ‘and would terminate in the amendment of the sufferers.’[§]
 He held the doctrine of universal salvation.—But the
 Judge himself says, “These shall go away into everlasting
 “punishments, but the righteous into life eternal.”—How-
 ever heretical any one may be, in other respects, if he do
 but *seem* to ‘oppose the tenets of Calvinism,’ he immediately
 is hailed as a valuable ally! But,

‘Non tali auxilio, non defensoribus istis,
 ‘Tempus eget.’

* Luke vi. 1. Δευτερωπρωτω.

† Tillemont in Jortin.

‡ Jortin.

§ Ibid.

AMBROSE. There is extremely little in the quotations from Ambrose, that so much as seems to oppose the tenets of Calvinists. Any one of our learned and ingenious opponents, in modern times, would have said twice as much, in a couple of pages in *refuting* our sentiments, or in attempting to do it.—‘Ambrose, says Barbeyrac, had such an impetuous imagination, ‘that every thing served him for an argument.’*—He seems, however, to have had more just and spiritual views of Christianity, than many of the ancient fathers. ‘How shall ‘I hear thee say unto me, “He has loved much, and is “forgiven much?” I confess that my debts were greater, ‘than those of the penitent woman, and more was forgiven ‘me, who was called to the ministry from the noise of the ‘forum, and the terror of judicial administration. Yet, if ‘we cannot equal her, the Lord Jesus knows how to support ‘the weak, and to bring with himself the Fountain of living ‘water. He came to the grave himself. Oh, that thou ‘wouldst come to this my *sepulchre of corruption*, Lord ‘Jesus, and wash me with thy tears.† If thou weep for me, ‘I shall be saved. Thou shalt call me from the grave of ‘this body, and say, Come forth; and call forth thy servant. ‘Though bound with the chain of my sins, I am entangled ‘hand and foot, and buried in dead works, on thy call I ‘shall come forth free, and be found one of those, who sit ‘at thy table. It shall be said, Behold a man, taken from ‘the midst of secular vanity, remains in the priesthood, not ‘by his own strength, but by the grace of Christ. Preserve, ‘Lord, thine own gift. I knew myself unworthy of the ‘episcopal office, because I had given myself to this world: ‘but by “thy grace I am what I am:” the least of all ‘bishops: yet because I have undertaken some labour in ‘thy church, preserve in me this fruit; lest whom thou ‘calledst to the ministry, when lost, thou shouldst suffer to

* Jortin.

† It would have been more scriptural to have said, ‘with thy atoning blood.’

‘perish in that ministry. And particularly grant me the
 ‘spirit of sympathizing with sinners: that I may not proudly
 ‘chide, but mourn and weep; that while I deplore another,
 ‘I may mourn over myself, saying, “Tamar is more righteous
 “than I.”* Perhaps a young person may have sinned,
 ‘deceived, and hurried on into folly. We old persons sin
 ‘also. The law of the flesh rebels against the law of our
 ‘mind, even in us, whose duty it is to teach. “Tamar is
 “more righteous than I.” We blame the avarice of another:
 ‘let us remember, whether our conduct has been stained
 ‘with the same vice which dwells in our corrupt nature,
 ‘and let each say, “Tamar is more righteous than I.”†

‘The same may be said with respect to the vice of anger.
 ‘This is the way to avoid the severity of that just rebuke
 ‘of our Lord, concerning the mote and the beam. He who
 ‘rejoices in another’s sin, rejoices in the devil’s victory.
 ‘Let us rather grieve, when we hear that a man perishes for
 ‘whom Christ died. Let us repent, and hope for pardon by
 ‘faith, not as an act of justice—God wants not our money,
 ‘but our faith.’‡ The language of this quotation is fre-
 quently inaccurate; and there is a lamentable want of reference
 to the righteousness, atonement, and intercession of Christ,
 and of “redemption by his blood, even the forgiveness of
 “sins.” The ‘Holy Spirit, who sanctifies all the elect people
 ‘of God,’ is not mentioned: and the way, in which the
 writer speaks of his own sins, is incautious, and capable of
 being misconstrued, as palliating the evil of sin, and quieting
 the conscience of those, who live in habitual and actual
 transgression, by the confessions of an eminent minister;
 who only meant, that the same evils dwelt in him, and might

* Gen. xxxviii. 26.

† As soon as Ambrose entered the ministry, he gave to the church and to the poor, all his gold and silver: he gave also his lands to the church, reserving the annual use of them to the use of his sister Marcellina, during her life.

‡ Ambrose in Milner.

occasionally prevail; and that, all things considered, this might be more heinous in him, than the crimes which he was called to reprove; and that therefore he ought to do it with humility, tenderness, and sympathy. "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."* The whole, however, shews more of the contrite spirit; the simple dependence on the mercy and grace of the Lord Jesus; and the loving, tender, and compassionate mind of a true Christian and minister, than we generally meet with, in these ancient fathers.

JEROM. This celebrated father, was ingenious, learned, acute, assiduous, injudicious, fanciful, impatient of contradiction, and vehement in controversy; exceedingly superstitious, and a miserable expositor of Scripture. Yet, after all, though his general views are certainly Anti-calvinistick, especially, in that he every where, (as far as these quotations go,) ascribes the beginning of conversion to man's good use of free will, and not to special preventing grace, "working in us to will;" yet he is not very hostile to many of our sentiments, when well understood. There is also far more of what is peculiarly Christian in his writings, than in those of many of the preceding fathers; and the Christian world is under very great obligations to him, for his labours, in giving and revising translations of the Holy Scriptures.

WILLING UNWILLINGNESS.

'To do those things which they are unwilling to do.'†

Even Homer may teach those, who do not understand the apostle, that *willingness* in one sense, and *unwillingness* in another, are compatible; and that circumstances may induce a man to do *voluntarily*, what he was otherwise habitually most unwilling to do. Καὶ γὰρ ἐγὼ σοὶ δακὰ ἔχων,

* Gal. vi. 1. † Jerom, Ref. 384.

αἰκιστοῖς γὰρ δούλω, *I voluntarily gave up this city to thee, yet with an unwilling mind.** Thus the person who speaks in the seventh of Romans was habitually *ἑκων, αἰκιστοῖς γὰρ δούλω, Voluntary, but with an unwilling mind.* He knows little of human nature, who is not aware, that a large proportion of men's actions are performed with this unwilling willingness; not by compulsion, yet contrary to a man's habitual judgment and inclination, as well as conscience. 'I really could not refuse him.' 'I could not, as I was circumstanced, do otherwise.' And he knows as little of vital experimental religion, who is not aware, that a considerable proportion of the actions, even of pious men, though by no means the effect of compulsion, are contrary to their previous purposes, resolutions, and habitual character. These are therefore reflected on with shame and remorse, as done against their judgment and conscience. Judas acted in character when he betrayed Christ deliberately and purposely: but Peter, trusting in his own heart and the strength of his resolutions, was, through the weakness and sinfulness of human nature, induced by the power of temptation, to deny his Lord, contrary to his habitual character, and fixed purpose and resolution, both before and afterwards. In Peter's case, but not in that of Judas, "it was not he, but sin, which dwelt in him."—The text, on which Jerome grounds his observation,† seems only to mean, that hasty vows prove occasions to temptation, and should be avoided. "For thus the mouth causes the flesh," or the depraved nature, "to sin:" Nor does it appear at all to relate to the subject under consideration.

AUGUSTINE. 'The wicked, who have faith. *Fidelium iniquorum.*‡

What a lamentable thing it is, that in every age there

* Iliad, iv. 43.

† Ecc. v. 6.

‡ Augus. Ref. 425.

should be great numbers, to whom this description in some sense may be applied! They assent to the truth of Christianity in general, and to many of its doctrines: they are not infidels; they have a notional faith, but they are wicked men; that is, they live in the habitual practice of sin, and neglect of their duty to God and man, and are worldly, and ungodly, and selfish, in their whole conduct. There are no doubt many of this description among Calvinists; but there is, at least, as large a proportion among Anticalvinists; and especially among those, who oppose the doctrine of justification by faith, and salvation by grace *alone*. They profess to depend on good works, yet neglect to practise them; as if the very scarcity of them would enhance their value! Yet they encourage themselves in this strange inconsistent course of life, by a presumptuous reliance on the mercy of God; and soothe their consciences by the idea, that, as professed Christians, they shall not be judged by the strict and holy law of God, but by some milder and more pliable rule! What millions of these antinomian professors of Christianity are there at this day, in the visible church!

‘Even if he should happen to fulfil all, which *seems just in the sight of men*,—God condemns this presumption, and boast of pride.’—‘Presume not on your own righteousness to reign:’ (that is, as your title to the kingdom of God:) ‘Presume not on the mercy of God to sin.’ There is not one clause, in the whole passage, that does not coincide with the views of most Calvinists on these subjects, especially those of the evangelical clergy. Even among such Calvinists, or others, as hold evangelical doctrines, in a manner which is justly considered as Antinomian; very few indeed would adopt the language, which Augustine puts into the mouths of Antinomians of his day. But I may be bold to say, that Great

Britain produces no set of men, who more decidedly, particularly, and constantly, testify against this perversion of the gospel, and every variety of it; by sermons and publications of various kinds; than the evangelical clergy. It would be easy to prove this by quotations; but the appeal is made to our printed works in general; some of which, at least, our opposers ought to read carefully, before they undertake to confute or condemn us.—“Let
“no man deceive you with vain words,”—except you
‘are partakers of repentance, and “bring forth fruits meet
“for repentance,” all your religion is vain, your hopes
‘presumptuous, and your destruction inevitable, whatever
‘other attainments, gifts, or experiences you may have
‘to boast of, or to buoy up your confidence.’—‘All
‘other appearances, (of repentance,) whether of terror issuing
‘in self dependence, and neglect of Christ; or of sup-
‘posed evangelical humiliation, issuing in professed de-
‘pendence on Christ and free-grace, while sin is not ab-
‘horred and avoided, nor holiness loved and practised, are
‘superficial and hypocritical.’ ‘Let no repentance then sa-
‘tisfy any man, which does not endear Christ and universal
‘holiness; and divorce the heart from every sin, especially
‘that which was before the customary and beloved sin.’—
‘Though God is “rich in mercy;” though there is plenteous
‘redemption in the blood of Christ; yet neither the mercy
‘of God, nor the blood of Christ, will avail for any except
‘the penitent: to others all the threatenings of the law
‘alone belong; nor have they any part or lot in the
‘gospel; except the deeper condemnation, of neglecting so
‘great salvation, and abusing the mercy of God, and the
‘redemption of Christ, into an encouragement to continue
‘in sin.’*—‘Every serious student of the Scriptures must
‘have observed, that they always represent repentance and

* Discourse on Repentance, by the Author, first published 1785.

'faith as inseparably connected.'—'True repentance is a be-
 'lieving repentance, true faith is a penitent faith.'—'Faith
 'comes at the Lord's call, uses his appointed means, waits
 'in his way, stays his time, perseveres under every delay
 'and discouragement. "Lord, to whom shall we go? thou
 "hast the words of eternal life." The wise man* is the
 'true Christian: his faith is living and obedient, and raises
 'a permanent structure, which all the storms of life and
 'death shall assail in vain. But foolish men professing to
 'build on the tried Foundation which God hath laid,
 'deceive themselves with notions, and with a dead faith;
 'their presumptuous confidence and disobedient profession
 'will make way for the awful fall of their fair but
 'baseless edifice in the great decisive day; and unutterable
 'anguish and despair will seize on them—when the angry
 'Judge shall leave them speechless, while with an awful
 'frown he will say, "I never knew you: Depart from me,
 "all ye workers of iniquity."†—'What a wonderful sight is
 'in this chapter‡ set before us! The long expected seed,
 'the child of promise, the well beloved Isaac, now grown
 'up to maturity, and entwining every day more closely
 'round the tender affections of his parents, of which he
 'was justly deserving; nay, the church's hope, and the
 'declared progenitor of him, "in whom all the families of
 'the earth are blessed," bound, laid on the altar, and
 'mildly expecting the fatal blow from the hand of his
 'loving father; who, with collected firmness and intrepid
 'resolution, takes the knife to shed his blood, and prepares
 'immediately to kindle that fire which is to consume him to
 'ashes! For this singular conduct Abraham could render
 'no other reason, but the express command of God: nor
 'was there any other principle of obedience to that extra-

* Matt. vii. 24—27.

† Warrant and nature of faith, by the same.

‡ Gen. xxii.

‘ ordinary command, (an obedience never equalled by mere
‘ man,) but *faith*: an unshaken belief of the Lord’s testi-
‘ mony; a firm expectation of the accomplishment of his
‘ promises; and a full confidence in his wisdom, power, and
‘ love. Though the command seemed to run counter to
‘ those promises, Abraham knew, that it only *seemed* to do
‘ so; and the Lord would take care to glorify his own
‘ faithfulness. He had received Isaac from God, who had
‘ a right to dispose of him: honour and comfort were in
‘ this path; and, though untried before, with undaunted
‘ constancy he walked in it.—Hear this, ye inattentive ob-
‘ jectors, who traduce the doctrine of salvation by faith, as
‘ inimical to practical godliness. Go, and upon your prin-
‘ ciples equal or exceed this obedience: till then be dumb;
‘ or allow, that though you understand it not, this appa-
‘ rently weak principle produces effects beyond comparison
‘ prodigious. But hear this likewise, ye abusers of this most
‘ holy faith, whose conduct merits still deeper indignation;
‘ who “say you have faith,” yet cleave to your sins,
‘ renounce not the world, deny not yourself, refuse the cross,
‘ are lovers of yourselves, of pleasure, of money, more
‘ than lovers of God; and, instead of parting with a deserv-
‘ edly beloved Isaac at God’s command, like Judas, kiss
‘ Christ, and sell him for a few pieces of silver, or some
‘ vile sensual gratification! Here then compare your
‘ faith with Abraham’s; and acknowledge, that you are no
‘ genuine sons of this father of the faithful; but that your
‘ faith is dead, your hope presumptuous, and that Abraham
‘ disowns and is ashamed of you. In plain language,
‘ nothing but faith will carry a man through with unre-
‘ served obedience, in every possible trial; and that is no
‘ true faith, which perseveres in refusing to obey a plain
‘ commandment, in any case whatever. “Ye are my

“friends, if ye do whatsoever I command you.”*—The quotation, made from Augustine, cannot so much as seem contrary to the tenets of Calvinists; except as Calvinists are supposed to neglect warning men, against perverting the gospel into an encouragement to sin: so that I hope I may be excused in adducing these quotations, from books, published many years ago; and shewing that we do not fail to caution men in this respect, at least as energetically, as any of the ancient fathers. I trust the reader will excuse me for making these quotations from my own writings; which I could do with less expence of time, than from those of my brethren. And I am confident, that the evangelical clergy in general, will approve these warnings, and, as far as our argument is concerned, be willing that they should be considered as their own.—That this their regard to holy practice, even abounding in every good work, is not only “in word and in tongue, but in deed “and in truth;” the appeal may safely be made to the publick at large.

CHRYSTOM. The copious extracts from Chrysostom, occupying fifty-three pages, imply that his Lordship lays great weight on his testimony; and I am willing to allow, that, as far as these quotations go, he is almost uniformly hostile to the tenets of Calvinism; and in many of them equally opposed to the grand doctrines of Christianity, as held by numbers who are not Calvinists, in the most general acceptation of that term.—Augustine says of Chrysostom, that before Pelagius appeared, he was incautious in speaking about grace and free-will. *Securius loquebatur Johannes*. It would have been well, if, like Augustine, he had afterwards published his retractions. I have not, however, learned, that he did any thing of the kind: yet it is probable, that

* Practical Observations on Gen. xxii. Family Bible: written 1788.

as Chrysostom, (even as it appears from these quotations,) like most popular orators, was prone to forget at one time, what he had maintained at another; a Calvinist, if he had leisure and thought it worth while, might produce passages from him, bearing far more of an evangelical stamp, more like Christianity, and less like pagan philosophy and ethicks.

While remarking on his Lordship's own words, I always found something, on which to make observations, either on one side or the other: but I must say, there is something so vague, and unmeaning, and destitute of all appearance either of scriptural proof, or logical argument, in the quotations, that I feel no inducement to dwell upon them. I can only state, that they give all the glory to the free-will of man of every thing good in man, and none of it to the special grace of God. Nor would an ordinary reader, so much as suspect from them, that there were, in scripture, the glad tidings of full and everlasting salvation, from guilt, and sin, and misery, for the vilest rebel and apostate; who came, by faith in the divine Redeemer, to seek this unspeakable blessing.

HARDENED. 'That he may alarm the hearers, he says, "he hardened." *—Does then God speak what is not true to alarm mankind? This is often intimated, in respect of the threatenings of everlasting punishment; but a more dishonourable suggestion respecting God, or one more pernicious to mankind, can hardly be conceived. Giving such alarms concerning evils, which it is known will never come, may suit the narrow policy of man; but it at least borders on blasphemy to ascribe it to God. I take this opportunity to say, that scarcely any modern Calvinist ventures to use the energetick and unqualified language of Scripture, on this awful subject, without pausing, to give explanation,

* Chrys. Ref. 495, 496.

or to affix some limitation to its meaning. So far from going beyond the "oracles of God," in our language, we hesitate at using the express words of Scripture, when we speak of God's hardening the hearts of men. This is a consideration, not unworthy the notice of those, who labour to put a favourable construction on the language of the sacred writers; but affix the worst which they can devise to our words, though in themselves much less energetick. —Only let our language be interpreted by the same rules, which would be applied to that of Moses and St. Paul, respecting Pharaoh; and the objections against us, at least on this ground, must vanish. Calvin thought those blameable, who declined using the strongest language of Scripture, without comment: and so did many of his contemporaries and successors.

REMARKS ON THE SIXTH CHAPTER.

Quotations from the Ancient Fathers of the Christian Church, for the purpose of proving that the earliest Heretics maintained Opinions greatly resembling the peculiar Tenets of Calvinism.

I SHALL only add to what has been adduced before respecting it, that the whole accusation of this chapter is entirely unsubstantiated; and every impartial person (nay, many who are in some respects far from impartial,) on carefully examining the evidence, without hesitation, will bring in the verdict, 'Not guilty.'

REMARKS ON THE SEVENTH CHAPTER.

Quotations from the works of Calvin.

HAD his Lordship avowed the purpose of refuting Calvin, or such doctrines contained in Calvin's works, as he deemed erroneous, and of bad tendency: quotations from this author, either as here adduced *in the mass*, at the beginning of the work, or as prefixed to each chapter, containing the obnoxious tenets, which were about to be refuted, would have been highly proper; and have given a lucid introduction to the whole design, or to each part of it. But, as it is most certain, that his Lordship did not intend to refute Calvin, or his immediate disciples, exclusively; but modern Calvinists, and the evangelical clergy in particular; it may be doubted how far it is *fair*, thus to adduce the most objectionable passages from this writer, as uniformly maintained by us.—But, not to insist on this, it is probably the first instance, in the annals of literature or of polemical divinity, for an author to reserve the tenets, which he undertook to refute, till he had almost closed his refutation of them! Hitherto we have been in a measure of doubt and perplexity what opinions the writer intended to refute; but when the whole argument seems closed, then, and not before, come in the crimes alleged against the culprits: and concerning which witnesses have been produced, and counsellors have pleaded, and the court and attendant company have listened, without clearly knowing, what was alleged, or of what crime the accused persons were supposed to be guilty. This is, I must think, an uncommon method of procedure: but, though it seemed worthy of notice, I am

by no means disposed to complain of it, since it certainly affords the prosecutor little advantage.

‘ We were elected from eternity, before the formation of the world, from no merit of our own, but according to the purpose of the divine pleasure.’*

I suppose that scarcely any man, who has heard of Calvin, does not know that this was his sentiment; and in this he surely coincided with the apostle of the Gentiles. “According as he has chosen us in him, before the foundation of the world, *that we should be holy*, and without blame before him in love.” “There is a remnant, according to the election of grace: and if by grace, then it is no more of works.” “Who hath saved us, and called us with an holy calling; not according to our works, but according to his purpose and grace, which was given us in Christ Jesus before the world began.”† ‘Predestination unto life is the everlasting *purpose* of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation, those whom he had chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. (*Ut vasa in honorem efficta.*)’‡ “Vessels of mercy, which God had afore prepared unto glory.”§ The same kind of criticism, which explains these words, of any thing, except eternal gratuitous election to everlasting life, might also with equal success be employed on those of Calvin. Let both be interpreted by *the same rules*, and they must both mean the same thing. Either Calvin’s words do *not* express the obnoxious doctrines, or the words of the Apostle and of our church *do* express it.

* Calv. Ref. 538.

† Rom. xi. 5, 6. Eph. i. 4. 2 Tim. i. 9.

‡ Art. xvii.

§ Rom. ix. 23.

‘Is it not wonderful, that any one should ascribe to
 ‘the God of all mercy a decree which he himself confesses
 ‘to be *horrible*? And yet it must be acknowledged, that
 ‘Calvin was a man of piety, and of considerable talent and
 ‘attainment. To what absurdities and inconsistencies will
 ‘not the human mind be carried by a blind attachment to
 ‘system.’

Horrible decree. HORRIBLE—*Dreadful, terrible, shocking, hideous, enormous.* (Johnson.)—HORRIBILIS. 1 *Rough; rugged*; 2 *Horrible, terrible, dreadful, frightful.* *Horribile visu, portenta sequuntur.* 3 *Weighty, severe.* 4. Also, *Awful, reverend.* (Ainsworth.) The English word commonly suggests the idea of moral evil, as *horrible wickedness*: but the Latin word has no such meaning associated with it; and merely signifies *tremendous, awful, reverend*, to be viewed with terror, or with reverence, or both combined. “Horror
 “hath taken hold of me, because of the wicked, which
 “forsake thy law.* “On the wicked he shall rain an
 “horrible tempest.”† “It is a fearful thing to fall into
 “the hands of the living God.”‡ This might with equal propriety have been rendered, “It is a horrible thing, &c;” if precisely the same idea be annexed to the word *horrible*, as to *horribilis*. Both the Vulgate and Beza translate it *horrendum*. The same word is translated by Beza *horrendum*, and by the Vulgate *terribile*, in another place.§ “Reverend is his name, (φοβερον.” Sept.) There can, therefore, be no doubt, but that Calvin, or any other learned man, not used to that association of ideas, which the frequent use of the English word *horrible* has occasioned, would without hesitation, call the sentence to be denounced against

* Ps. cxix. 53.

† Ps. xi. 6.

‡ Heb. x. 31. φοβερον, φοβερος, *terrificus, terribilis, horribilis, formidolosus.* (Hederic.) *Horrendus.*

§ Heb. xii. 21. *terribilis.* (Leigh.)

the wicked at the day of judgment, "Depart from me, ye
"cursed, into everlasting fire, prepared for the devil and
"his angels," *horribile judicium* or *decretum*: a sentence
to be contemplated with solemn awe, with holy reverence,
yea, with horror of mind; and not to be thought of, as
involving the eternal doom of unnumbered millions, without
the soul shrinking back from the tremendous idea, which
it is suited to excite. This, it is presumed, most learned
readers will allow, was Calvin's meaning, in using the words
horribile decretum. 'Is it not wonderful,' (would he who
denies the doctrine of everlasting punishment, exclaim,) 'that
'any one should ascribe to the God of all mercy,' and to
the most loving Saviour, a sentence to be pronounced at
the day of judgment, 'which he himself confesses to be
'horrible? Yet' many persons 'of piety, and of consi-
'derable talent and attainment have done this. To what
'absurdities and inconsistencies will not the human mind be
'carried by a blind attachment to system!'—It is, however,
gratifying to hear his Lordship allow Calvin to have been
'a man of piety:' but 'a man of piety' could never
intend to ascribe to the glorious God, a decree, which he
considered as *horrible, in a moral view*, and implying any
thing contrary to perfect justice and goodness. And it is
much easier to say, that Calvin's attachment to his system
was *blind*, than to refute that system. Probably, Calvin
spent more years, in studying the Scriptures, with constant
prayer for the promised teaching of the Holy Spirit, than
many who exclaim against him and his doctrine, have done
months, nay, weeks. To select passages, in a measure
exceptionable, from such copious works as those of Calvin,
may not be very difficult: but to follow him in his train
of argument from one end to the other, even of one of his
books, and satisfactorily to answer him, *Hic labor, hoc
opus est!*

‘ Calvinism, in reality, will not bear defalcation, or admit
‘ of partial adoption. It has at least the merit of being so
‘ far consistent with itself. Its peculiar doctrines, considered
‘ as a system, are so connected and dependent upon each
‘ other, that if you embrace one, you must embrace all;
‘ and if the falsehood of one part of the system be proved,
‘ the whole falls to the ground. I cannot but suspect that
‘ many Calvinists deceive themselves more than they deceive
‘ others. They seem not to take a complete view of their
‘ own system. They contemplate certain parts, and keep
‘ others entirely of sight. They dwell with pride and satis-
‘ faction upon the idea, that they themselves are of that
‘ small number whom God has predestinated to salvation,
‘ without reflecting that it is *incompatible* with the character
‘ of an infinitely just and merciful Being, to consign the
‘ far greater part of his rational creatures to inevitable and
‘ eternal torment. They flatter themselves that their own
‘ conduct is governed by divine grace, though it may be
‘ denied to others, who have an equal claim to the favour of
‘ their Maker. They cherish the persuasion, that the infal-
‘ lible guidance of the Spirit will ultimately lead them to
‘ heaven, though they may occasionally sin, without con-
‘ sidering that irresistible grace must be equally *inconsistent*
‘ with human freedom, and with the violation of the com-
‘ mands of God.*

Why may not the opinions of Calvin be in part scrip-
tural and in part unscriptural, as well as those of any
other uninspired man? Who conferred this most extraor-
dinary prerogative on him, above all other men in any age
or nation? No uninspired man can be supposed infallible;
and if fallible, he may err, and why must his whole system
fall to the ground, if the falsehood of some things be admitted?
And why are we inhibited from distinguishing between his errors,

and his well grounded opinions? What evidence from Scripture, from reason, from common sense, can be adduced in support of this *assertion*? Was ever any man so erroneous, that he maintained no one truth? Must that one truth be rejected because he held it? Does his Lordship hold no tenet in common with Calvin? And if he does, is he bound on that account to adopt Calvin's whole creed? or to renounce that one tenet?—But 'it has at least, the merit of 'being so far consistent, &c.'—So said Dr. Priestley. He stated supralapsarian Calvinism: 'And,' said he, 'this is 'consistent, however absurd: but between this and *rational* 'religion, there is no consistent medium.' It is well known, that Dr. Priestley's *rational religion* fell much below the ordinary standard of Socinianism, and approximated to Deism. Is there then no medium between supralapsarian Calvinism, and Dr. Priestley's *rational religion*? May we class all, who depart from the former, among the disciples of Priestley? No, we may not: nor ought we, for the very same reasons, to be charged with holding all the tenets of Calvin. Dr. Priestley's *assertion* was as good an argument, as any other man's *assertion*, but assertion is not proof. Suppose the consistency, spoken of, does actually exist, must we be condemned for inconsistency? Alas! what writer, on this ground, will escape condemnation? Must we be forced, against our judgment and conscience, to embrace all, if we embrace one doctrine of the system?—His Lordship has ranked various doctrines, which have generally been considered, as common to Calvinists and Arminians, among those, which he has undertaken to refute: and must a man either give up all these doctrines, totally, or adopt a supralapsarian Calvinistick creed, without the least reserve; under the charge either of prevarication and hypocrisy, or self-deception. What may *appear* to be consistency, however, is not our object, but truth; which, if we can but attain,

we shall not fear being found *really* inconsistent. Metaphysical speculations are often employed, to supply the supposed deficiency of revelation, and to make the system appear consistent. As a metaphysician I may approve the logical conclusion; when, as a theologian, I must add, 'It is not a part of revelation, and I must exclude it from my creed, from my publick instructions, nay, from my thoughts, as far as possible. For not *reason*, but *revelation*, is the standard of truth. "Secret things belong to God." Not one step dare I proceed, except as the Scripture leads the way; and it appears as much an act of submission to the divine teaching, to be willingly ignorant of what God has not revealed, as to receive with the simplicity of a little child what he has revealed.'

'In order to know the mind of the Spirit, the communications of the Spirit, and the expression of those communications in written language, should be consulted. These are the only data, upon which the enquiry should be instituted. But, no. Instead of learning the designs and character of the Almighty from his own mouth, we sit in judgment upon them; and make our conjectures of what they should be, take the precedence of what they are.'—'What thinkest thou?' is made the principle of their creed.—'Let the principle of 'What thinkest thou,' be exploded; and that of 'What readest thou,' be substituted in its place.' (*Chalmers.*)—Who can avoid, in this respect, recollecting, the frequent recurrence in the New Testament of "What readest thou?" "Have we not read?" &c. Man must learn the truth, as it comes from God, by reading, understanding, and believing the word of God; and not by abstract reasoning and speculation.

'As there is a foolish wisdom, so there is a wise ignorance, in not prying into God's ark, nor inquiring into things not revealed. I would know all that I need, and all

‘that I may; but I leave God’s secrets to himself. It is ‘happy for me, if God makes me of his court, though not ‘of his council.’*—It is obvious enough for each party to *suspect*, that those of the other party ‘deceive themselves:’ but it would be more salutary to suspect ourselves, and to pray earnestly to God to preserve us from the fatal effects of our disposition to “trust in our own hearts,” “which are “deceitful above all things, and desperately wicked.” It is equally *natural* to charge one another ‘with pride and ‘self-complacency:’ but God alone is able to determine on which side pride and self-preference most predominate; and with him we leave our cause.—If some of us ‘have not a ‘complete view of our own system:’ it must be owing either to natural incapacity, or to some judgment of God in leaving us to be blinded. The author, for one, has studied theological subjects, and the Scriptures especially, (he trusts he may say without arrogance,) most indefatigably, and to almost the entire exclusion of all other subjects and pursuits, for nearly forty years: He has endeavoured to view each part, minutely, separately, and in connexion with every other part: and he who searches the heart knows, that in all his studies, his prayer has constantly been offered to the Giver of all wisdom, to free and purify his intellectual eye, from all the darkening effects of prejudices and corrupt passions; and to make him ‘of good understanding in the ‘way of godliness.’—‘A just and merciful God cannot ‘consign’ any part, either greater or smaller, of ‘his rational ‘creatures to inevitable and eternal torment,’ or to the least degree of punishment, except they deserve it by their sins: and, if they do, he might justly consign the whole to eternal misery; indeed nothing but mercy and grace rescues any of them from it. Provided we use the appointed means, we may expect that our conduct will be guided and governed

by divine grace, though it be denied to others, who do not use the appointed means. But if the special preventing grace of God, which inclined us to use these means, should incline others also, the same divine guidance and assistance will be equally vouchsafed to them.

I shall now dismiss this part by stating, very briefly, in what particulars, as it appears to me, Calvin varied in his doctrine from that of our articles and liturgy; I mean, as to election and reprobation: for in other particulars I discern no variation.

1. He frequently uses the terms *reprobate* and *reprobation*, which are carefully avoided in our articles and liturgy.

2. He dwells much more frequently and copiously on the subject of reprobation, and on the *reprobate*, than any of our authorized books do, and also far more than the Holy Scriptures do.

3. He sometimes speaks, or seems to speak, of *reprobation*, as being the absolute decree of God, independent of man's *foreseen wickedness*, and *gratuitous* even as the decree of election.

4. In resolving this into the absolute sovereignty of God, he does not, with any thing like sufficient *explicitness*, shew this sovereignty to be that of infinite wisdom, justice, truth, and love: and he often reasons, as if whatever, as he supposes, God decreed or did, was right, because he decreed it, or did it: instead of maintaining that God can decree, or do nothing, on account of his absolutely perfect unchangeable holiness, which is not, in itself, perfectly just and holy. Of these contentions, I see no trace in our authorized books.

5. To render his system consistent, as he supposes, he occasionally intrudes into things not revealed; and speaks of God's decree, concerning the fall of man, and other things connected with that awful event, as strongly, as if he could

produce scriptural proof of every particular position. And, consistently with this, he sometimes speaks, or seems to speak, of election and reprobation, as relating to men as creatures, and not as fallen creatures.

6. He on some occasions so labours the argument about all good in man being from God's electing love; as to lose sight of the effects of that grace, which God imparts, as the fruit of his electing love, by which his chosen people, 'through grace obey his calling;' and strive, and labour, and "work out their salvation with fear and trembling;" and become diligent and "fruitful in every good work." Not that Calvin was in the slightest degree tinctured with antinomianism, for he was a most practical divine. But, as many others do, in the earnestness of controversy, he lost sight of one part of Christianity in contending for another; and put it in the power of his opponents, to select detached passages from his works, which are capable of being misunderstood, misrepresented, or perverted to bad purposes. Now I see nothing of this kind, in any of our authorized books: and just as far as they differ from Calvin, so far do I; and I am confident, so far do likewise most of my brethren.—But that man, who will take the pains to read Calvin's writings, or any considerable part of them, and not judge from a selection of the most exceptionable passages, disjointed from their connexion, and the argument insisted on, will form, even though a decided Anticalvinist, a far different judgment of him, as an able and a very practical Theologian, than those who have not read him can do. For the impression made by the extracts which his Lordship has adduced, of the most exceptionable passages collected together; and that made by reading his works, are widely different: as such passages, even when disapproved, seem to the reader of his works *lost* among other matter in abundance, of a superior order of genuine excellency.

LAMBETH ARTICLES.

As I have not, in my scanty library, any books from which I can collect a full, impartial, and satisfactory history of these articles; I shall not republish any thing which the first edition contained about them: for the mistakes, into which I was led concerning the articles of the Synod of Dort, (as I shall soon state to the reader,) is a warning to me, not to hazard an opinion, without more adequate information.—As his Lordship introduces the Lambeth Articles by saying; ‘At Lambeth, on the 10th of November 1595, ‘these articles were agreed on in *the following words*:’ I take it for granted that the annexed articles are, in reality, the Lambeth Articles, or an exact translation of them; and not merely an abridgment, or compendium. I shall therefore insert them without comment.

‘1. God from eternity hath predestinated certain men
‘unto life; certain men he hath reprobated.

‘2. The moving or efficient cause of predestination unto
‘life, is not the foresight of faith, or of perseverance, or
‘of good works, or of any thing that is in the person
‘predestinated, but only the good-will and pleasure of
‘God.

‘3. There is predetermined a certain number of the
‘predestinate, which can neither be augmented, nor di-
‘minished.

‘4. Those who are not predestinated to salvation, shall be
‘necessarily damned for their sins.

‘5. A true living and justifying faith, and the Spirit of
‘God justifying, is not extinguished, falleth not away;
‘it vanisheth not away in the elect, either totally or
‘finally.

‘6. A man truly faithful, that is, such a one who is endued
‘with a justifying faith, is certain, with the full assurance

‘ of faith, of the remission of his sins, and of his everlasting
‘ salvation by Christ.

‘ 7. Saving grace is not given, is not granted, is not com-
‘ municated to all men, by which they may be saved if
‘ they will.

‘ 8. No man can come unto Christ, unless it be given unto
‘ him, and unless the Father shall draw him; and all men
‘ are not drawn by the Father, that they may come to
‘ the Son.

‘ 9. It is not in the will or power of every one to be
‘ saved.’

I perfectly coincide in opinion with his Lordship, that the persons concerned in passing these articles, acted without any legal authority; and the case would have been the same, had both the archbishops and all the bishops, and dignitaries, in the nation, concurred in the transaction. They would have been authorized to draw up articles, and propose them to the Parliament: but, unless sanctioned by King, Lords, and Commons, in parliament assembled, they had no authority to enforce subscription to them; and they were justly deserving of the frown of their sovereign for their presumption.

It is evident, that Anticalvinism began, about this time, to prevail in the university of Cambridge, and elsewhere in the church of England; and that, by a rapid progress it spread so widely, that, at length, the great body of the clergy seem wholly to have forgotten the doctrinal articles, which they were continually subscribing, or requiring others to subscribe. To a zealous Anticalvinist, this must of course appear, as the ‘breaking forth of the genuine doctrine of
‘ the church, through the clouds of Calvinism, wherewith
‘ it was before obscured, and its shining forth *again* in its true
‘ lustre.’ It is, however, remarkable that his Lordship should

date the progress of Calvinism in England, nearly from the same period, when his historian Heylin says: 'The genuine doctrine of the church began then to break through the clouds of Calvinism, wherewith it was before obscured, and to shine forth again in its former lustre.'* This was in 1595, and James I. came to the throne 1603: so that, according to this statement, the beginning of the revival of Anticalvinism was soon terminated. Yet, in fact, the progress of Arminianism in the church of England may properly be dated from the time, which Heylin fixes. As to the Lambeth Articles, which never had any authority, and which few at present so much as wish that they had; I do not see that modern Calvinists, or the evangelical clergy, have any more to do with them, than with the decrees of the council of Trent.

ARTICLES OF THE SYNOD OF DORT.

'The Articles of the Synod of Dort, Heylin introduces in this manner:—' Because particular men may sometimes be mistaken in a public doctrine, and that the judgment of such men, being collected by the hands of their enemies, may be unfaithfully related; we will next look on the conclusions of the Synod of Dort, which is to be conceived to have delivered the genuine sense of all the parties, as being a representative of all the Calvinian Churches of Europe, (except those of France), some few Divines of England being added to them. Of the calling and proceedings of this Synod we shall have occasion to speak further in the following chapter. At this time I shall only lay down the results thereof in the five controverted points (as I find them abbreviated by Dan. Tilenus) according to the heads before mentioned in summing up the doctrine of the Council of Trent.' †

A few things may here be noted.—Is it very probable,

* Ref. 565.

† Ref. 566.

that such decided Anticalvinists, as Heylin and Collier should be impartial, in their account of this celebrated synod?—Is it to be supposed, that there was no difference of sentiment among the persons, of whom it was composed?—Were four divines an adequate representation of all the Calvinists in England? Did not one, or more, or all of these four, dissent from the decisions of this synod? Were other protestant countries represented in any great degree more adequately? Were not the leading men greatly embittered with personal enmities, and the spirit of persecution and resentment? Did not political interests, and the spirit of party, still more embitter the spirits, or sway the deliberations and conclusions of the synod? And, therefore, are all the Calvinists, who lived at that time, or who now live, or whoever shall live, to be judged according to the proceedings of the Synod of Dort? It would be no difficult undertaking, by such a procedure, to fix very heavy charges on the whole body of Anticalvinists in Europe, and in the world: but attempts of this kind prove nothing; except a disposition to act the part of a special pleader in the controversy, rather than that of an impartial judge. Instead, however, of what I before published, as Remarks on this part of the Refutation; I shall insert a literal translation of the articles of the synod of Dort itself, as contained, in *Sylloge Confessionum*, &c. Oxford, 1804.—As I had met with the same abstract of the articles of this synod, in other publications, more favourable to Calvinism, than the Refutation; I had no suspicion that those adduced by his Lordship were not the real articles of the synod, but an abbreviation, (yet with several clauses also added,) an abbreviation by avowed opponents. I therefore made remarks on them, as genuine, which I have since found to be wholly inappropriate, and such as led me to censure unjustly, the *venerable* theologians which constituted that synod; for such no doubt they were, though not

infallible. The Christian Observer first excited a suspicion that these were not the real articles of the synod; and led me to enquire after a copy of those articles, which are indeed immensely more discordant with the abbreviation, than I could have previously imagined. But let the attentive reader judge.

CHAPTER I.

Of the Doctrine of Divine Predestination.

Art. 1. As all men have sinned in Adam, and have become exposed to the curse and eternal death, God would have done no injustice to any one, if he had determined to leave the whole human race under sin and the curse, and to condemn them on account of sin; according to those words of the Apostle, "All the world is become guilty before God." Rom. iii. 19. "All have sinned, and are come short of the glory of God." 23. And "The wages of sin is death." Rom. vi. 23.

2. But "in this is the love of God manifested, that he sent his only begotten Son into the world, that every one who believeth in him should not perish, but have everlasting life." 1 John iv. 9. John iii. 16.

3. But that men may be brought to faith, God mercifully sends heralds of this most joyful message, to whom he willeth, and when he willeth, by whose ministry men are called to repentance, and faith in Christ crucified. For "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Rom. x. 14, 15.

4. They who believe not the Gospel, on them the wrath of God remaineth: but those who receive it, and embrace the Saviour Jesus with a true and living faith are, through him, delivered from the wrath of God, and endowed with the gift of everlasting life (*ac vitâ æternâ donantur*).

5. The cause or fault of this unbelief, as also of all other sins, is by no means in God, but in man. But faith in Jesus Christ, and salvation by him, is the free gift of God: "By grace are ye saved, through faith, and that not of yourselves, *it is* the gift of God." Eph. ii. 8. In like manner, "It is given you to believe in Christ." Phil. i. 29.

6. That some, *in time*, have faith given them by God, and others have it not given, proceeds from his *eternal* decree; "For, known unto God are all his works, from the beginning of the world." Acts xv. 18. Eph. i. 11; according to which decree, he graciously softens the hearts of the elect, however hard, and he bends them to believe; but the non-elect he leaves, in just judgment, to their own perversity and hardness. And here, especially, a deep discrimination, at the same time both merciful and just, a discrimination of men equally lost, opens itself to us; or that decree of *Election* and *Reprobation* which is revealed in the word of God. Which, as perverse, impure and unstable persons do wrest to their own destruction, so, it affords ineffable consolation to holy and pious souls.*

7. But Election is the immutable purpose of God, by which, before the foundations of the world were laid, he chose, out of the whole human race, fallen by their own fault, from their primeval integrity into sin and destruction, according to the most free good pleasure of his own will, and of mere

* As the godly consideration of predestination and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their minds to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love to God; so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation. Art. xvii.

grace, a certain number of men, neither better or worthier than others, but lying in the same misery with the rest, to salvation in Christ; whom he had, even from eternity, constituted Mediator and Head of all the elect, and the foundation of Salvation; and therefore he decreed to give them unto him to be saved; and effectually to call and draw them, into communion with him, by his own word and Spirit; or he decreed himself to give unto them true faith, to justify, to sanctify, and at length powerfully to glorify them, having been kept in the communion of his Son; to the demonstration of his mercy, and the praise of the riches of his glorious grace, as it is written: "God hath chosen us in Christ before the foundations of the world were laid, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath freely made us accepted to himself in that Beloved one." Eph. i. 4—6. And in another place, "Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. viii. 30.

8. This Election is not multiform, but one and the same of all that shall be saved, in the Old and New Testament, seeing that the Scripture declares the good pleasure, purpose, and counsel of the will of God, by which he has, from eternity, chosen us to grace and glory: both to salvation and the way of Salvation, in which he hath "before prepared that we should walk in it."

9. This same Election is not made from any foreseen faith, obedience of faith, holiness, or any other good quality and disposition, as a *pre-requisite cause* or condition in the man who should be elected, but *unto* faith, and *unto* the obedience of faith, holiness, &c. And, therefore, (or, truly,

proinde) Election is the fountain of every saving benefit; whence faith, holiness, and the other salutary gifts, and finally eternal life itself, flow as its fruit and effect, according to that word of the Apostle: "He hath chosen us" (not because we *were* but) that we *might* be holy, and "without blame before him in love." Eph. i. 4.

10. Now the cause of this gratuitous Election, is the sole good pleasure of God, not consisting in this, that he elected into the condition of salvation certain qualities or human actions, from all that were possible: but in that out of the common multitude of sinners, he took to himself certain persons as his peculiar property, according to the scripture: "For the *children* being not yet born, neither "having done any good or evil, &c. it is said, (that is, "to Rebecca,) The elder shall serve the younger: even as "it is written, Jacob have I loved, but Esau have I hated." Rom. ix. 11—13. And, "As many as were ordained (*ordinati*) to eternal life, believed." Acts xiii. 48.

11. And as God himself is most wise, immutable, omniscient and omnipotent; so, Election made by him can neither be interrupted, changed, recalled nor broken off; nor can the Elect be cast away, nor the number of them be diminished.

12. Of this, his eternal and immutable election to salvation, the elect, though by various steps, and in an unequal measure, are rendered certain; (or assured;) not indeed by curiously scrutinising the deep and mysterious things of God; but, by observing in themselves, with spiritual delight, and holy pleasure, the infallible fruits of election described in God's word; such as true faith in Christ, filial fear of God, sorrow for sin, according unto God (*λυπη κατὰ Θεον*—"Godly sorrow,"*) hungering and thirsting after righteousness, &c.

13. From the sense and assurance, (*certitudine*) of this

* 2 Cor. vii. 10. Gr.

election, the children of God daily find greater cause of humbling themselves before God, of adoring the abyss of his mercies, of purifying themselves, and of more ardently loving him reciprocally, who had before so loved them: so far are they from being rendered, by this doctrine of Election, and the meditation of it, more slothful in observing the divine commands, or carnally secure. Wherefore, by the just judgment of God, it is wont to happen to those who either are rashly presuming, or idly and frowardly *prating* (*fabulantes*) about the grace of Election, that they are not willing to walk in the ways of the Elect.

14. But as this doctrine of divine Election, in the most wise counsel of God, was predicated by the prophets, by Christ himself and by the Apostles, under the Old, as well as under the New Testament, and then committed to the monuments of the sacred scriptures; so it is to be declared at this day by the Church of God, to whom it is peculiarly destinated, with a spirit of discrimination, in a holy and religious manner, in its own place and time, all curious scrutinizing the ways of the Most High being laid aside: and this to the glory of the most holy divine name, and for the lively solace of his people.

15. Moreover, Holy Scripture doth illustrate and commend to us, this eternal and free grace of our election, in this more especially, that, it doth also testify all men not to be elected, but that some are non-elect, or *passed by* in the eternal election of God, whom truly God, from most free, just, irreprehensible, and immutable good pleasure, decreed to leave in the *common misery*, into which they had, by *their own fault*, cast themselves, and not to bestow on them living faith, and the grace of conversion; but, having been left in their own ways, and under just judgment, at length not only on account of their unbelief, but also of all their other sins, to condemn and eternally punish

them to the manifestation of his own justice. And this is the decree of *Reprobation*, which determines that God is in no wise the Author of sin, (which to be thought of is blasphemy,) but a tremendous, irreprehensible, just Judge and Avenger.

16. Those who do not as yet feel efficaciously in themselves a lively faith in Christ, or an assured confidence of heart, peace of conscience, earnest desire (*studium*) of filial obedience, glorying in God through Christ, yet nevertheless use the means by which God has promised to work these things in us, ought not to be alarmed by the mention of *Reprobation*, nor reckon themselves to be reprobate; but to use diligently the means of grace, and ardently to desire, and reverently and humbly to expect the period of more abounding (or fructifying, *uberius*) grace. And much less should those persons be terrified by the doctrine of *Reprobation*, who, when seriously converted to God, simply desire to please him, and to be delivered from the body of death, yet cannot attain to what they wish in the path of faith and piety; because the merciful God hath promised that he will not “quench the smoking flax, nor break the bruised reed.” But this doctrine is justly for a terror to those who, forgetful of God and the Saviour Jesus Christ, have delivered themselves wholly to the cares and carnal pleasures of the world, so long as they are not in earnest (*serio*) converted unto God.

17. Seeing that we are to judge of the will of God by his word, which testifies that the children of believers are holy, not indeed by nature, but by the benefit of the gracious covenant, in which they are comprehended along with their parents; pious parents ought not to doubt of the election and salvation of their children, whom God hath called in infancy out of this life.

18. Against those who murmur at this grace of *gratuitous* election, and the severity of *just* reprobation, we oppose

this word of the Apostle: "O man, who art thou
 "that repliest against God?" Rom. ix. 20. And that of
 our Saviour: "Is it not lawful for me to do what I will
 "with mine own?" Matt. xx. 15. We indeed, piously
 adoring these mysteries, exclaim with the Apostle: "Oh the
 "depths of the riches both of the wisdom and knowledge
 "of God! How unsearchable are his judgments, and his
 "ways past finding out! For who hath known the mind of
 "the Lord, or who hath been his Counsellor! Or who hath
 "first given to him, and it shall be recompensed to him
 "again? For of him, and through him, and to him, are all
 "things: to whom be glory for ever. Amen."

These eighteen articles, concerning predestination, are
abbreviated by Dan. Tilenus, and reported by Heylin, and
 deliberately adopted by his Lordship, in the following single
 article.

Of divine Predestination.

'That God, by an absolute decree, hath elected to
 'salvation, *a very small number* of men without any regard
 'to their faith and obedience whatsoever; and secluded from
 'saving grace all the rest of mankind, and appointed them by
 'the same decree to eternal damnation, without any regard
 'to their infidelity and impenitency.*

I have long been aware, that there is "no new thing under
 "the sun;"† and that "speaking all manner of evil falsely,"
 of the disciples of Christ, is no exception to this rule;
 and that misrepresenting and slandering men called Calvinists
 has been very general ever since the term was invented:
 but I own, I never before met with so gross, so barefaced,

* Ref. 566, 567.

† Ecc. i. 9, 10.

and inexcusable a misrepresentation as this, in all my studies of modern controversy.—It can only be equalled by the false testimony borne against Jesus and his apostles, as recorded in holy writ. But is that cause likely to be in itself *good*, and of God, which needs to be supported by so unhallowed weapons?

CHAPTER II.

On the Doctrine of the Death of Christ, and through it the Redemption of Men.

1. God is not only supremely merciful, but also supremely just. And his justice requires (as he hath revealed himself in the word) that our sins, committed against his infinite majesty, should be punished not only with temporal but also with eternal sufferings,—of soul as well as of body; which punishment we cannot escape, unless the justice of God be satisfied.

2. But as we cannot satisfy it, and deliver ourselves from the wrath of God, God of infinite mercy gave to us his only begotten Son as a Surety, who, that he might make satisfaction for us, was made sin and a curse on the cross for us, or in our stead.

3. This death of the Son of God is a single and most perfect sacrifice and satisfaction for sins; of infinite value and price, abundantly sufficient to expiate the sins of the whole world.

4. But this death is of so much value and price, on this account; because the person who endured it is not only, truly and perfectly, a holy Man, but also, the only begotten Son of God, of the same eternal and infinite essence with God the Father and the Holy Spirit, such as it behoved our Saviour to be. Finally, because his death was conjoined with the feeling of the wrath and curse of God, which we by our sins had deserved.

5. Moreover, the promise of the Gospel is, that whosoever believeth in Christ crucified, shall not perish, but have everlasting life. Which promise ought to be announced and proposed, promiscuously and indiscriminately, to all nations and men, to whom God in his good pleasure hath sent the Gospel, with the command to repent and believe.

6. But because many who are called by the Gospel do not repent, nor believe in Christ, but perish in unbelief; this doth not arise from defect, or insufficiency of the sacrifice offered by Christ upon the cross, but from their own fault.

7. But to as many as truly believe, and through the death of Christ, are delivered and saved from sin and condemnation, this benefit comes from the sole grace of God, which he owes to no man, given them in Christ from eternity.

8. For it was by this most free counsel, and gracious will and intention of God the Father, that the life-giving and saving efficacy, of the most precious death of his own Son, should exert itself in all the elect, in order to give them alone justifying faith, and thereby to lead them to eternal life: that is, God willed that Christ, through the blood of the cross, (by which he confirmed the new covenant) should, but of every people, tribe, nation, and language, *efficaciously* redeem all those, and those only, who were from eternity chosen to salvation, and given to him by the Father; that he should confer on them the gift of faith; (which as well as other saving gifts of the Holy Spirit he obtained by his death;) that he should cleanse them by his own blood from all sins, both original and actual, committed after, as well as before faith; that he should preserve them faithfully to the end; and at length present them glorious before himself without any spot and blemish.

9. This counsel, having proceeded from eternal love to

the Elect, from the beginning of the world to this present time, the gates of hell in vain striving against it, has been mightily fulfilled, and will henceforth also be fulfilled: so that indeed the elect may in their time be gathered together in one, and that there may always be some church of believers founded in the blood of Christ, who may constantly love the Saviour, who for her, as a bridegroom for his bride, gave up his soul upon the cross; and perseveringly worship and celebrate him, here and to all eternity.

These nine articles are thus *abbreviated* by Tilenus and Heylin, and adopted in the Refutation.

ART. II. *Of the Merit and Effect of Christ's Death.*

‘That Jesus Christ hath not suffered death, but for those elect only; having neither any intent nor commandment from the Father, to make satisfaction for the sins of the whole world.’

CHAPTERS III. & IV.

Of the Doctrine of Man's Corruption, and of the Method of his Conversion to God.

1. Man, from the beginning was created in the image of God, adorned in his mind with the true and saving knowledge of his Creator and of spiritual things, with righteousness in his will and heart, and purity in all his affections, and thus was altogether holy: but, by the instigation of the devil, and his own free will, revolting from God, he bereaved himself of these inestimable gifts; and, on the contrary, in their place contracted in himself, blindness, horrible darkness, and perversity of judgment in the mind; malice, rebellion, hardness into the will and heart; and finally *from thence* impurity in all his affections.

2. And such as man was after the fall, such children

also he has begotten: namely, being corrupted, corrupt ones; corruption, having been derived from Adam to all his posterity, (Christ only excepted,) not by imitation as the Pelagians formerly would have it, but by the propagation of a vicious nature, through the just judgment of God.*

3. Therefore, all men are conceived in sin, and born the children of wrath, indisposed (*inepti*) to every saving good, propense to evil, dead in sins, and the slaves of sin; and, without the grace of the regenerating Holy Spirit, they neither are willing nor able to return to God, correct their depraved nature, or dispose themselves to the correction of it.

4. There is indeed remaining in man, since the fall, some light of nature, by the help of which, he retains certain notions concerning God, and natural things; concerning the difference of things honourable and shameful, and manifests some desire after virtue and external discipline: but so far from his being able, by this light of nature, to attain to the saving knowledge of God, or to turn himself to him, he does not use it rightly in natural and civil things: nay, indeed, whatever thing it may at length be, he contaminates it all in various ways, and holds it in unrighteousness, which when he does he is rendered inexcusable before God.

5. The reason (or design, *ratio*) of the decalogue, particularly delivered from God, by Moses, to the Jews, is the same as that of the light of nature; for when, indeed, it exposes the magnitude of sin, and more and more convicts man of guilt; yet it neither discloses a remedy, nor confers the power of emerging from misery; so that, being rendered weak through the transgression of the flesh, it leaves him under the curse, and man cannot through it obtain saving grace.

6. What, therefore, neither the light of nature nor the

* Compare our ninth article.

law could do, that God performs by the power of the Holy Spirit, through the word; or the ministry of reconciliation, which is the gospel concerning the Messiah, by which it hath pleased God to save believers, as well under the Old, as under the New Testament.

7. God revealed this mystery of his own will to fewer persons under the Old Testament; but now, the distinction of people being taken away, he manifests it to more. The cause of which dispensation is not to be ascribed to the dignity (or worthiness) of one nation above another, or to the better use of the light of nature; but to the most free good pleasure and gratuitous love of God.—Therefore they, to whom beyond and contrary to all merit, such grace is given, (*fit*) ought to acknowledge it with a humble and thankful heart, in respect of the rest to whom this grace is not given; to adore with the apostle the severity and justice of the judgments of God, but by no means to scrutinize them curiously.

8. But as many as are called by the gospel, are called sincerely, (or in earnest, *serio*) For sincerely and most truly God shews in his word, what is pleasing to him; namely, that they who are called should come to him. And he sincerely promises to all who come to him, and believe, the peace of their souls and eternal life.

9. That many, who are called by the ministry of the gospel, do not come and are not converted, the fault of this is not in the gospel, nor in Christ offered by the gospel, nor in God, inviting by the gospel, and conferring various gifts on them; but in the persons themselves who are invited: some of whom being regardless, (or unconcerned, *securi*) do not admit the word of eternal life; others indeed admit it (*admittunt*,) but do not receive (*immittunt*) it into their heart, so that they turn back after an evanescent joy of temporary faith; and others choke the seed of the word

with the thorns of the cares and pleasures of the world, and bring forth no fruit; as our Saviour teaches us in the parable of the sower. Matt. xiii.

10. And that others, who are called by the ministry of the gospel, do come and are converted, this is not to be ascribed to man, as if distinguishing himself by free-will from others, furnished with equal or sufficient grace for faith and conversion, (which the proud heresy of Pelagius states,) but to God, who as he chose his own people in Christ from eternity, so, he also effectually calls them in time; gives them repentance and faith; and, being rescued (*erutos*) from the power of darkness, translates them into the kingdom of his Son, that they may declare his energies (*virtutes*) who called them out of darkness into this marvellous light, and glory not in themselves but in God:—the apostolick scripture every where testifying this.

11. But, when God performs his good pleasure in his elect, or works in them true conversion, he not only provides that the Gospel should be outwardly preached to them, and that their mind should be powerfully illuminated by the Holy Spirit, that they may rightly understand, and judge what are the things of the Spirit of God; but he also by the efficacy of the same regenerating Spirit, penetrates into the innermost recesses of man, opens his closed heart, softens his obdurate heart, circumcises his uncircumcised heart, infuses new qualities into his will, makes that which had been dead alive, that which was evil good, that which had been unwilling willing, and from being refractory obedient; and leads and strengthens it, that, as a good tree it may be able to bring forth the fruit of good works.

12. And this is that regeneration, which is so much declared in the scriptures, a new creation, a resurrection from the dead, a giving of life, (*vivificatio*), which God *without us* worketh in us. And this is by no means effected

by the doctrine alone sounding *without*, by moral suasion, or by such a mode of working, that, after the operation of God (as far as it is concerned) it should remain in the power of man, to be regenerated or not regenerated, converted or not converted; but it is manifestly, an operation supernatural, at the same time most powerful, and most sweet, wonderful, secret, and ineffable in its power, according to the scripture (which is inspired by the Author of this operation) not less than, or inferior to, creation, or the resurrection of the dead: so that all those, in whose hearts God works in this admirable manner, are, certainly, infallibly, and efficaciously regenerated, and in fact (*actu*) believe. And thus their will being now renewed, is not only influenced and moved by God, but, being acted on by God, itself acts and moves. Wherefore, the man himself, through this grace received, is rightly said, to believe and repent.

13. Believers cannot, in this life, fully comprehend the manner of this operation; in the mean time, they acquiesce in it, because, by this grace of God, they know and feel, that they believe in their heart, and love their Saviour.

14. Thus, therefore, faith is the gift of God; not in that it is offered to the will of man by God, but that the thing itself is conferred on him, inspired, infused into him. Not even that God only confers the power of believing, but from thence expects the consent, or the act of believing: but that he, who worketh both to will and to do, worketh in man both to will to believe, and to believe itself, (*et velle credere et ipsum credere,*) and thus he worketh all things in all.

15. This grace God owes to no one. For what can he owe to him, who is able to give nothing first, that he may be recompensed? Nay, what can he owe to him, who has nothing of his own but sin and a lie? He therefore, who receives this grace, owes, and renders, everlasting thanks to God; he who receives it not, either does not care for those

spiritual things, and rests satisfied within himself; or, being secure, he vainly glories that he possesses, what he has not. Moreover concerning those who outwardly profess faith, and amend their lives, it is best to judge and speak after the example of the apostles; for the secrets of the heart are to us impenetrable. As for those who have not yet been called, it behoves us to pray to God, who calls the things which are not, as though they were: but in no wise are we to act proudly against (*superbiendum*,) them, as if we had made ourselves to differ.

16. But in like manner as by the fall, man does not cease to be man, endowed with intellect and will, neither hath sin, which has pervaded the whole human race, taken away the nature of the human species, but it hath depraved and spiritually stained it; so even this divine grace of regeneration does not act upon men like stocks and trees, nor take away the proprieties (or properties, *proprietales*,) of his will, or violently compel it while unwilling; but it spiritually quickens, (or vivifies,) heals, corrects, and sweetly, and at the same time, powerfully inclines it: so that whereas before it was wholly governed by the rebellion and resistance of the flesh, now, prompt and sincere obedience of the Spirit may begin to reign; in which the renewal of our spiritual will and our liberty truly consist. In which manner, (or, for which reason,) unless the admirable Author of all good should work in us, there could be no hope to man of rising from the fall by the *free-will*, by which, when standing, he fell into ruin.

17. But in the same manner as the omnipotent operation of God, whereby he produces and supports our natural life, doth not exclude, but require the use of means, by which God in his infinite wisdom and goodness sees fit to exercise this his power; so this fore-mentioned supernatural power of God by which he regenerates us, in no wise

excludes, or sets aside the use of the gospel, which the most wise God hath ordained as the seed of regeneration and the food of the soul. Wherefore, as the apostles, and those teachers who followed them, have piously instructed the people concerning this grace of God, in order to his glory and to the keeping down of all pride, in the mean time neither have they neglected (being admonished by the holy gospel) to keep them under the exercise of the word, the sacraments, and discipline: so then, be it far from us, that teachers or learners in the church should presume to tempt God, by separating those things, which God, of his own good pleasure, would have most closely united together. For grace is conferred through admonitions, and the more promptly we do our duty, the more illustrious the benefit of God, who worketh in us, is wont to be, and the most rightly doth his work proceed. To whom alone, all the glory, both of the means and their beneficial fruits and efficacy, is due for everlasting. Amen.

These seventeen articles are abbreviated, as above stated, in these two that follow.

ART. III. *Of Man's Will in a State of Nature.*

‘ That by Adam's fall his posterity lost their free-will,
‘ being put to an unavoidable necessity to do, or not to do,
‘ whatsoever they do, or do not, whether it be good or
‘ evil; being thereunto predestinated by the eternal and
‘ effectual secret decree of God.’

ART. IV. *Of the Manner of Conversion.*

‘ That God, to save his elect from the corrupt mass, doth
‘ beget faith in them, by a power equal to that whereby he
‘ created the world and raised up the dead: insomuch, that

‘such unto whom he gives grace cannot reject, and the
‘rest, being reprobate, cannot accept it.’*

CHAPTER V, OF DOCTRINE.

Concerning the Perseverance of the Saints.

1. Those whom God, according to his purpose, calleth to the fellowship of his Son, our Lord Jesus Christ, and regenerates by the Holy Spirit, he indeed sets free from the dominion and servitude of sin, but not from the flesh, and the body of sin, entirely in this life.

2. Hence daily sins of infirmity arise, and blemishes (*nævi*) cleave to the best works even of the saints; which furnish to them continual cause (*materiam*) of humbling themselves before God, of fleeing to Christ crucified, of mortifying the flesh more and more by the spirit of prayers, and the holy exercises of piety, and of panting after the goal of perfection (*ad perfectionis metam suspirandi*) until the time when, delivered from this body of death, they reign with the Lamb of God in the heavens.

3. Because of these remains of in-dwelling sin, and moreover also, the temptations of the world and of Satan, the converted could not continue (*perstare*) in this grace, if they were left to their own strength. But God is faithful, who confirms them in the grace once mercifully conferred on them, and powerfully preserves them in the same even unto the end.

4. But though that power of God confirming the truly faithful (*verè fideles*) in grace, and preserving them, is greater than what can be overcome by the flesh; yet the converted are not always so influenced and moved by God, that they cannot depart, in certain particular actions, from the leading of grace, and be seduced by the desires (*concu-*

* Ref. 567, 568.

piscentiis) of the flesh, and obey them. Wherefore, they must continually watch and pray, lest they should be led into temptations. Which when they do not, they may be not only violently carried away by the flesh, and the world, and Satan, unto grievous and atrocious sins; but they are sometimes even thus violently carried away, by the righteous permission of God. Which the mournful falls of David and Peter, and of other saints recorded in scripture, demonstrate.

5. But by such enormous sins they exceedingly offend God; they incur the guilt of death, they grieve the Holy Spirit, they interrupt the exercise of faith, they most grievously wound conscience, and they sometimes lose, for a time, the perception of grace: until by serious repentance, returning into the way, the paternal countenance of God again shines upon them.*

6. For God, who is rich in mercy, from his immutable purpose of election, does not wholly take away his holy Spirit from his own, even in their lamentable falls; nor does he so permit them to glide down (*prolabi*,) that they should fall from the grace of adoption, and the state of justification, or commit the sin unto death, or against the Holy Spirit; that, being deserted by him, they should cast themselves headlong into eternal destruction.

7. In the first place, he preserves in them, in these falls, that immortal seed, by which they are regenerated, (*or begotten again, regeniti*,) lest it should perish, or be shaken out. Then, by his own word and Spirit, he assuredly and efficaciously renews them to repentance; that from the soul they may mourn according to God, for the sins committed; may seek remission in the blood of the Mediator by faith with a contrite heart, and obtain it; that

* The copy which I translate has *vitam*, life, *returning to life*; but probably it should be *viam*, way.

they may feel the favour of God again reconciled; may adore his mercies by faith; and finally work out their salvation more earnestly with fear and trembling.

8. So that, not by their own merits or strength, but by the gratuitous mercy of God they obtain it, that they neither totally fall from faith and grace, nor finally continue in their falls and perish. Which as to themselves (*quoad ipsos*) not only might easily be done, but would without doubt be done; yet, in respect of God, it cannot at all be done, (*or take place, fieri:*) as, neither can his counsel be changed, his promise fall, their vocation according to his purpose be recalled, the merit, intercession, and guardianship of Christ be rendered void, nor the sealing of the Holy Spirit become vain, or be blotted out.

9. Of this guarding of the elect to salvation, and the perseverance in the faith of the truly faithful, (*vere fidelium,*) the faithful themselves may become certain, (*assured,*) and are, according to the measure of their faith; by which they certainly believe themselves to be, and that they shall perpetually remain, true and living members of the church, have remission of sins, and eternal life.

10. And indeed, (*truly, proinde,*) this certainty is not from any peculiar revelation, made beyond, or without, the word of God; but from the belief of the promises, which God hath most copiously revealed in his own word, for our comfort; by the testimony “of the Holy Spirit witnessing “with our spirit, that we are the sons and heirs of God.” (Rom. viii. 16.) “Finally, from the earnest, (*or, serious, serio,*) and holy desire (*or pursuit, studio,*) of a good conscience and good works. And of this substantial consolation of the victory to be obtained, and the infallible earnest of eternal glory, if the Elect of God could be deprived “in this world, they would, of all men be the “most miserable.”

11. In the mean while the scripture testifies, that the faithful in this life, are assaulted (*conflictari*) with various doubtings of the flesh, and, being placed in heavy temptations, do not always feel this full assurance of faith and certainty of perseverance. But God, “the Father of all consolation;” does not “suffer them to be tempted above their strength, but with the temptation makes some way of escape” (*præstat evasionem*, ποιησει—εὐλασίαν). And, by the Holy Spirit, he excites again in the same persons the certainty of perseverance.

12. But so far is this certainty of perseverance from rendering the truly faithful proud and carnally secure, that, on the contrary, it is the true root of humility, of filial reverential fear, of true piety, of patience in every conflict, of ardent prayers, of constancy in the cross, and in the confession of the truth, and of solid joy in God: and the consideration of this benefit is the spur, (*stimulus*), to the serious and continual exercise of gratitude and good works; as it appears by the testimonies of the scriptures, and the examples of the saints.

13. Neither even in those, who are reinstated after a fall, doth the renewed confidence of perseverance produce licentiousness, or neglect, (*incuriam*), of piety, but much greater care of solicitously being guarded (or kept) in the ways of God, which are prepared, that by walking in them they may retain the certainty of their own perseverance: lest on account of the abuse of his paternal benig- nity, the face of the merciful God, (the contemplation of which is to the pious sweeter than life, and the withdrawing of it more bitter than death,) should again be turned away from them; and so they should fall into heavier torments of the soul.*

14. But as it hath pleased God, to begin this work in

* Ps. lxxxv. 8.

us by the preaching of the gospel; so, by the hearing, reading, meditation of the same, by exhortations, threatenings, promises, and moreover by the use of the sacraments, he preserves, continues, and perfects it.

15. This doctrine, concerning the perseverance of the truly believing, and saints, and of its certainty, which God hath abundantly revealed in his word, to the glory of his own name, and to the comfort of pious souls, and hath impressed on the hearts of the faithful, the flesh indeed doth not receive, Satan hates, the world derides, the inexperienced (*imperiti*) and hypocrites, violently hurry away (*rapuunt*,) into abuse, and the spirits of error oppose.—But the spouse of Christ hath always most tenderly loved it, as a treasure of inestimable value, and hath constantly defended it (*propugnabit*; fought for it;) which indeed that she may do God will take care, (*procurabit*;) against whom neither counsel can avail, nor any strength succeed. To whom, the only God, Father, Son, and Holy Spirit, be honour and glory for ever and ever. Amen.

These fifteen articles are abbreviated, as has been above stated, in the following article.

ART. V. *Of the Certainty of Perseverance.*

‘That such as have once received that grace by faith,
‘can never fall from it, finally or totally, notwithstanding
‘the most enormous sins they can commit.’

To which is added, ‘This is the shortest, and withal the
‘most favourable summary, which I have hitherto met with
‘of the conclusions of this synod: that which was drawn up
‘by the Remonstrants in their antidotum, being much more
‘large, and comprehending many things by way of inference,
‘which are not positively expressed in the words themselves.’*

* Ref. 568.

I am not able to annex the *Antidotum* of the Remonstants: yet, I cannot but be disposed to think, that it does not contain, a more unfavourable statement of the conclusions made by the Synod of Dort, than that abbreviated in these five articles, though doubtless, it is more prolix. But would not the very articles published by the Synod itself, being produced, or commented on, have been far more like a *fair* and equitable conduct towards it, than any *abbreviation*, or *antidotum*, drawn up by its avowed opponents? I trust such would have been the conduct of most Calvinists, in recording the proceedings of an Anti-calvinistick Synod: but, it seems, Calvinists are exceptions to all rules, and have no right to expect fair and equitable treatment from other men. I shall here subjoin no further remarks on the subject; as I purpose, if spared, in a very short time, to publish in a separate pamphlet, a translation of the articles of the Synod of Dort, with the rejection of doctrines annexed; the preface and the conclusions; with remarks, and marginal references, to the scripture, and our articles, &c. I consider this, as incumbent on me, who, misled by writers on whom I depended, have in many instances, unintentionally borne false witness against this Synod, and would make what reparation I can: and, as I think, the publication may serve to check Antinomian Calvinism, by shewing how guarded the doctrines of these most reprobated Calvinists were; as well as serve to put to silence those, who ignorantly and heedlessly, or wilfully and maliciously, bear false testimony against them.

Bishop Hall was one of King James's delegates at this synod, though his health would not allow him to remain long there. He, however, formed an acquaintance, during that time, with some eminent foreign divines: and some Latin letters from him to them, relating to these subjects, are still extant, from which I shall subjoin a few extracts. 'As God is essential goodness, wisdom, justice, and so the

‘ Fountain and Source of all goodness, justice, and wisdom ;
 ‘ nothing can flow from him, which is not perfectly good,
 ‘ wise, and just : his creatures therefore ought most humbly
 ‘ to acquiesce in his good pleasure (*εὐδοκία*.)—Hence it follows,
 ‘ that nothing of good can be in any creature, which was
 ‘ not implanted by him, and derived from him, the Principal
 ‘ (*principio*) of all good. But also thus further, that God
 ‘ is not the author of sin.—That God condemns no one, except
 ‘ for sin : because condemnation (*damnatio*) is an act of
 ‘ punitive justice : but punishment supposes crime ; for what
 ‘ just person punishes the innocent?—That God in earnest-
 ‘ ness (*serio*) invites all, in every part of the earth, to faith
 ‘ and repentance, and under that condition to salvation, not
 ‘ only, with that intention, that they should by that means
 ‘ become inexcusable ; (which certainly does not at all sound
 ‘ philanthropick ; *) but that if indeed, they shall perform
 ‘ his commands, they may attain what he graciously pro-
 ‘ poses.—In the affair of predestination, we have no business
 ‘ with the *secret* counsels of God : but we ought to judge,
 ‘ concerning ourselves and others, according to his *revealed*
 ‘ will. We ought, therefore, so to behave ourselves, in the
 ‘ whole conduct of our life, and in working out our salvation ;
 ‘ as if we were subject to no *hidden decree* of God. What
 ‘ is it to thee, O man, what has been determined (*statutum*)
 ‘ in heaven ? Look to it, that thou perform, what thy most
 ‘ holy and most righteous Creator, and Redeemer, hath en-
 ‘ joined ; and thou canst not but be safe, and saved (*tutus*
 ‘ *et salvus*.)—Otherwise, thou wilt be disappointed who pro-
 ‘ misest thyself salvation. For indeed what can God hate
 ‘ except sin ; and his creature, not in itself, but because of
 ‘ sin ? For, this being set apart, God saw all things which
 ‘ he had made, and pronounced them very good. But how
 ‘ can God shew himself, a lover of man, (*φιλανθρωπος*), if he

* Tit. iii. 4. Gr.

' hate man, as man? Thou wilt therefore go before me also,
 ' as to those words to which I most willingly assent; that
 ' the voice is eminently pious, and most sweet, that we were
 ' elected in Christ unto salvation, gratuitously, of mere
 ' mercy, and the good pleasure of God: There were certain
 ' improper speeches, that the Theologians at Dort, not a
 ' few, desired to have *rejected*, and *corrected*; which would
 ' then have been done, had not perhaps too much indulgence
 ' been given, to the opinion, (or estimation, *estimationi*) of
 ' certain persons; concerning which I wrote somewhat more
 ' largely to my illustrious colleague D. Crocius.* ' All men,
 ' within the pale of the church especially, have from the
 ' mercy of God such common helps to salvation; as that
 ' the neglect of them makes any of them justly guilty of
 ' their own condemnation. Besides the general will of God,
 ' he has eternally willed and decreed to give a special and
 ' effectual grace to those, that are "predestinate according to
 ' "the good pleasure of his will;" whereby they do actually
 ' believe, obey, and persevere, that they may be saved. So
 ' as the same God, that would have all men to be saved, if
 ' they believe, and be not wanting to his Spirit; has decreed
 ' to work powerfully in some, whom he hath particularly
 ' chosen, that they shall believe, and not be wanting to his
 ' Spirit, in whatsoever shall be necessary to their salvation.
 ' It is not the prevision of faith or any other grace, or act
 ' of man, whereupon this decree is grounded; but the most
 ' gracious good will and pleasure of God from all eternity,
 ' appointing to save those whom he hath chosen in Christ,
 ' as the Head and Foundation of the elect. This decree of
 ' God's election is absolute, unchangeable, and from everlasting.
 ' God does not, either actually damn, or appoint any soul
 ' to damnation, without the consideration and respect of
 ' sin.' †—' For how often did those most celebrated doctors,

* Epistola D'Hermanon Hildebrando.

† Middle way.

‘ (of the Synod of Dort,) roundly assert, that God damned
 ‘ no man, or destined him to damnation, except on the con-
 ‘ sideration of sin? As our British divines. But it is manifest,
 ‘ that the brethren of Hesse openly proved this by many
 ‘ arguments.—And there were none of the Theologians, who
 ‘ more accurately and expressly taught this, than yours of
 ‘ Brema. Nor does the voice of the Synod, disagree with
 ‘ this; which, defining reprobation itself, saith that those are
 ‘ passed by, whom by a most free and just, and irreproveable,
 ‘ and immutable good pleasure, are passed by and left, in
 ‘ the common misery, in which their own fault had pre-
 ‘ cipitated them; we (recognize the words of the Synod;)
 ‘ and then what man in his senses can deny, that the decree
 ‘ of eternal punishment, is on account of their unbelief and
 ‘ other sins?’* ‘ For, indeed, that there was a certain repro-
 ‘ bation, and that from eternity, who doubts? But this repro-
 ‘ bation, (as far as it respects the act of the omnipotent God,)
 ‘ was of certain men, whom God decreed to leave in the
 ‘ common misery, into which their own fault had plunged
 ‘ them: and this, not only for their unbelief, but for all
 ‘ their other sins, and to condemn them for a declaration of
 ‘ his justice, and to punish eternally: so that their fault and
 ‘ sins here so intervene to effect it; that *positive* reprobation,
 ‘ without these, cannot without the highest injustice be as-
 ‘ cribed to God.’†—These quotations throw light on the
 history of the Synod, and show that the articles, falsely
 imputed to the Synod, were merely the sentiments of certain
 individuals among them, and not the determination of the
 Synod itself.

It is certainly *inconsistent* for those, who steadily main-
 tain the doctrine of personal gratuitous election to eternal
 life, to deny that they, who are not elect, ‘are left to
 ‘ themselves to perish.’ Dr. John Edwards, whom no man

* Epistola D. Baltasari Tullio. † Epistola D. H. Hildebrando.

will deny to have been eminently able and learned; and who maintains both personal election, and reprobation, in stronger terms than most modern Calvinists; yet supposes a third sort of persons, who are neither elect nor reprobate, but placed in a state of probation peculiar to themselves.—I consider this as a most astonishing instance, of so able a reasoner and divine, and so strong a Calvinist, maintaining a sentiment, at once unscriptural on his own principles, and unphilosophical: and it shews, in a striking manner, how inconsistent the most rational, learned, argumentative, and pious persons are, in some special instances.—Milton also seems to have held the same tenet:—

- ‘ Some I have chosen of peculiar grace,
- ‘ Elect above the rest; so is my will:
- ‘ The rest shall hear me call, and oft be warned
- ‘ Their sinful state, and to appease betimes
- ‘ The incensed Deity, while offered grace
- ‘ Invites; for I will clear their senses dark,
- ‘ What may suffice, and soften stony hearts
- ‘ To pray, repent, and bring obedience due.
- ‘ To prayer, repentance, and obedience due,
- ‘ Though but endeavoured with sincere intent,
- ‘ Mine ear shall not be slow, mine eye not shut.
- ‘ And I will place within them as a guide,
- ‘ My umpire conscience, whom if they will hear,
- ‘ Light after light well used they shall attain,
- ‘ And to the end persisting safe arrive.’
- ‘ This my long-suffering and my day of grace,
- ‘ They who neglect and scorn shall never taste,
- ‘ But hard be hardened, blind be blinded more,
- ‘ That they may stumble on, and deeper fall:
- ‘ And none but such from mercy I exclude.

Paradise Lost, Book III.

It is evident, that the poet, had in view *three*, and not merely *two* descriptions of men, ‘ The chosen of pe-

‘culiar grace, elect above the rest, so is my will:’ who would certainly be saved; *The rest*, many of whom would be saved; and ‘They who neglect and scorn the day of ‘grace.’—I speak nothing of either the consistency or soundness of his views; I merely adduce him as an instance of a deeply reflecting man, who held as a doctrine, election of grace; and yet supposed that others besides the elect would be saved.

‘Such were the origin and progress of what are now ‘called Calvinistic opinions, from the days of the apostle to ‘the æra of the Reformation; from Simon Magus to the ‘Reformer of Geneva.’*

I have already produced some *extracts* from one of our bishops, who lived in the seventeenth century; shewing, that he thought some things tenable, and others untenable, in the system commonly called Calvinism: and I shall conclude these remarks on this chapter, by some quotations from a more modern bishop, to the same effect.—‘If ever you ‘should be provoked to take a part in these disputes, of ‘all things I entreat you to avoid, what is now become ‘very common, acrimonious abuse of Calvinism and of ‘Calvin. Remember, I beseech you, that some *tenderness* is ‘due to the errors and extravagancies of a man, eminent ‘as he was in his day, for his piety, his wisdom, and his ‘learning; and to whom the reformation, in its beginning, ‘is so much indebted. At least take especial care, before you ‘aim your shafts at Calvinism, that you know what is Cal- ‘vinism, and what it is not; that, in that mass of doctrine, which ‘it is of late become the fashion to abuse under the name ‘of Calvinism, you can distinguish, with certainty, between ‘that part of it, which is nothing better than Calvinism

* Ref. 580.

‘and that which belongs to our common Christianity, and
 ‘the general faith of the reformed churches: lest when you
 ‘mean only to fall foul of Calvinism, you should unwarily
 ‘attack something more sacred, and of a higher origin. I
 ‘must say that I have found a great want of discrimination
 ‘in some late controversial writings, on the side of the
 ‘Church, as they were meant to be, against the Methodists:
 ‘the authors of which have acquired much applause and
 ‘reputation, but with so little real knowledge of their subject;
 ‘that, give me the principles upon which these writers
 ‘argue, and I will undertake to convict, I will not say
 ‘Arminians only, and Archbishop Laud; but, upon these
 ‘principles, I will undertake to convict the fathers of the
 ‘Council of Trent of Calvinism. So closely is a great part
 ‘of that which is now ignorantly called Calvinism, inter-
 ‘woven with the very rudiments of Christianity. Better
 ‘were it for the Church, if such apologists would withhold
 ‘their services.

‘Non tali auxilio, nec defensoribus istis.—

‘But the true lesson to be drawn from the failure of such
 ‘disputants is, that it is not for every one, who may
 ‘possess somewhat more than the ordinary share of learning,
 ‘to meddle with these difficult subjects.’*

* Bp. Horsley’s last charge to the clergy of the diocese of St. Asaph.

REMARKS ON THE EIGHTH CHAPTER.

Containing a brief historical Account of what are now called Calvinistic doctrines.

‘The peace of the church seems to have been very little
‘disturbed by any dissention upon these points during the
‘first four centuries; and as a proof of this, it may be
‘observed, that there is *nothing* of a controversial spirit
‘in the exposition the fathers have given of the texts in
‘Scripture, which have since been the subject of so much
‘dispute. They explained not only the true sense of these
‘passages, but the sense which was admitted and under-
‘stood to be the true one by all the members of the catholic
‘church. The principal object of their writings was, to
‘establish the divine origin and superior excellence of the
‘gospel-dispensation; and to enforce the duty and necessity
‘of lively faith and practical obedience. The universality
‘of the redemption purchased by the death of Christ, the
‘assistance of divine grace vouchsafed to every sincere be-
‘liever of the gospel, the freedom of the human will, and
‘the possibility of every Christian working out his salvation,
‘are treated in the passages I have quoted, as fundamental
‘and undisputed truths.’ *

In this ‘Historical Account of what are now called Cal-
‘vinistic doctrines,’ the whole Scripture is entirely passed
over: but if the doctrines in question are not contained

* Ref. 573.

“in the oracles of God,” they ought to be expunged from our creed, at whatever time they were introduced. ‘Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.’ If this be so, it is of no manner of consequence, whether the doctrines, called Calvinistick, were broached in the first, second, third, or fourth century; or not till the days of Calvin; or even, not till the synod of Dort. If they are not found in the Scripture, they have no authority; and if they are, from thence they derive all their authority. If what has already been attempted has effected any thing, it has proved, that several, if not all the doctrines which his Lordship undertook to refute, are contained in the holy scriptures, nay, in the Old Testament as well as in the New; and if so, to give a history of the doctrines which are called Calvinism, omitting the sacred scriptures, as if quite out of the question, is, in fact, to assume as truth the very point which ought to have been proved.

I shall not bestow pains in disproving the fact, that the fathers, till the time of Augustine, were not engaged in controversies on these subjects; or that most of them were, so to speak, Anticalvinistick in several particulars; but a few hints may be dropt on this subject.

1. Augustine expressly says, that the fathers were well acquainted with the doctrine of predestination. ‘*Procul dubio noverant prædestinationem.*’

2. When Pelagius brought forward his sentiments, against original sin, and for free-will, in the sense of modern Anticalvinists, and Augustine answered him; the church in general condemned the tenets of Pelagius as heretical, and that sentence was never reversed.

3. When Augustine brought forward his doctrines, (the substance of modern Calvinism,) many seem to have been convinced, that they had kept back part of the truth, and had spoken incautiously on some subjects: but neither father nor council presumed at that time, or long afterwards, to bring any charge against Augustine, as heretical in his sentiments. Whatever individuals thought, or wrote, he was never censured by publick authority: nay, his testimony itself afterwards became great *authority*, even to the time of the Reformation; and then, it became still greater. Now this does not appear, as if he had broached new doctrines, never before heard of: but rather, as if he had recalled to men's minds truths, which had in process of time, been partly effaced from their memory; but which, when thus recalled, were at once *recognized* as *old acquaintance*: or rather, that, comparing his doctrine with the holy Scriptures, they discovered, that he had stated the true doctrine, from which they had deviated.

‘It is material to observe, that in the early days of the gospel, the Jews were rigid predestinarians, and that these assertions and arguments occur in his dialogue with Trypho the Jew. Justin Martyr, therefore, in endeavouring to convert Trypho the Jew to the belief of the gospel, argues against the Jewish doctrine of predestination, and maintains and enforces the gospel doctrines of the prescience of God, the free-will of man, and his absolute power over his opinions, thoughts, and faith.’*

If the Jews were rigid predestinarians, in our sense of the word; then the doctrine of predestination was much more ancient than Augustine or Calvin. I have no doubt, that numbers learned the scriptural doctrine of the divine Sovereignty, and decrees, from the Old Testament; and

* Ref. 296.

probably many of the Jews, and of those who embraced Christianity, were of the number. But the bulk of the nation, who held any opinions of this kind, in the days of Christ and his apostles, seem to have been *fatalists*; having learned the doctrine of heathen fate, from their intercourse with the Gentiles.

‘Pelagius was opposed by Augustine, a man of lively parts, but of unsteady principles; of active zeal, but so deficient in learning that it is doubted whether he could read the scriptures of the New Testament in their original language, or was acquainted with the writings of the primitive fathers.’ *

The doctrine of Pelagius, in respect of original sin, the freedom of the will, and special grace, can scarcely be distinguished from that of the quotations, in the Refutation, from Origen, Chrysostom, and others, even by a shade of difference; except, as Pelagius more directly denied, what they kept out of sight, explained away, or only denied by consequence.—‘A man of unsteady principles.’ That is, Augustine, as he grew older, thought that he had become wiser: and, after a more thorough investigation of the Scriptures, he was convinced, that he had too hastily sanctioned opinions, in eager controversy with one description of hereticks, which were themselves heretical: and he was not too proud, openly to confess this, and to publish his retractations.—He had not sworn, (as some have been required to do,) never to change his opinion; and, having changed his sentiments, he counted it his duty, publickly to acknowledge it; and to contend for those doctrines which he had formerly opposed.—‘So deficient in learning, &c.’ ‘St. Augustine, the best learned of all ancient doctors.’ † I own myself incompetent to decide the question, on Augustine’s learning, between his Lordship

* Ref. 573, 574.

† Homily on Idolatry, Part 2.

and the compilers of the Homilies: but probably the latter meant, the ‘most learned theologian, the greatest proficient ‘in the school of Christ;’ which Augustine might be, though he were not well versed in the Greek language, or in the writings of the primitive fathers.—‘To enlarge upon his ‘erudition, of every kind, would be the same thing as ‘to pour light into the sun. He must be a stranger as ‘well in his writings, as in those of other men, who does ‘not know, that Augustine was eminent, in the whole circle ‘of the best learning: but that he held the first place in ‘theological questions.’*—‘What an excessive compliment,’ says Jortin, ‘is here paid to a man who, in reality, had not ‘a sufficient quantity of erudition, and of judgment, to ‘entitle him to *this* character, or to any thing like it!’† Jortin does not deny that Augustine had learning, though not equal to what Cave had stated: and as to Augustine’s judgment, it could not be supposed that Jortin would concede it, for Augustine and Jortin were of opposite opinions, on these subjects:

‘Grant me discernment, I allow it you.’‡

The reputation and authority of Augustine, during all succeeding ages, till the reformation, and the peculiar attention paid to his writings by the reformers in every country, have so established his character as a theologian, that he needs neither vindication, nor panegyrick from any modern; nor will the contrary to panegyrick greatly alter the opinion of such pious persons, as have attentively studied any part of his works. Yet the doctrines, now called Calvinistick, are not derived from Augustine, but from the Scriptures of truth; and the publick verdict concerning him, will be of no great consequence, if it does not draw men aside from the sure testimony of God.

* Cave. † Jortin.

‡ Cowper.

* The note referred to contains a quotation from Augustine, which I shall attempt to translate.—‘Therefore I now write books, in which I have undertaken to retract my own little works; that I may shew, that I have not followed even myself in all things.’—On this most ingenuous and honest confession, his Lordship observes, ‘I know of no author, ancient and modern, in whose works there are so many contradictions and inconsistencies, as in those of Augustine.’ Of this, however, no proof is brought, except that Augustine’s earlier writings do not support the tenets now called Calvinistick. But has he not publicly retracted his earlier writings? I pray God, to illuminate all who now oppose the truth, ‘with the true knowledge and understanding of his holy word; and that he would please to bring into the way of truth all such as have erred, and are deceived,’ and give them honesty and humility, to imitate the example of Augustine.—‘The charge of inconsistency, though in a less degree, may be urged against Calvin also.—And indeed there is no class of writers, in whom we find so many inconsistencies, as in those who maintain Calvinistick opinions.’—Calvinists are apt to assert exactly the same concerning Anticalvinists: but assertion is not proof.

‘The controversy soon subsided, and the subject was scarcely discussed in the next four hundred years.’†

It does not appear, that much controversy was excited by Augustine’s works, except from the followers of Pelagius: in general, even they, who had not previously appeared favourable to his sentiments, in part at least either acceded to them, or were silent. But, during the four centuries, which succeeded the death of Augustine, and for more than four centuries, was a term of most awful darkness; the progress was, in the opinion of competent judges, from bad to

* Note, Ref. 574, 575.

† Ref. 576, 577.

worse; and the writers of history were so incompetent, that it is scarcely possible to know what opinions were maintained.

‘ About the middle of the ninth century, Goteschalch brought the opinions of Augustine again into public notice, and, by his vehement support of them, gave so much offence, that he was degraded from the priesthood, publicly whipped in the presence of Charles the Bald, king of France, and committed to prison, where he remained the rest of his life. His doctrines were condemned in two councils, the one summoned by Raban, Archbishop of Mentz, the other by Hinemar, Archbishop of Rheims. The proceedings against him were by no means justifiable; but they prove what were the sentiments of the Church at this period.’*

Was the publick whipping and the cruel persecution of Goteschalcus any proof, that his doctrines were false? “Beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings for my name sake.”† It seems, that the third Council of Valence made some decrees against his opinions. It was a provincial council, and its decrees were, probably, little noticed: but this shews, that Goteschalcus’s opinions made such progress, that they became *formidable to the opponents of those days*.

‘ It was not long that Queen Mary sat upon the throne, and yet, as short a time as it was, it gave not only a strong interruption for the present in the proceedings of the church, but an occasion of great discord and dissension in it for the time to come. For many of our divines, who had fled beyond the sea to avoid the hurry of her reign, though otherwise men of good abilities in most parts of learning, returned so altered in their principles as to points of doctrine,

* Ref. 577.

† Matt. x. 17, 18.

‘ so disaffected to the government forms of worship here by
 ‘ law established, that they seemed not to be the same men
 ‘ at their coming home, as they had been at their going
 ‘ hence: yet such was the necessity which the church was
 ‘ under, of filling up the vacant places and preferments,
 ‘ which had been made void either by the voluntary decision,
 ‘ or positive deprivation of the popish clergy, that they were
 ‘ fain to take in all of any condition, which were able to
 ‘ do the publick service, without relation to their private
 ‘ opinions in doctrine or discipline, nothing so much regarded
 ‘ in the choice of men for bishopricks, deaneries, dignities
 ‘ in cathedral churches, the richest benefices in the country,
 ‘ and places of most command and trust in the Universities,
 ‘ as their known zeal against the Papists, together with such
 ‘ a sufficiency of learning, as might enable them for writing
 ‘ and preaching against the popish supremacy, the carnal
 ‘ presence of Christ in the blessed sacrament, the superstitions
 ‘ of the mass, the half communion, the celebrating of divine
 ‘ service in a tongue not known unto the people, the enforced
 ‘ single life of priests, the worshipping of images, and other
 ‘ the like points of popery, which had given most offence,
 ‘ and were the principal causes of that separation.’ Heylin’s
 Quinq. Hist. *

The historian who wrote this concerning the venerable
 compilers of our liturgy and articles, and the framers of the
 second book of our homilies, could have no very *cordial*
veneration for the doctrine contained in these books. If
 these eminent men, were ‘ so altered in their principles, as
 ‘ to points of doctrine;’ how comes it to pass, that so very
 little alteration was made, in King Edward’s articles, and
 in the liturgy? Certainly none more leaning to the high
 points of Calvinism. How was it, that the homilies before
 extant were retained; and that the new ones did not vary

* Heylin, Note, Ref. 582, 583.

from them? How was it, that the church did not at all assume a more Calvinistick form, than in Edward's reign? And how comes it to pass that our opponents insist upon it, that, our articles not only are not Calvinistick, but are opposed to the tenets of Calvinism?—If those prelates and theologians, who performed these publick and important duties, in so satisfactory and honourable a manner, were not intended in this statement, why were they not expressly exempted from the censure?—It does not even appear, that the persons, who were principally preferred, were ‘disaffected to the government-forms of worship here by law established:’ but that is beyond the line of this publication.

Bishop Burnett, who was no Calvinist, published the history of the Reformation; and his performance was so well approved, that he received the thanks of Parliament for it, a most singular honour for an author! Yet his Lordship in the Refutation quotes from Heylin, almost exclusively, and never mentions Burnett, whose history has a stamp of impartiality, to which Heylin can make no pretensions.

‘These discussions were carried on, with some eagerness and warmth, in the middle, and at the end of Elizabeth's reign; but the ability and spirit, with which she conducted her government, prevented any serious inconvenience or mischief.’*

The name of Barrett has before been mentioned; and I shall here introduce a quotation concerning him, which seems to bear strongly on this part of the argument.—‘William Barrett, fellow of Gonvill and Caius's College, publicly made a recantation in St. Mary's Church, (Cambridge,) A. D. 1595.—He revoked what he had preached there, *ad clerum*, according to the sense, which was afterwards called Arminianism, about predestination, faith, perse-

* Ref. 583.

‘verance, &c. He hath this particular passage in his
 ‘publick retractations, which is very remarkable, and from
 ‘which we may learn what was the sense of the church of
 ‘England.—‘I do believe, says he, concerning the doctrine
 ‘of election and reprobation, as the church of England
 ‘believeth and teacheth, in the book of the articles of
 ‘faith, in the article of predestination.’—And he concludes
 ‘thus, ‘I uttered these words,—rashly against Calvin, a man
 ‘that hath very well deserved of the church of God; to
 ‘wit, that *he durst presume to lift up himself above the*
 ‘*high and almighty God.*—By which words, I confess, that
 ‘I have done great injury to that most learned, and right
 ‘godly man: and I do beseech you to pardon this my
 ‘rashness; as also that I uttered many bitter words against
 ‘Peter Martyr, Theodore Beza, Jerome Zanchius, Francis
 ‘Junius, and the rest of the same religion, being *the lights*
 ‘*and ornaments of our church*; calling them by the odious
 ‘names of Calvinists, and other slanderous terms, branding
 ‘them with a grievous mark of reproach. Whom, because
 ‘our church doth worthily reverence; it was not meet that
 ‘I should take away their good name from them, or any
 ‘ways impair their credit, or deter others of our country,
 ‘from reading their most learned works. I am therefore
 ‘very sorry and grieved for this most grievous offence,
 ‘which I have given in this most famous university, which
 ‘is the temple of true religion, and sacred receptacle of
 ‘piety. And I do promise, by God’s help, I will never
 ‘hereafter offend in like sort. And I do earnestly beseech
 ‘you, right worshipful, and all others, to whom I have given
 ‘this offence, either in the former articles, or in any part
 ‘of my said sermon, that you would of your courtesy pardon
 ‘me, upon this my repentance.’

‘Extract from a letter of the heads of the colleges to their

‘Chancellor, ‘touching Mr. Barrett and his sermon.’ ‘This
‘sermon, being so offensive to the church, so injurious to
‘the worthy learned men of our time, so strongly savouring
‘of the leaven of popery, and contrary to the doctrine,
‘nature, quality, and condition of faith, set forth in the
‘articles of religion, and homilies appointed to be read in
‘the churches, and that hath been taught, ever since her
‘Majesty’s reign, in sermons, and defended in the publick
‘schools and open commencements, without contradiction in
‘the Universities; we thought it meet to repress these *novelties*
‘of doctrine by such means as our statutes do appoint, and
‘hath been used in like case, when your Lordship was in
‘the University, and ever since, for the maintenance of
‘truth, and preservation of unity, both in the church and
‘in the University; which *could not but be much broken*
‘by such impudent challenging of Calvin, Beza, *Peter*
‘Martyr, Zanchius, and others, of error in the doctrine of
‘faith, in most bitter terms, *whom we never knew in our church*
‘*heretofore to be touched in that matter.*’

‘The articles, which were drawn up by the Vice-chancellor
‘and heads of houses,—conclude thus—This doctrine, being
‘not about inferior points of matters indifferent, but of the
‘substantial ground, and chief comfort and anchor-hold of
‘our salvation, hath been, to our knowledge, continually and
‘generally received, taught, and defended, in this University,
‘in lectures, disputations, and sermons, and in other places
‘in sermons, from the beginning of her Majesty’s reign, and
‘so still holden; and we take it agreeable to the doctrine of
‘the church of England.’—Extract from the petition of the
‘heads of houses, and main body of the University to
‘Archbishop Whitgift, on this occasion.—‘We are persuaded,
‘that in these questions of controversies, not only the undoubted
‘truth of God’s word, but the doctrine of our church, by

‘continuance of practice and custom confirmed, and by
 ‘authority established, is now by this opposition of some
 ‘oppugned.’—Extract from Archbishop Whitgift’s letter, to
 the heads of houses.—‘To traduce Calvin in the pulpit,
 ‘I can by no means like: neither do I allow the same towards
 ‘Augustine, Jerome, and other learned fathers, who were
 ‘patrons of those opinions, which now go under the name
 ‘of Calvin.’*

As it may perhaps surprise the reader to find the name
 of Jerome in this connexion, I subjoin a few short extracts
 from him, as a specimen of quotation, on the other side from
 those in the Refutation.—‘In good works God is the Accom-
 ‘plisher: (*Perfector* :) “It is not of him that willeth,
 “neither of him that runneth; but of God who sheweth
 “mercy, and assisteth.” (*miserentis et adjuvantis Dei*).—
 ‘We are saved, not by the power of free will, (*liberi*
 ‘*arbitrii*,) but by the clemency of God.’ ‘We always pray
 ‘in vain, if it be in our free will to do what we desire.’
 ‘(*si in nostro arbitrio sit, facere quod volumus*.) This
 ‘language decidedly shews, that the *liberum arbitrium* of
 ‘Jerome was something, entirely distinct from *free-agency*.’
 A free-agent, *sub servo arbitrio*, voluntarily did, what he
 chose to do: but, his will being enslaved by sinful passions,
 he had ‘no disposition, and consequently no ability,’ to
 choose what was good in the sight of God.—Nay, when so
 far freed, as to say, *Volo*, “to will is present with me;” he
 feels himself so entangled by remains of the old bondage,
 that “how to perform that which is good, he finds not;”
 except as he is enabled by the God of all grace, in answer
 to his constant earnest prayers.

‘In confirmation of this historical detail, which may be
 ‘considered as a sort of external evidence of the Anti-Cal-

* Dr. John Edwards, *Evangelical Truths Restored*, p. 533—535.

‘vinism of our Church, and in addition to the internal po-
‘sitive proofs to the same purpose which have been adduced
‘in the first four Chapters of this Work, it may be proper
‘to remark a circumstance of a negative kind, which seems
‘to deserve attention, and to carry great weight with it:
‘There is not in any part of our book of *Common Prayer*,
‘or in our Articles, a single expression which can fairly be
‘interpreted as asserting or recognizing any one of the pe-
‘culiar doctrines of Calvinism. Redemption is never de-
‘clared to be irrespectively partial; human co-operation is
‘never excluded where the influence of the Spirit is men-
‘tioned; divine grace is never considered as irresistible or
‘indefectible; good works are never represented as unne-
‘cessary to salvation; sudden conversions and sensible opera-
‘tions of the Spirit are no where acknowledged. These as-
‘sertions, being of a negative nature, admit not of regular
‘proof; but it has been shewn, that doctrines opposite to
‘those just mentioned, are contained both in our Liturgy
‘and Articles: and therefore if we admit that our Liturgy
‘and Articles are consistent with themselves and with each
‘other, the truth of these assertions necessarily follows. It
‘is scarcely possible to imagine, that Calvinists would draw
‘up a set of prayers to be daily used in the church, toge-
‘ther with the form of administering the *two sacraments* of
‘baptism and the Lord’s supper, a catechism for the instruc-
‘tion of youth, an order for confirmation, for the visitation
‘of the sick, for the burial of the dead, and all other
‘offices relating to Christian worship, in which the subjects
‘of grace, faith, good works, and redemption, must of
‘necessity frequently occur, without once unequivocally de-
‘claring or indicating their sentiments upon any one of
‘those points; and I call upon the supporters of Calvinism
‘to produce a passage from our *Common Prayer Book*, the
‘plain and obvious sense of which is decidedly Calvinistic.*

* Ref. 585—587.

‘The circumstance of a negative kind which seems to ‘deserve attention, &c,’ and which is brought forward with great confidence; when ascertained by logical rules, may be thus stated:—

Major. That which cannot fairly be interpreted as asserting, or ‘recognizing, any one of the peculiar doctrines ‘of Calvinism,’ cannot be Calvinistick.

Minor. ‘No part of our book of common prayer, or ‘our articles, contains a single expression, which can fairly ‘be interpreted as asserting, or recognizing, any one of ‘the peculiar doctrines of Calvinism.’

Corollary. ‘Therefore our common prayer and articles ‘are not Calvinistick.’ Or, in fewer words, ‘That which ‘contains nothing of Calvinism, cannot be Calvinistic.’ If this be not the whole amount of the argument, let the contrary be logically shewn: and how much such an argument proves, let logicians determine.—It is plain, from the following statement, however, that it was not meant, that those doctrines, which in common language are called Calvinistick, are in no way contained or implied: but only, ‘that redemption is no where declared to be irrespectively *partial*; that ‘human co-operation is never excluded, where the ‘influence of the Spirit is mentioned;’ that ‘divine grace ‘is never considered as irresistible, or indefectible;’ that ‘good works are never represented as unnecessary to salvation;’ that ‘sudden conversions and sensible operations of ‘the Spirit are no where acknowledged.’ But, if all this were undeniable, the conclusion would only be, that these appendages of the doctrines, called Calvinistick, (some of which are, and some are not, found in Calvin, and to some of which Calvin would strongly object,) form no part of the doctrine of our church. ‘Assertions being of a negative ‘nature admit not of a regular proof;’ and therefore men are more prompt to venture such assertions: because it is *not*

expected that *they should* prove them; but multitudes implicitly believe them on their *ipse dixit*; especially, if they are men of rank, talents, authority, or influence. These assertions, however, though they do not admit of a regular proof, may admit of a very regular confutation, if they be not well grounded. And, with a confidence equal to that of his Lordship, I maintain that I have already disproved by far the most material things contained in the assertion; and so *disproved* them, that I have no expectation of any fair and adequate answer being given to my arguments from scripture, and from our authorized books.

‘ This negative argument is still stronger with respect to
‘ the Homilies, to which so confident an appeal has lately
‘ been made by certain writers, that I request the particular
‘ attention of my readers to the facts I am going to state.
‘ Not one of the peculiar doctrines of Calvin is mentioned
‘ in either of the two books of homilies: the word predesti-
‘ nation does not occur from the beginning to the end of
‘ the homilies; the word election occurs upon one occasion
‘ only, and then it is used in its true Scriptural signification,
‘ a signification very different from that in which it is used
‘ by Calvinists; the word reprobation does not occur at all;
‘ nothing is said of absolute decrees, partial redemption, per-
‘ severance, or irresistible grace. The former of these books
‘ was published in the reign of Edward the Sixth, and the
‘ latter in the beginning of Queen Elizabeth’s reign, and
‘ both are pronounced by our 35th Article to ‘ contain a
‘ godly and wholesome doctrine, and necessary for these
‘ times;’ that is, for the times in which they were pub-
‘ lished. If our great reformers, the authors of these Homi-
‘ lies, Cranmer, Ridley, Latimer, and Jewell, had them-
‘ selves, as is sometimes pretended, held Calvinistic opinions,
‘ is it to be believed that they would have composed a set

‘ of sermons to be used by the parochial clergy in their respective churches, for the avowed purpose of establishing their congregations in a sound faith and a right practice, without even mentioning in them any one of these points? And let it be remembered, that the subjects of many of the Homilies are immediately connected with the Calvinistic system, such as, original sin, the salvation of mankind, faith, good works, declining from God, the nativity, the passion, the resurrection, the descent of the Holy Ghost, the grace of God, and repentance.’

Here his Lordship, in a remarkable and very important manner, narrows his ground concerning the ‘ peculiar doctrines of Calvin.’ Throughout the whole publication the reader is *left*, if not *led*, to consider the doctrine of original sin; that of the will so enslaved by sin, as to need special preventing grace, to render it capable of choosing what in the sight of God is good; with our views of regeneration by the Holy Spirit; and justification by faith alone, except modified in a manner, very different from the general way of explaining the doctrine, as ‘ tenets of Calvinism.’ Nay, that ‘ men are saved according to his grace,’ (the grace of God in Christ I suppose,) ‘ and not according to just works,’ is said to ‘ contain in it the essence of Calvinism:’ and it forms that resemblance to the blasphemous Simon Magus, which involves not only us inferior persons, but the eminent Calvin himself, in all the guilt of Simon’s heresies.* But *here*, in respect to this negative argument, (viz. that what contains nothing of Calvinism, is not Calvinistick,) there is no intimation of any thing but what relates to predestination, election, absolute decrees, irrespective *partial* redemption, perseverance, reprobation, or irresistible grace; that is, to the subject of the *fourth* chapter of the Refutation *exclusively*. The quotations from the homilies, on original sin,

* Ref. 571, 580.

(especially that expression, ‘without any spark of goodness ‘in him,’ which was supposed by his Lordship to be the language of some modern Calvinistick writer,)* are sufficiently decisive: as are those on special preventing grace, and on justification by faith alone. From these, very decided quotations have been adduced to prove, that the homilies are expressly Calvinistick on those points. The subject of regeneration has been fully discussed, in the remarks on the second chapter; so that this negative argument is wholly confined to the tenets refuted, or attempted to be refuted, in the fourth chapter.—Now I would unreservedly acknowledge, that little decidedly Calvinistick, as to these tenets, can be found in the book of Homilies; except as, according to an illustration before used, they contain an *infusion*: and the taste of this particular ingredient will be perceived in every part, by those, “who by “reason of use have their senses exercised to discern good “and evil.” When the Homilies were compiled, preachers were very scarce; so that, one of our reformers says, there were not more than two or three in a county; and it is evident that the homilies were specially intended to supply this great deficiency.—‘And considering how, that all they, ‘which are appointed ministers, have not the gift of preaching, ‘sufficiently to instruct the people, which is committed to them, ‘whereof great inconveniences might arise, and ignorance ‘might still be maintained, if some honest remedy be not ‘found out and provided.’† This being the case, when homilies were compiled to supply the place of sermons, among an ignorant people, just emerging from popery; and scarcely capable of receiving “the first principles of “the oracles of God,” who especially “needed milk, and “not strong meat;” can it be wondered at, that the deep points of predestination, election, reprobation, &c, were not

* Ref. 54.

† Preface to Homilies, 1562.

expressly entered into, in these elementary instructions? Indeed so many Calvinists seem to have mistaken this distinction, between milk and strong meat for grown men, that the wisdom of our reformers is, on this account, entitled to our admiration, and worthy of our imitation.

We are free agents; yet, we have by nature *no will* to what is good in the sight of God: they who boast that they have *a will* should shew it in their lives. They are, among others, like men who have got wings: let them shew this by soaring above earthly things, and aspiring “at those things, which are above, where Jesus sitteth at the right hand of God;” and not lie grovelling on the earth, and cleaving to the dust, as others do. Let them not think it enough to equal the exertions and attainments of those, who form a far different estimate of the moral powers of our fallen nature, yet can say, “By the grace of God, I am what I am;” but let them prove the superior excellency of their doctrine, by the pre-eminent holiness of their lives. This would be the most effectual way to refute Calvinism and to reclaim Calvinists.

It may be considered as remarkable, that Jewell, should be ranked with the martyrs, who were burned in Mary's reign, as not holding Calvinistick sentiments. He took shelter on the Continent, during queen Mary's persecutions: and though not at Geneva, yet at Zurich he lived in the house with Peter Martyr; where he was almost as much in danger of ‘imbibing Calvinistick sentiments,’* as if he had been at Geneva; especially, as they read Augustine together, with which father they were greatly delighted. Jewell is the only one of these refugees, who is mentioned in the Refutation: and though others ‘imbibed Calvinistick tenets’ in Switzerland, Jewell is supposed to have returned uninfected! Perhaps our argument would not suffer, should

* Ref. 582.

this be allowed : yet I shall adduce one quotation from him, shewing what were his real sentiments.—‘ God hath chosen
 ‘ you from the beginning. His election is sure for ever.
 ‘ The Lord knoweth who are his. You shall not be deceived
 ‘ with the power and subtilty of Antichrist. You shall not
 ‘ fall from grace. You shall not perish. This is the
 ‘ comfort of the faithful, when they behold the fall of
 ‘ the wicked : when they see them forsake the truth, and
 ‘ delight in fables ; when they see them return to their
 ‘ vomit, and wallow again in the mire. When we see
 ‘ these things, in others, we must say, Alas ! they are
 ‘ examples for me, and lamentable examples. “ Let him
 “ that thinketh he standeth take heed lest he fall.”—But
 ‘ God hath loved *me*, and hath chosen *me*, to salvation.
 ‘ His mercy shall go before me, and *his* mercy shall follow
 ‘ in me, and stay me from falling.—If I stay by myself,
 ‘ I stay by nothing ; I must needs come to the ground. He
 ‘ hath loved me ; he hath chosen me ; he will keep me.
 ‘ Neither the example nor the company of others, nor the
 ‘ enticing of the devil, nor my own sensual imaginations,
 ‘ nor sword, nor fire, is able to “ separate me from the love
 “ of God, which is in Christ Jesus our Lord.”—‘ This is
 ‘ the comfort of the faithful.—Whatsoever falleth upon others,
 ‘ though others fall and perish, although they forsake Christ
 ‘ and follow after Antichrist ; yet God hath loved you, and
 ‘ given his Son for you. He hath chosen you, and prepared
 ‘ you unto salvation, and hath written your names in the
 ‘ book of life. But how may we know that God hath *chosen*
 ‘ us ? How may we see this ELECTION ? Or how may we
 ‘ *feel* it ? The apostle says, “ Through sanctification of the
 “ Spirit, and the faith of truth.” These are tokens of God’s
 ‘ election.—This, (namely the Holy Spirit,) ‘ comforteth us
 ‘ in all our temptations, and “ beareth witness with our
 “ spirit that we are the children of God ;” That God hath

‘ chosen us, and doth love us, and hath prepared us unto
 ‘ salvation ; that we are the heirs of his glory ; that God
 ‘ will keep us as the apple of his eye ; that he will defend
 ‘ us, and we shall not perish.’*—Such language as this, from
 that eminent prelate, who at least was the principal person,
 in compiling the second book of homilies, if not in a great
 degree the author of it, may shew the reader the cogency
 of these words. ‘ If our great reformers, the authors of these
 ‘ homilies, Cranmer, Ridley, Latimer, and Jewell, had them-
 ‘ selves, *as it is pretended*, held Calvinistic opinions, is it, &c.?’
 That they held those opinions, which are now called Cal-
 vinistick, must be put out of all doubt: but they were wise
 enough, not to make the deeper doctrines of revelation, the
 direct or prominent subject of the sermons, which were to
 be read to a multitude, “unstable and unlearned,” (in
 the school of Christ) who, till more fully instructed, would
 be liable to ‘wrest them, as well as the other Scriptures to
 ‘their own destruction.’

‘ Our reformers followed no human authority—they had
 ‘ recourse to the Scriptures themselves as their sole guide.
 ‘ And the consequence has been what might have been
 ‘ expected, that our articles and liturgy do not exactly
 ‘ correspond with the sentiments of any of the eminent
 ‘ reformers upon the Continent, or with the creeds of any of
 ‘ the protestant churches which are there established. Our
 ‘ church is not Lutheran—it is not Calvinistic—it is not
 ‘ Arminian.—It is scriptural: it is built upon the apostles and
 ‘ prophets, Jesus Christ himself being the chief corner-stone.’ †

From the note on this page, it might appear that the
 reformers adopted the opinions of Luther and Zuingle, though
 not of Calvin. But, however that may be, I have no objection

* Bp. Jewell's Exposition of the Epistles to the Thessalonians, p. 143,
 144. p. 1611.

† Ref. 589.

to his Lordship's conclusion, though it has perhaps, 'more
'of sound than meaning.' For 'we cannot imagine it possible
'that any church or sect should not say the same thing con-
'cerning itself; and we have no doubt, that Calvin and
'the Institutes themselves, if they could speak, were they
'reproached with any human origin, would indignantly
'disclaim the charge, and affirm, that they were not Lutheran,
'&c, but scriptural.* And the evangelical clergy, before
God, must continue to say the same, concerning themselves
and their tenets, till some more conclusive "refutation" has
been made of them.

And now, at the close of this work, I may perhaps assume
a measure of confidence, not unlike what the *very title* of
his Lordship's book contains. I am confident, that I have
demonstrated the doctrines, *commonly* called Calvinistick,
(though not every tenet of Calvin,) to be that of our *liturgy*,
our articles, and homilies; and of those reformers, both
before and after Queen Mary's reign, who compiled them:
and I call on the opponents of Calvinism, to disprove this,
if they can, by fair quotations and substantial arguments;
for *assertions* must go for nothing. I trust I have also shewn
them to be the doctrines of the holy Scriptures, both in the
Old and New Testament.—But before I close I would drop
one hint. If indeed, the doctrines in question, be *those of*
our established church; and if its rulers in general proceed
on the plan adopted by some of them; namely, that of
discrediting, as much as they can, the most pious, laborious,
and competent clergymen, who hold them: If, when one of
this description is removed, they make a point of substituting
in his place a man of discordant principles: If they dis-
courage, as to ordination, the most exemplary, regular, and
unexceptionable young men in all other things, even if
suspected, by reason of their connexions, and friendships,

* Chr. Observer, Sep. 1811, p. 593.

of holding these sentiments, and prefer men of far inferior talents, learning, and even moral character ; will they not, with their own hands, endeavour to subvert the establishment ? Could a shrewd dissenter, if admitted as an unsuspected privy-counsellor, give them more appropriate advice, in order to accomplish his purpose, of gaining the ascendancy to the dissenting interest ? They, who have been used to hear the doctrines called evangelical, in which the question, " What must I," a lost sinner, " do to be saved ? " is constantly asked and clearly answered ; if they at all pay attention to it, will never after endure another doctrine, in which this question is not answered to their satisfaction. However attached to the establishment, they will at length seek at the meeting, that instruction, which they cannot find at church : and though this at first be the only inducement ; yet, becoming acquainted with dissenters, and hearing all their objections ; (having at the same time, no person at hand, to answer these objections ;) they will gradually imbibe the *esprit du corps*, and perhaps at length become more zealous dissenters, than they are, to whom they join themselves. Thus hundreds often become dissenters, simply by the removal of an evangelical clergyman, and the substitution of one, of contrary sentiments, who has the mortification of officiating in an almost empty church ; while his sole relief consists in declaiming against Calvinists and dissenters, which makes the case still worse.—All this would be prevented, if a competent evangelical man were appointed, if not as rector, yet as curate to succeed one of his own sentiments ; and the person of contrary tenets, were more comfortably provided for elsewhere. And, unless it be vainly supposed, that authority can crush the whole party, surely this would be the more politick conduct.—Again, a young man, who desires the ministry as " a good work ; " and longs *pro officio, non pro beneficio* ; who can without

hesitation declare, that 'he thinks himself moved by the 'Holy Ghost to take this office upon him,' will never finally give up his object. If excluded from the church, what he accounts ill-usage will weaken his attachment; his objections to the dissenting cause will proportionably abate; and he will gradually be led to enter the ministry among the dissenters. And as these things, considering what human nature is at the best, cannot but tend to alienate his mind from those, who have been unkind to him, and to attach it to those who are kind; (and the heart has a vast effect on the judgment;) it will not be wonderful, if at length he become a zealous dissenter, and a champion of the party against the church of England. Thus, some of the most pious, able, and even *learned* of our young men, having received an university-education, in order to be ministers of the establishment; may be thrown into the opposite interest and spend all their lives and talents, in a manner, unfavourable to her predominance in the nation.—Our danger is therefore more from *within*, than from *without*, whatever numbers may suppose: far more from our own negligence and impolicy, than from the machinations of any adversaries.

Indeed the marked hostility manifested to the great principles of the gospel, throughout *this*, and other late publications, even by those who should be chief master-builders of our Sion, forms no *strong* presumption, at least, against them. British priests and prelates may be on the wrong side, as well as Jewish priests and scribes and rulers; and prelates and councils in succeeding ages. Hence a very serious admonition might be addressed to them, to beware "lest haply they be found even to fight against God;" to scrutinize the sources and principles of their opposition; and to beg of God to set them right wherever they err, and to lead them in the "midst of the paths of judgment."

And now, 'O God,' before whom we must all soon appear,

without respect of persons, to receive our final and eternal doom; Thou God of truth, who knowest on which side in this argument, thy truth is found; 'Illuminate all bishops, 'priests, and deacons,' by thy Holy Spirit, 'in the true 'knowledge and understanding of thy word.' 'Grant us 'all, by the same Spirit, to have a right judgment in all 'things; Bring into the way of truth all such as have erred 'and are deceived;' 'Take away from us, all blindness of 'heart, all pride, vain glory and hypocrisy, and all unchari- 'tableness.' 'Grant that all who profess and call themselves 'Christians, may be led into the way of truth, and hold 'the faith in the unity of spirit, in the bond of peace, and 'in righteousness of life.' 'Have mercy on all Jews, Turks, 'infidels, and hereticks; and take from them all hardness of 'heart, and contempt of thy word; and so fetch them 'home, blessed Lord, to thy flock, that they may be saved 'among the remnant of the true Israelites;' 'That so thy 'way may be known upon earth, "thy saving health unto "all nations;" 'Grant this, O Lord, for the honour, and 'through the merits, of our only Advocate and Mediator, 'Jesus Christ.' Amen.

without respect of persons, to receive our love and favour
 down: I'm a God of truth, who knoweth the heart, and
 this argument, thy truth is sound: I'll manifest all things
 private, and manifest by thy light, I think, in the time
 knowledge, and understanding of thy word: Grant us
 all by the same Spirit to have a right judgment in all
 things; bring into the way of truth all such as have erred
 and are deceived: Take away from us all blindness of
 heart, all pride, vain glory, and hypocrisy, and all unbelief:
 I trust that all who profess and call themselves
 Christians, may be led into the way of truth, and hold
 the truth in the unity of spirit, in the bond of peace, and
 in righteousness of life: Have mercy on all Jews, Turks,
 Infidels, and heathens; and take from them all hardness of
 heart, and conceit of thy word, and so fetch them
 home, blessed soul, to thy flock, that they may be saved
 through the redemption of the true faith: That so thy
 way may be known upon earth, thy saving health unto
 all nations: Grant this O Lord, for the honour, and
 through the merits of our only Advocate and Mediator,
 Jesus Christ, Amen.

Scott, Thomas

Remarks on the Refutation of Calvinism by George Tomline

London 1817

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